

The
Lutheran.

God's word and Luther's teaching now and never perish.

Twenty-seventh year.

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1871.

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Year 27.

St. Louis, Mo. the 1st of September, 1870.

No. 1.

To the Council.
So then you have accomplished the abomination: -
The liar is made infallible, The man of sin is made God.
Has Satan then entered into you?
That you would rob the holy Son of God of his crown?

The church mourned, the world laughed, - You were
trusted with the office of shepherds; To take heed to
God's word, To give light to the erring.
But alas, you let the serpents, the Jesuits, catch you
shamefully.

Tell me, has the pope never been absent? O read
the history of the world, Which tells you on every page,
That he is but a cunning and a fraud. And all his power
is based on lies that he brazenly proclaims.

He has claimed to be the head of the church in
Christ's name; The poor world has believed this, That
is why it began to rejoice before him, Since it did not
recognize the liar, Who called himself the governor of
Christ.

And how hath he used the great power that he
commanded? With poison and dagger, with murder
and fire, he has raged like a devil. And by lust and
murder has become the Christians' greatest enemy.

How do you never read the book of the Bible That
teaches God's free grace? How hath he turned the
world's blessed consolation to poison, To rob it of all
peace, and to forge it in the yoke of lies!

Yes! the cursed indulgences he praised as sacred,
Until God's witness, Luther, came, who pointed out his
horrors.

And the one who frightened God's children, As Antichrist
clearly discovered.

Verily, this is the greatest deceit: To curse in Christ's
name who, according to the holy book of God, look for
grace in Christ alone. And, as you must confess, this is
your pope's doing.

O, should not the earth tremble at such great horrors?
That thus his insolent lord should dare to rise against
God... To adorn himself with Christ's name?

As long as the sun shines in the sky, no one has lied
to the Pope;
As long as his power endures. Has he deceived
Christendom, And alas! how have so great multitudes,
Seduced by him, gone there!

What did you do in council? You let yourselves be
called holy fathers, but you play an unholy game. You
should confess the word of God, And there, for the love
of the sheep, Punish the wolf, the pope, with it.

Woe unto thee, that ye have so openly scorned the
Lord's holy word! Woe unto thee, that ye crown as
infallible the greatest blasphemer!
Alas for you, that you protected his kingdom!
And propped it up with new lies!

Woe unto you! to worship with vile flattery The beast
of the abyss! But soon a Council hcrbci comes, Before
which you all must tread, When Christ to hell's flames
The Antichrist will condemn.

Preface to the twenty-seventh year of the "Lutheran".

The following masterly sermon by the founder of the
"Lutheran", our dear Professor Walther, may justifiably be
regarded as such. For what he so eloquently praises in it,
what he so urgently exhorts us to do, namely, to stand on
God's Word without wavering in spite of all reproaches, that,
thank God, the "Lutheran" has always done unwaveringly
and will continue to do so unwaveringly, so help us God.
Amen.

C.

First Synodal Sermon in 1870, - communicated by order
of Synod by C. F. W. W.

I. N. I.

Grace be unto you, and peace, from him that is, and that
was, and that cometh; and from the seven Spirits which are
before his throne; and from ZEsu Christ, who is the faithful
witness, and the firstborn of the dead, and a prince of the
kings of the earth; who loved us, and washed us from sins
in his blood, and made us kings and priests before God and
his Father: to whom be glory and dominion for ever and
ever. Amen.

Venerable and beloved fathers and brothers in the Lord!

Our lives have fallen into a terrible time; the time of a
double apostasy; one on the

The first side is a horrifying total unbelief, and the second side is a falsified and mere pseudo-belief.

But as frightening as the manifest unbelief of our day is, it already keeps innumerable multitudes away from the church and devours its children like a ravenous monster: yet the false faith and sham faith that now prevails is in some respects something even more frightening. It is a cancer eating away at the very heart of the church, filling thousands and thousands with false hope even in the midst of the church, and thus, under the pretense of Christianity, deceiving people of their souls and blessedness.

It is true that the time of the reign of rationalism has again been followed by the time of a more general certain faith within the church, especially on the part of the church servants. On the chairs of the universities and on the pulpits in the churches, as well as in printed matter and religious journals, the Christian religion is now again frequently praised as a religion of supernatural divine revelation and truth, while unbelief, which impudently rejects all mysteries and miracles of Christianity, is frequently combated. But far from the representatives of the present so-called faith returning repentantly to the doctrine of the first church and the church of the renewal, they rather declare, with exceedingly rare exceptions, that the old system, as they call the old unchangeable Christian faith, cannot be further maintained in the bright light of the newer deeper researches, or, as one is wont to speak, of science. While some say that of the old articles of faith this and that must be abandoned, others say (thinking the same thing) that the old foundation must be left standing, but that it must be built upon, that is, that progress must be made with respect to doctrine, and thus the church must be led toward the necessary perfection. The time, they say, in which the main emphasis was laid on the mere fearful preservation of the familiar, this time of quarreling and bickering over pure doctrine, is fortunately past; and it would only hinder the revival of the kingdom of God if one should undertake to conjure up again that sad time. Of a church which is really above all others the faithful guardian of the unadulterated faith, nothing more is to be heard; rather does each party set its honour on not asserting that it has the pure truth, but on declaring that it represents only one important special direction, while it acknowledges all others with their different doctrines as representatives of equally justified directions. Thus, under the name of Christianity and the Christian, yes, Lutheran Church, an entirely new religion now appears. The titles of the old articles of faith have been

The truth is still kept and deceives countless inexperienced Christians; but a completely different meaning has been put under them. In this way, as once in paganism, truth itself is again transformed into a lie. By the deity of Christ is understood a certain divinity; by the church of the third article, which we believe, a visible institution, that is, under the congregation of saints and believers, a kingdom of negators and obeyers; under the ministry of church servants, a special privileged estate; Under the royal priesthood of Christians, the freedom of Christians to engage in godly practices; under the hopes of the church, a former millennial visible glory of the church on earth; under the free gift of faith, a free self-determination of man; under death, a passing into an intermediate kingdom. The doctrine of justification by grace alone through faith is no longer regarded as the be-all and end-all, the heart and soul of all doctrine; on the contrary, it is just the hustle and bustle and the insistence on sanctification and good works, which now continually prevail in sermons, that is regarded as proof that more living Christianity is now planted and cultivated than in the so-called good old days; While thus, under the cloak of zeal for sanctification, the gospel is emptied of its full consolation, at the same time, under the cloak of freedom from the Old Testament yoke of law, the eternal law of love is robbed of its deep and rich spiritual meaning.

But the most frightening thing here, and the real root of this complete transformation of the whole Christian faith in our time on the part of the pretended believing teachers, is their complete apostasy from the highest principle of all Christianity; namely, from the principle that the whole of Holy Scripture is the word of the great God. Almost without exception, even the theologians of our time, who are supposed to be believers, declare that the belief that every word of the Holy Scriptures is inspired by the Holy Spirit, is a matter of the highest principle of all Christianity. The belief that every word of Holy Scripture is inspired by the Holy Spirit is no longer tenable, a thoroughly overcome point of view; God's Word is certainly in Holy Scripture, but God's Word and Holy Scripture are the same. Therefore, the right doctrine of Christ could not be taken from individual sayings of Scripture, as was formerly the intention, but only from the whole of Scripture, and thus substantiated. To find out this right doctrine is therefore a matter for the scholars or the church. Thus, then, what David writes in the 11th Psalm of the manifest enemies, now applies even to the pretended believers: "They overthrow the foundation."

May we therefore, venerable and beloved fathers and brothers, respect the fact that we are overwhelmed with reproaches from all sides because we know nothing of such sham faith, do not extend our brotherly hand to it, and do not join hands with it.

Want to pull a yoke? No, indeed not! In this we share the lot of all God's faithful children and servants, both in the Old and New Covenants. Let us now learn from David how confident we can be in this matter. He writes Ps. 119:23-25: "Princes also sit and speak against me; but thy servant speaketh from thy right hand. I have air unto thy testimonies; they are my counsellors. My soul lieth in the dust: refresh me according to thy word."

After this, let us now consider:

How confident we can be in all the reproaches we experience, so long as we are without Wobble at God's word;

we can do this,

1. because in it we have the infallible truth, with all our capacity for error, and
2. because in it we also have righteousness acceptable to God, in spite of all our unworthiness.

1.

Since we, my brethren, not only call ourselves Lutherans, but also profess the doctrine and faith of our Lutheran Church as the One, in all respects pure divine truth, we are therefore first of all reproached from many quarters that we evidently, in a bad self-blinding manner, consider ourselves to be infallible.

How? they cry out to us, are you not also men who can err? Is it not an insulting presumption, then, that you declare the doctrine which you hold to be the only true one, and reject and condemn every other doctrine as false? Is it not a ridiculous pride that you want to be wiser than all the great believing investigators of our time, who all testify that, on the basis of the most conscientious examination, they must now abandon the old doctrine in many points? Should not Christian modesty demand of you, when you compare yourselves with the great choir of devout scholars of our day, to suppose that you are more likely to err than they? Should you not blush, when you set yourselves up as judges of such men, and as censors of their learned writings? And if you will not yield in any point, what do you make of yourselves? What do you do but declare yourselves infallible, like the pope of Rome?

There is no doubt, my brethren, that if we were dealing here with matters in which human learning, sagacity, or the authority of high offices and dignities alone can decide, we should, however, have to cast down our eyes in shame as often as we experience such reproaches; for we must, of course, admit that not only are we also human beings who, like all, can easily err, but that we also, as far as learning, sagacity, and high offices and dignities are concerned, are also human beings.

If you are concerned, you have only cause to be humble before God and man. But we are dealing here with something quite different. That reproach, therefore, does not affect us at all.

David also, according to our text, once had to complain, "There are also princes sitting and speaking against me;" for he too had to hear the reproach, not only from the lowly, but also from the "princes," i.e., from the highest and wisest of his time, that he was so blinded as to consider himself alone wise. But what made David confident of this reproach? He says it himself, adding, "But thy servant speaketh of thy statutes. I delight in thy testimonies; they are my counsellors." David is not saying that I do not accept any teaching from the wisest and most respected of this world because I consider myself more learned, more astute, and higher in office and dignity than they are, and because I consider myself infallible, but because the rights and testimonies of the Lord, because the word of God the Most High and only wise men are my infallible and infallible "counsellors".

And this then, my brethren, is why we too can be confident in the face of all the reproaches we experience, so long as we stand unwaveringly on God's word, because, first of all, in it we have infallible truth in spite of all our capacity for error.

We may be called, after all: Do you want to be infallible? We answer, Far be it from us! But the word on which we stand is infallible. "Sanctify them," prays Christ in his high priestly prayer, "in thy truth; thy word is truth."

Yes, they say, God's word is the truth, but is not God's word often obscure and therefore easily misunderstood? may you not therefore err as well as others in your interpretation of God's word? Do not all heretics refer to the Scriptures, and have not thousands and thousands from time immemorial erred even among those who have believed in God's Word? But, my brethren, it is possible to err in believing in the Word of God, but not in those things in which one stands firmly on the Word of God. God's word is not dark and misleading, but bright, clear, and certain in all the articles of faith. "We have," writes Peter, "a sure prophetic word, and ye do well to hearken unto it, as unto a light that shineth in a dark place." That even believers in God's Word err even in articles of faith is not because God's Word is unclear and ambiguous, but because even believers in God's Word all too often, instead of following the clear word of God, follow their reason, their conceit, their heart, their prejudices or the sight of men. Our church therefore sings:

Thy word is strong as a wall, Which no man can pervert.
Let him be as wise as he will.

I ask you: Whence is it that the whole Reformed Church does not believe in the essential presence of the body and blood of Christ in the Holy Supper? Are not Christ's words, "This is my body, this is my blood," clear and plain? Whence is it that the same do not believe in the regenerating and saving power of baptism? Are not Christ's words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: but whosoever believeth and is baptized shall be saved," clear and plain? Whence is it that the same do not believe in the universal divine will of grace, and in the universal redemption of Christ? Are not the words of God, "God is not willing that any should perish; Christ Jesus gave himself for all to be saved," clear and plain? Whence is it that the same do not believe in Christ's omnipresence after his humanity? Are not the words of Christ, spoken while he was still in a state of humiliation, "No man leadeth unto heaven, but he that came down from heaven, even the Son of man which is in heaven," clear and plain? Whence is it that many who profess to believe in God's Word, yet do not believe in the freedom of Christians from the law of a special Sabbath day? Is not the word of God, "Let no man therefore conscience you concerning meat, or concerning drink, or concerning certain feasts, or new moons, or sabbaths, which is the shadow of him that was to come; but the body itself is in Christ," -are not these words plain and clear? Whence is it that many now deny that all believing Christians of the New Testament possess priestly dignity, and therefore originally all priestly rights, offices, and powers? Is the word of God, "Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him who hath called you out of darkness into his marvellous light? It is all yours," is it not clear and plain? Whence is it that many will not now believe that the church has the last judgment in the church? Is the word of Christ, "If he hear them, even several, "not, tell the church? If he hear not the church, count him a heathen and a publican," not plain and clear? Whence is it that many now reject the doctrine that Christ's church in the proper sense, which is his kingdom and has the promise, is not a visible institution, but an invisible kingdom? Is Christ's word, "The kingdom of God cometh not with outward show. Neither shall it be said, Behold, here or there it is. For behold, the kingdom of God is within you," not plain and clear? From whence

is it that many are now dreaming of a special millennial glory for the church at the end of days? "Is not Christ's word,

"When the Son of man shall come, thinkest thou that he and also shall find faith on the earth," plain and clear? Whence, at last, is it that so many now make even revealed doctrines of the divine Word open questions, the falsification of which must therefore be tolerated in the church? Is God's word: "A little leaven leaveneth the whole dough; he that hath my word, let him preach my word aright. How do straw and wheat rhyme together?" not plain and clear?

What is it, then, my brethren, if we are accused of presuming to be infallible by our stubborn adherence to our doctrine? - As long as we stand on God's word without wavering, so long can we be confident of this reproach, for in the clear word of God we really have the infallible truth in spite of all our capacity for error. God did not give his word to his Christians in order that they might nevertheless be subjected to the scholars, as if they alone could open it up to them. No, the divine Scriptures are not a collection of ambiguous oracles and riddles that only human ingenuity could solve for us; rather, God's Word is clear and plain in all articles of faith, brighter than the light of the sun, for it makes even the blind see and the foolish wise; God's word is the right infallible ecumenical concilium, for it is the great council of all the prophets and apostles, in which the non-voice of Christ himself always gives us an unequivocal answer as often as we ask it for counsel.

Therefore, let our opponents pretend that they are only fighting against the infallibility of our human interpretation of the ambiguous Word of God: the doctrine we profess is not our interpretation, but nothing but the self-interpreting clear and infallible Word of the Lord Himself; therefore, our opponents are not fighting against us, but in us against the Lord Himself and His Word. What God once said to Samuel, "They have not rejected thee, but they have rejected me," is true of us also. O, how confident we may be, therefore, in all the reproaches which we experience.

2.

But, my brethren, this we can do, so long as we stand on God's word without wavering, also because we have in God's word also secondly the righteousness that is valid before God, in spite of all our unworthiness.

For since we not only declare our doctrine to be the one pure divine truth in all respects, but also wish to enter into brotherly, sacramental, and ecclesiastical fellowship only with those who are in unity with us, we do not wish to be a part of any other church.

of this doctrine and this faith, we are also reproached before all the world, that if God would enter into judgment apparently considering ourselves better and more worthy with us, he must cast us from his presence. It is not any than others in an unbearable self-conceit.

How? do they call out to us, are you not also of those of ourselves and insist upon, and which makes us confident, whom it is written, "They are all sinners, and lack the glory in the face of the reproaches of our adversaries, but nothing which they ought to have in God"? Is it not, then, a manifest but the word in which God the Holy Spirit proclaims, offers, Pharisaism that ye thus separate yourselves? Is it not a sign hands over, and delivers the satisfaction made by the Son of gross self-righteousness that you reject the brotherly to the Father for the sins of all sinners, to all who repent of hand that is extended to you? Are there not also in your their sins. We also, while the princes speak against us, say congregations mangy sheep and vexatious strife? Are there with David, "My soul lieth in the dust; refresh me according to thy word." And we firmly believe that the answer which not sometimes found among your preachers such as are to God gives us to this prayer of ours is the same assurance guilty of grave offences and abuses in their office, yea, God gives us to this prayer of ours is the same assurance manifest hirelings, even men for whose abominable sins the which Christ once gave to his disciples, "Ye are clean because of the word which I have spoken unto you." We name of the Lord has been blasphemed among their because of the word which I have spoken unto you." We enemies? Should you not rather be glad, therefore, if others therefore speak to our whole church:

are not ashamed to hold fellowship with you, instead of refusing that which is offered to you? Should you not first pull the beam out of your eye before you withdraw from others for the sake of the mote in their eye?

No doubt David, too, once experienced similar reproaches during his faithful confession of the truth. He, too, was reminded of his deep fall, and therefore his steadfastness in matters of faith was declared to be a sign of his impenitence. What then does David do? He says, among other things, in our text, "My soul lieth in the dust; refresh me according to thy word." Far from David having become unmindful of his fall, and having risen again above any sinner, the remembrance of his fall pressed him deep into the dust. While his enemies were talking about his alleged self-conceit and impenitence, he was often weary with sighs and washed his bed all night long, wetting his bed with his tears. But he did not despair, however bitter the judgments of others might be, but cried out, while his soul lay in the dust: "Restore me according to thy word!" The word, then, which he held fast without wavering, was his comfort; especially the word of the prophet spoken over him, "Even so hath the Lord taken away thy sin, thou shalt not die;" for therein he found righteousness in the sight of God, in all his unworthiness.

And it is this word, then, which also makes us, my brethren, confident, even in the face of the second reproach, that in unbearable self-conceit we thought ourselves more worthy than others.

Oh, we know it only too well ourselves, yes, we know it ourselves better than the sharp eyes of our adversaries can see it in us, that our Synod has no cause to exalt itself above any other community self-righteously; we know it and rather confess it publicly

greater worthiness, holiness, or perfection that we ascribe to ourselves and insist upon, and which makes us confident in the face of the reproaches of our adversaries, but nothing but the word in which God the Holy Spirit proclaims, offers, hands over, and delivers the satisfaction made by the Son of gross self-righteousness that you reject the brotherly to the Father for the sins of all sinners, to all who repent of their sins. We also, while the princes speak against us, say with David, "My soul lieth in the dust; refresh me according to thy word." And we firmly believe that the answer which God gives us to this prayer of ours is the same assurance which Christ once gave to his disciples, "Ye are clean because of the word which I have spoken unto you." We therefore speak to our whole church:

Have I done wrong? I am heartily sorry, but for this I accept Christ's blood and pain.

The ground on which I am founded is Christ and his blood, Which makes me find The eternal true good.

In me and my life there is nothing on this earth, What Christ has given me is worthy of love.

Our opponents think, however, that our necessary humility and repentance include, above all, that modesty and peaceableness according to which we extend the hand of brotherhood even to those who, in our opinion, depart from God's word and falsify it. But let this be far off! Precisely because all man's worthiness and righteousness before God, all salvation and blessedness, are locked up in the Word alone, it belongs to the true humility of a man, however deeply he has fallen, that he should say with the deeply fallen but penitent David: "You will never become one with the harmful chair that interprets the law evil. Therefore, O Lord, I hate them that hate thee. I hate them in all earnestness." Precisely because we have found in the Word alone the mercy that has befallen us and is daily befalling us, so now also the love of God and of our brethren urges us to place even the least tittle of this Word, of this treasure, above all treasures, above all men's holiness, wisdom, favor, peace, friendship and fellowship.

O, my brethren, let us then continue to stand without wavering on God's clear and gracious word! If we will do this, we can be confident in the face of all the reproaches we experience; for then, I repeat, we will have infallible truth in all our foolishness, and righteousness in the sight of God in all our unworthiness. But to the Lord our God be praise and glory for ever and ever. Amen.

The Pope and the Conciliar of Janus,

The book with the above title, from which the "Lutheran" has begun to share and discuss excerpts in No. 17, fully deserves, as every reader of it must certainly attest, the interest shown in it by both papists and Protestants. Probably never before has a Catholic writer taken such a serious run against Rome with historical weapons as in this book. Through thoroughness, clarity, unreserved sincerity, and, to use the author's own words, through "objective-scientific discussion, conducted with dignity and decency, of the highly important questions at issue," the work is a literary masterpiece. Time and circumstances make it an event of church history and the richness of its contents an armory of church-historical weapons against Rome. In addition, the thoroughly learned researcher describes so vividly and truthfully as if he had been a contemporary, acquaintance and confidant of all the most important and less important personalities of church history of all centuries from the time of Christ. Yes, even more: With convincing clarity he exposes the often so cleverly and cunningly hidden intrigues of church politics, unconcerned whether their invention and selfish exploitation is to be blamed on popes, Jesuits or other brothers of the order. He proves as forgery what is false and reports the momentous, partly shameful and satanic exploitation of such forgeries on the part of the popes, to be put on account of their clumsy ignorance, credulity, greed, lust for power or malice. In short, one is filled with respect for the scholarship, truthfulness, certainty of conviction, and courage of the author when reading this meritorious book. Because "Janus" stands in place of the proper name of a highly famous Roman scholar and his associates, who, from their point of view, would like to recognize and let remain of the papacy what, in their opinion, should and must remain, the content of the book is of double weight.

It is truly a remarkable sign of the times that the Pope's most learned and relatively noblest theologians, at the present time when the Pope has dared to draw the last consequence of the antichrist's papalism, have the courage to luff the Antichrist's triple crown in order to show the astonished Christendom his mark of Cain unveiled; to lift his purple from his breast, in order to reveal with a historical magic mirror the Satanic depths of his heart of Judas and Nero, insatiably lusting and thirsting after silver pieces, gold, precious stones and blood. Janus paints the papacy with its bloody, predatory, idolatrous atrocities before our eyes more vividly than any Protestant writer has ever been able to do.

How is it, then, that one, having read his book with excitement, preferably in one go, to the end, then, like a story whose tendency was not able to lift the heart and morally stimulate, puts it down unpeacefully? When Doctor Luther had published his 95 Theses, which were supposed to be nothing more than a theological questionnaire; which made no claim to great scientificity, which were not at all calculated to bring about an intended reformation, and which, finally did not even remotely touch upon the immoral abominations of the papacy; then scholars and unscholars cried out: He will do it! He has come, for whom we have waited so long! Janus' book, by the applause and bitterness which it has found and aroused here and there, has snatched the pain from all the scholarly pamphlets of the present day; it is deliberately designed for "a great and thoroughgoing reformation of the (Roman) Church," which the author "considers necessary and inevitable, however long it may be postponed" (page V.), and exposes the moral sinking of the papacy for this purpose so poignantly that one sometimes involuntarily wants to hold one's nose before its breath of pestilence (later on these words will be justified): And strange! nor does any reader exclaim at the end of the book:

"He will do it!" How is this to be explained? Janus, like all papists, as long as the Holy Spirit through the Gospel does not open their blind eyes, has no concept and no understanding of a true church reformation. He has searched the deepest pits and veins of ecclesiastical sources in order to present to the world the "absolute monarchy and coercive rule" of the papacy in all its hideousness. With this, unfortunately, in the interest of the Episcopal system, to which the author himself pays homage, all his work is done. In the end, he would have kept silent, and the pope could keep and drive away all his idolatrous and damnable heresies and other abominations, if only he did not want to seize all power for himself at the expense of even the bishops and collegiate provosts. This touches him too sensitively that all his patience and composure would not have to cease. His scholarly book, prompted by this, therefore also lacks all truly reformatory levers and elements. Therefore, it may well excite the minds of both sides for a time; but it will not accomplish anything for the reformation of the papacy, nor will it even be able to prevent or endure the dogmatization of the Syllabus and papal infallibility.

The author is a Papist who "loves and honors the institution of the Papacy, and yet at the same time can expose its dark sides, rebuke its infirmities, and deliberately emphasize the harmful effects of these infirmities." (pag. IX.) This explains everything. Janus has infirmities

But the main ailment, the fertile mother of all the others, is passed over in silence. He must labor at that root infirmity himself and therefore does not discover it in the papacy. As a thorough researcher of church history he has clearly and deeply recognized the subsequent infirmities in this mirror. Since Christian church history begins in the New Testament, it is surprising that his practiced researcher's eye completely missed the root flaw. A cross-eyed person does not see his own infirmity and only becomes aware of it when he looks in the mirror. Janus probably does not see it anywhere with the eyes of a papist, because he has studied more church history than the doctrine of salvation; otherwise St. Paul would have been the man who could have cured him of this infirmity and for this purpose could have held up a mirror, especially in his letters to the Romans and Galatians, so that this fundamental infirmity of the papacy could be clearly recognized in it. "Now dawns in them and (pag. VII.) with a pope, of course, at the head of it. For the papacy is to remain, then the Cardinal Collegium, the archbishops and bishops, the cathedral and collegiate provostries, etc., with their rich benefices, and everything of church politics, they would thereby step into opposition to their confession. Success would also teach them that the ecclesiastical-political end does not justify the un-Lutheran means. It would be a pity if the damage thus done could not convince them of their mistake. Melancthon's church politics earned him even the most embarrassing hypochondria and caused enough damage and confusion of the kind, the world lets itself say and applauds; but in the church until, through the fault of the church politics that later took over, union and rationalism almost completely engulfed the Lutheran church. Whenever and where the Lutheran Church wriggles out of the embrace of the Union, the temptation to church politics with all its dangers approaches it anew. However, to the extent that humanistic church politics once again infiltrates the Lutheran Church, the life of faith must inevitably be weakened, the joy of conscience clouded, the minds of simple-minded Christians weighed down, and the inner decay of the Church initiated.

With the help of his church politics Janus would like to help push the pope back into the old limits of power he had set for himself. Should he later possibly become Pope himself and be reminded of his present opposition to the Syllabus and the infallibility of the Pope; only then could it and would he, by virtue of his papal infallibility, confidently stand straight in the papacy, as Platen sings of the kingdom of darkness:

"Every man seeketh the highest crown, But none suffereth another to sit on it."

(Conclusion follows.)

To the ecclesiastical chronicle.

Faithfulness to the confession and doctrinal discipline.

Even the local sects, which used to scoff so much at the insistence on pure doctrine, now began to realize that no ecclesiastical community, not even their own, could exist with arbitrary doctrine. Strange in this respect is an essay which we find in the "Christlicher Botschafter-", the paper of the Protestants (also called Albrechtsleute). People like the gentlemen of the Lutheran (!) General Synod should study this essay and learn to be ashamed of themselves. We read the following in the August 3 issue of the above-mentioned newspaper: "Purity and unity in doctrine are necessary for the blessed prosperity and continued existence of our church. With this we refer to our articles of faith as they are contained in our church discipline order. Our ecclesiastical doctrinal concept is genuinely evangelical and contains an excellent summary of the main or cardinal doctrine of Holy Scripture. That our church wants to achieve unity in doctrine through the acceptance of these doctrines among us is proven by the commitment of all preachers to them. No man can become a preacher among us who is not acquainted with our doctrine of faith and promises to uphold it. An honest man cannot take this vow and believe otherwise. Only Jesuits and those who pay homage to their principles are capable of such ruses. If a man cannot hold one or other of the articles of faith of our Church to be right, he is at liberty to join another Church, which may agree with his views, or be more indifferent on these points. The instinct of self-preservation made the obligation to our doctrine of faith necessary. The community cannot and must never tolerate that its churchyard be strewn with all kinds of false and wrong doctrinal views; the clamor for such a false freedom must not move it to yield even a finger's breadth, otherwise its true freedom will soon be gone.

This point of view, however, is denounced as narrow, restricted, despotic, and all the rest by those who understand freedom to mean unrestraint and who like to stir up factions, as if we were opposed to all true, genuine church freedom because we speak out in favor of conscientious adherence to and enforcement of our church doctrines. What is one to think of a man who feels constricted in a church only because he is not allowed to agitate against the ecclesiastical doctrinal concept that he professed to believe and promised to uphold, and who curses all those who care more about their solemn vows than he does and seek to act in accordance with them as narrow-minded, narrow-minded, short-sighted heads?

Confessional fidelity, as is evident from these remarks, is urgent and unavoidable.

necessary for the continued existence of our church. The ...or have otherwise fallen into disrepair." A fine assurance, Protestant community does not need a doctrinal reformer; that! And yet even Christians still allow themselves to be those who feel called to do so have their place not in, but deceived by the agents of such societies into believing that outside the church. With warm enthusiasm, with firm they are charitable institutions, and that it is therefore even conviction, we must hold fast and defend our doctrines of the sacred duty of every householder, in particular, to make faith, and duly reject all encroachments in this direction. A use of these blessed institutions.

man who in every possible way diminishes, ridicules, and criticizes the teachings of his church deserves the severest ecclesiastical punishments and is wholly unworthy of the confidence of his fellow ministers.

In this direction we still have to pass severe tests, may the Lord grant that our dear community may emerge stronger and more united and firm in doctrine.

We know well that these principles of ours are not popular with many, full of the so-called liberal blow. One points us to the doctrinal freedom which prevails in Europe, and thinks that this is much more agreeable than such strict, narrow restraints. But what are the consequences of this "unbridled liberty"? Not a single state church can protect itself against the unbelief of its members and preachers; they must stand by and see some of their ministers trample the sacred into the mire and ridicule their doctrines of faith as fables before the faithless public. Do we want to fall into such a miserable state? Better that we perish at once.

Others say that it is not in accordance with the American spirit to submit to such obligations, they give themselves the appearance of great liberality and ecclesiastical broad-mindedness and advocate equal rights for all living faiths. Only unchurched spirits and those who want to gain followers talk like this, because they know well that once the true church loyalty is torn out of the hearts of the preachers and the members, they can play their game better and carry out their plans more easily. Is true confessional loyalty a restriction, it is a self-imposed one, and a cedar is at liberty to throw it off; no one is compelled for a moment to remain in the ecclesiastical association. The church cannot degrade itself to the licentiousness of any of its members, nor can it deny anyone to agitate against its teachings and its life to his heart's content, only it forbids such charges from all those who stand in its communal register. Is this not the right? or should she stand by cowardly and indifferent when obedience! some of her servants seek to undermine her foundation? Nevermore!"

The insurance companies. We have just read in a local political newspaper the following quotations from the Neue Allgemeine Zeitung, which is published in Germany: "It is universally acknowledged that the insurance business is particularly rife with fraud. Since 1844, of the 250 life insurance companies founded in England, no fewer than

A new way of begging for money for the pope is found in the "Kathol. People's Newspaper" of Baltimore. It contains the following: "Appeal to the Catholic People of America! People of America! The day is approaching when the infallible Conciliar will confess, 'it has pleased the hatchet-head and ourselves to declare that the Church is a Catholic'." It has pleased the Spirit and us to declare that the Church of Jesus Christ has always believed, and every Christian must believe, that the Vicar of Jesus Christ and his successors infallibly proclaim the doctrine of Christ."

Great, free, happy America must not be left behind in confessing her faith; it behooves us, before the whole world, to show our adherence to the Roman Mother Church, and our obedience to St. Paul and our Holy Father. Conciliar and our holy father. Father in all matters of Catholic doctrine. So that friends and enemies may see that the Church of the freest country on earth is as good and firm, as joyful and faithful a Catholic and professes it, as in any other part of the old world.

Therefore, let every good and upright Catholic send in his name as a testimony that he, as a faithful son of the Holy Church, is loyal to the Holy Spirit. Church to the holy. Concil and the holy father. Therefore, every good Catholic sends in his name as a testimony that he, as a faithful son of the Holy Church, is obedient to the Holy Council and the Holy Father and wants to remain so forever, either directly to the editorial office or to his reverend pastor. Pastor.

At the same time let each one enclose 10 cents, or more than Peter-Pfenüig.

To the infallible successor of the infallible St. Peter, Vicar of our Lord Jesus Christ, Pius IX the Shepherd of Shepherds, and to all the decisions of St. Vatican Council, clergy and people of America promise and pledge

"obedience!"

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By their fruits ye shall know them. Can you also gather grapes from the thorns, or Figs from the thistles? (Matth. 7,16.)

From now on, the colorful Canadian "Church Gazette" is eager to slander the Missourians, i.e. to accuse them of false doctrine in order to make them harmless in Canada. But the editor himself must suffer greatly from his own weakness, for he always borrows the weapons for such slander from others. At present, Mr. Moldehnke is his weapon bearer. - About the "four points," which cause faithful Lutherans so much distress of conscience, the paper, wherever it finds an opportunity, only makes its mocking remarks. - We gave ourselves up to the hope that through the Hermannsburg Brethren, as faithful and righteous Lutherans, this "four points" would be overcome.

The only thing we have not noticed so far is that there has been no protest against it. How sad it is that these brethren should give such a paper into the hands of their congregations! Should the dear brethren have left behind their loyalty and honesty against the Lutheran confession and the Lutheran practice in Hermannsburg? We do not want to and cannot believe that. X.

Church News.

Rev. G. F. Schilling, heretofore of California City, Mo. having received and accepted a regular call from the Lutheran congregation at Town Auburn, Fond du Lac Co, Wis. the same was installed on the 9th of Sonnt, after Trin, by order of the Ebrw. Vice-President, Northern District, by the undersigned, assisted by the Rev. Stamm into his new office.

May the Lord make him a blessing to many!

I. List.

Address: llov. 0. 8 8o8l1in^, >Vu "liin^ton Oo.,

After the undersigned, after the departure of Pastor I. Strikter, had temporarily helped to care for the Lutheran congregation in Jorkville, Kendall Co, Ill.

to be strengthened so far that she could appoint her own pastor. After several failures, she finally succeeded in obtaining one in the person of the Rev. W. Hallerberg, who had been relieved in peace by his former congregation in Central Township, Gt. Louis Co, Mo, had been relieved in peace. Hereupon, by order of the reverend Pres. Westl. District, on the 9th of Sonnt, after Trin. (the 11th of August) he was installed in his new office by the undersigned.

May the Archpastor Jesus Christ bless this under-shepherd and the congregation entrusted to him with salvation and blessedness! C. W ü n sch.

Address: Kev.

HlvvUle, XenckaU Oo., Ill.

After the candidate of the holy preaching ministry, Hcrr H.Pröhl. Hcrr H.Pröhl, formerly in Herrmannsburg and lastly in the theological seminary in St. Louis, has received his education, he is ordained by the congregation in Prairie City, Bates Co, Mo,

and was ordained by the undersigned on behalf of the Presidium Westl. on behalf of the Reverend Presidium of the Western District on the 7th Sunday after Trinity, July 31, 1870. May the Lord, the Archpastor of his congregation, make him a blessing for many.

The congregation in Prairie City and the surrounding area, as well as its branch on Bear Creek, 16 miles northeast of Prairie City, are mostly made up of long-time members of our synod and live in a part of Missouri that has been blessed by God in many ways, for the land is fertile and there is no shortage of water, wood and coal. Since the railroad, which has been completed and which is passing through both congregations, will also bring workers to this region, who will prepare the fields for harvest, it is all the more important that Pastor Pxöhl has been called there as a worker for the eternal harvest, so that the people there will also learn to strive more and more impressively in church and school for that which is above, and not for that which is on earth.

R. Koehler.

Address: Hev. H. Lroelil,
kraitie Oit^, Lntes Oo., IVlo.

On the 8th Sunday, after Trin, Aug. 7, 1870,

Mr. L. S. Ruettinger, until now a pupil of our seminary, who, Ill, which had been vacant for a long time because it was after passing his exams, had received and accepted a regular profession from the Lutheran congregation at Lake Ridge and Tecumseh, Lenawee Co, Mich, was ordained by the undersigned on behalf of the Honorable Presidium of the Northern District and inducted into his office.

The Lord crowns the work of this servant with rich and eternal blessings.

I. Trautmann.

Address: lWv. 8 8. Lnettin^or, Lalce kickse, Oo.,
8ic8

On the 8th Sunday after Trin. Mr. Can- didat Rudolph A. Bischofs, having answered a call to the newly-formed congregation at Alexandria, Va. was ordained by the undersigned, assisted by Mr. Pastor Frey, by order of the Ebrw. Presidium of the Eastern District, and installed in his office.

God bless him. Father Brand.

! Adreste: Hov. 8

Lox 156. Jlexanckria, Vn.

After the candidate of theology, Mr. H. Rohe, had received and accepted a calling from the 'newly formed Lutheran congregation in Joliet, Ill.

Westl. District on the 7th Sunday after Trinitatis with the assistance of Mr. Past. Neinke by the undersigned and was ordained into his office.

E. Riede l.

Address: 18 v. 8. 188,

"Joliet, Ill.

On the 4th Sunday after Trinity, July 10, Mr. I. Da m- m a n n, cand. of the preaching ministry, who, as a Hermannsburg pupil, received his last education at Concordia College, in <St. Louis, and was called by the congregation at Columbia Bottom, Mo. by order of the Presidency of the Western District, ordained in the midst of his congregation, and installed in his office.

! have been.

God grant him: wisdom strength and grace to carry out his ministry for the blessing of many souls.

H. I. Schwensen.

Adreste: l8v. ck. Duuinuruu, OoluiiOirr Lottoin, store
80th, 8t. Louis Oo., Uo.

On the seventh Sunday after Trinity, the candidate for the sacred office of preaching, Mr. Schneider, pastor of my former branch congregation in the Town of Concord, called from the Concordia College in St. Louis, was ordained and introduced by me, assisted by Mr. P. G. Link, on behalf of the Reverend Presidium of our Northern District.

The Lord be with him. C. Punishments.

Address: Lrieckr. 8o6noi<1m',

Louoorck, cktMrson Oo., 4Vi8O.

Rev. Bock, before this pastor of the congregation at Boeuf-Creek, Franklin Co., Mo. having accepted a call from my branch congregation at Heads-Creck, the same was installed by order of the Most Reverend Hm. Pres. Büngr, was installed in his office by me on the 8th Sunday after Trinity.

God bless his work for the salvation of many souls.

E. N. N ied el.

Address: 18 v. 08. Loolv, HouLersprinA 8 0.

"I ellerson Oountv, 8o.

The Lutheran congregation at Bethlehem in Effing, Co.

intentionally waiting for one of the new canonists, had the pleasure on the 7th Sunday after Trinity, July 31, 1870, to attend the solemn ordination and introduction of their chosen and appointed preacher, Mr. Candidate of Theology G. Wangerin. After the preceding sermon on 1 Tim. 4, 11.

to 16., which the undersigned preached, the ordination took place with the assistance of Pastor Holterman. May God help that what the apostle promises to Timothy may be fulfilled: "For where thou doest these things, thou shalt save thyself, and they that hear thee!"

. J.F. Büngr.

Adreste: l8v. 0. 4Vuu "roriu, 8t. Limo, Oo., Ill.

On the 7th Sunday after Trunk, the Can- didate of Theology, Mr. G. Hild, was ordained and inducted in the midst of the Lutheran congregation at Mishawaka and Woodland, by the undersigned, by order of the Pre- sidium of the Middle District.

The Lord crowns the work of this His servant with rich blessings.

Fort Wayne, Jnd, Aug. 8, 1870..

W. S. tubnatz v.

Address: l8v. 0. 8il<l,

8l8lunvnIm, Ill6.

Mr. Candidate H. Glimmer, a pupil of the Practical Seminary at St. Louis, was ordained and installed by the undersigned on the 8th Sunday of Trinity, by order of the Reverend President, H. C. S ch w an, in the midst of his congregation at Manchester Noad, not far from Lawrenceburgh, Jnd.

May God grant him much grace, that he may be diligent to show God a righteous and blameless worker, rightly dividing the word of truth; and for planting and watering, may the Lord make the harvest flourish. Amen. Geo.

Runkel. j

Adrefl c: ll. 0 u o m e r,

öox 171, L.-nvrouooluir^li, Im!.,

After the Lutheran congregation of St. Peter's in Kansas had been left without a pastor by the recall and peaceful dismissal of its former pastor, Mr. Pastor W. Lange, it had the joy of receiving a pastor again in the person of Mr. Candidate Th. F. Walther, who had come out of our practical seminary in St. Louis. He was solemnly ordained and inducted into his office by me in the presence of his congregation on July 31st, the 7th Sunday after Trinity, on behalf of the Reverend Pastor Büngr, the President of the Western District. May the Lord richly equip his servant with his spirit and gifts and fill him with power, so that he may be able to serve the many scattered fellow believers with the preaching of the divine word and the holy sacraments, in addition to his ministry within his three congregations. Sacraments.

Wilhelm Zschoche.

Address: 18v. Dli. 8 4V u1tiller, Lox 25, Humboldt, Kuns.

-----M "----- Church dedications rc.

On the Sunday of Eraudi, May 29.

German and English Lutheran St. Paul's congregations in Vermillion township, La Salle Cv, Ill, a day of high rejoicing. The previous

Candidate of the Holy Preaching Ministry, Mr. H. W. Dietrich, who, having been educated in the theoretical seminary at St. Louis, and after a well-established eramen, was further educated in the English language in Washington, D. C., and had accepted a profession from these congregations, was ordained on the above-mentioned day by the order of the Church District President, Rev. Büngers, ordained and inducted by the undersigned.

To enhance the celebration, a number of appropriate choral pieces were sung by the singing society of the local congregation. For several years these congregations had been temporarily served with Word and Sacrament by a former member of the Ohio Synod, but old age forced him to resign. Under the four-month ministry of Rev. Weill of the Pittsburg Synod, they built a magnificent frame church two years ago, the steeple of which overlooks the magnificent prairie region for miles around. Since Rev. Weills could not stay longer on account of sickness, the desire for a pastor from the Missouri Synod, which had been expressed before, became greater and greater. It must be praised that the dear congregations did not tire when their hopes for several pastors from our synod were thwarted. The greater was their joy now, when the Lord unexpectedly sent them in Hm. Rev. Diedrich, who could preach German and English with equal fluency and serve both parts, which they longed for. Although the English congregation is only small, the attendance at the English service is very pleasing, so that there are good prospects for the congregation to grow in the near future. It is much to be deplored that an English Lutheran congregation, a few miles away, allowed itself to be moved by some General Synodically minded members, that it spurned this opportunity to obtain a pastor of the orthodox Lutheran confession, and appointed a pastor of the General Council.

May the Arch Shepherd and Bishop of His Church on earth, our Lord Jesus Christ, give the dear brother wisdom, strength and joy to administer his difficult office as a rich blessing for many; and the dear worshippers, that they may gratefully recognize the gift which the Lord has given them, and in knowledge, confession and conduct be a good leaven for the whole region for the glorification of Jesus Christ and His Word. Amen.

H. F. Früchtenicht.

Address: Rsv. H. Disdridx,
Lox 10. Donieu, 8rrlle Oo., III.

To the lovers of Lutheran Zion, let it be known that the local Trinity Lutheran congregation in Miami Co., Kaus. had the pleasure of dedicating their little church to the service of the Triune God on the last feast of Pentecost. This is a frame building, 40 by 24 feet. Unfortunately, because of the high feast, we were not able to enjoy the participation of an out-of-town preacher. May the Lord of the Church, in his mercy, help that many places in this state may still be filled with the sound of the pure, saving gospel. From many places, especially from the southern part of the state, the plea is heard: "Come over here and help us. The workers are too few, but the work is all the more difficult because the people live in dispersion. The Lutheran Church. The Lutheran Church of the German tongue would edify itself much more easily here if

I am convinced that many of our fellow believers will still settle in the southwestern part of Kansas and, with the little means they still possess, will still be able to establish their own church. I am convinced that many more of our fellow believers will settle in the southwestern part of Kansas, and with the little means they still possess, they could establish their own army.

Paola, Kans., 11 Aug. 1870.

Wilhelm Zschoche.

First mission festival in northwest Michigan.

While the almost complete lack of success of the abolition of the heathen mission in Michigan must have filled every friend of the mission with pain, for some years now the northwestern part of the state has become an important field of inner mission. The mighty primeval forests are rapidly thinning out under the onslaught of civilization to make way for lively trading towns and fertile fields; in many places, too, the preaching of the Gospel has already found a place, and congregations and communities are flourishing.

Four years ago Grand Rapids was the only Lutheran preacher in this part of the state. Largely through his missionary diligence and God's blessing, four preachers are now working in their congregations, and two more are expected in the near future.

As a result, the Grand Rapids Speeial Conference was formed last winter. Recognizing their task in the midst of such an important mission field, they immediately suggested at their first meeting the idea of a mission celebration, in order to rejoice with their congregations in the Lord, to strengthen them in the right zeal for faith and mission, and also to praise God and the Father of our Lord Jesus Christ with one mouth.

The feast, favoured by splendid weather, was celebrated on the 3rd Sunday after Trin. (3rd July) in the midst of the congregation at Town Ehester, in a splendid wood. The morning sermon by the Rev. Daib on the Sunday Evangelium had the Gentile Mission, the afternoon sermon by Mr. Rev. Schmidt of Dallas on Job. 4, 35 - 36. the inner mission and the mission-historical lecture of the sender dealt with the conversion of our German ancestors from paganism.

To what we have often been told in these pages about the sweetness and blessing of such festivals, we can only wholeheartedly give our approval. Whoever observed the festive crowd in their elevated mood, their attentive hearing of the divine word, at their communal midday meal, in their sociable conversation and alternating song and sound, should be reminded of the words of the Psalmist, Ps. 133: "Behold, how fine and sweet it is for brethren to dwell together in one accord. For there the Lord promises blessing and life forever and ever." The Mission Eollecte was H84.00. As far as our knowledge goes, this was the first Mission Feast celebrated within our Synod in this state. We hope to have thus made a beginning to annually recurring festivals.

I. Fr. Niethammer.

Illinois - Conference Ad.

The Southern District Conference of the Synod of Illinois n. a. St. will meet, God willing, Sept. 7 & 8, at the church of the Rev. C- Becker, at New-Memphis, Clinton Co., Ill, not far from Mascoutah.

The conference members and guests, who will come to Mascoutah on the 6th via Belleville, will be picked up there. I. C. N ol I, Secretary.

To the dear schoolchildren

the
St. Paul's Lutheran Church in Baltimore, Md.
dedicated in memory
to the

Dedication of their new school 2c.

This dear booklet, which has just left the press, contains an account of the flourishing of the schools of said community, of the necessity and happy execution of the new school building, and a description of the celebration of the laying of the foundation stone and the inauguration of the new school building, together with the speeches held on that occasion, by the hand of the dear Pastor Hugo Hanser. Especially the above-mentioned speeches will be read with great satisfaction by every friend of Christian schools, and all will not only rejoice in the hopeful, joyful event, but also in the dear booklet, which gives us such excellent information about it. C.

Receipt and thanks.

From April 1 to June 23, I was...

for poor pupils

have received the following gifts, for which I express my heartfelt thanks: From Mr. Albert's St. through Paft. Saupert on W. Hafendörfer's wedding gcs. H16.35. From the congregation ru DundeeH1.70. By Elis.Wciß H1.00. Mrs.WhiteH3.00. Mr H. Bartling H1.92. By Mr Past. Dammann K5.00. By Past. Th. Gotsch Easter-Call. H16.65. By the local congregation H27.80. By Mr. Past. Niet" Hammers Gemeinde H7.50. By Mr. Rev. Wunder of the Women's Club -511.00. By Mr. Rev. Th. Wich- mann Oster-Coll. of his Gern. H14.50. By Mr. Kas- sirer Troste H2.00. By Mr. Conzelmann of his pupils H5.00. By Mr. Rev. Frank on K. Bi- schofsbergrrs wedding collected. H3.00. By Mr. Past "schumm of Lancaster HI 0.00. By Mr. A. Schovcr- ling H7.00. Anna Kath. Fischer at Lyonsville H2.00. By Mr. Past. Merz of dcss. Parish H8.00. By Fried. Tormöhln H5.00. From Mr. Past. Heid's gcm. H10.50. From Mr. Jak. Urban in Serbin H2.50 in gold - H2.85. By Mr. Bartling on Fried. Backhaus' wedding H9.60. By Mr. Past. Kilian from his parish H57.00 (H50.00 gold). By Mr. I. G. Denninger H2.00. By Mr. Past. Saupert H50.00. From the Cleveland congregations H119.55. By Mr. C. Mohr K5.00. By Mr. Past. C. Scuel M.55. congregation at Nich for M. H21.50. By Mr. Rev. Nuoffer of s. congregation at Town Crete H22.10. By Mr. Paft. Heid K23.00. By Mr. Rev. Mertcns H5.25.

Bedding and linen received: From Mrs. Lichthardt 1 Quill. Through Mr. Past. Daib of the Ivbl. Women's Club in GrandRapidS, Mich.^1 Comfort, 2 quilts, 1 bust shirt, 4 pairs of woolen skirts; from several women from Caledonia, Lowell & Bownr Towns, Kcnt Co, Mich: 5 pairs of woolen socks, 3 skeins of woolen yarn; from Mr. N. N. in Grand Haven 7 vests, 6 neck ties, 4 woolen undershirts. The express expenses for this shipment were paid by the Woman's Club at Grand Rapids.

Mr. Past. ^anvvoß donated to the seminary library the large textbook of geography by Daniel. Addison, Ill, d. June 24, 1870.

I. C. W. Lindemann.

Due to lack of space, several receipts had to be put on hold for the next number.

Changed address:

Hev. D. l'otlis,
Hloulton, 86o1b)r Oo., III.

Printing Office of the Syuode of Missouri, Ohio, &c. St.



Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 27.

St. Louis, Mo. the 15th of September, 1870.

No. 2.

The Pope and the Conciliar of Janus.

(Conclusion.)

If an inkling of a reformation of the papacy dawns in actual antichristianity, it will remain until the Lord will put an servant; for from this side no collegiate provostries, Janus, which he unfortunately does not have the courage end to it by his future. And Janus? He professes, with all bishop's sees, and cardinal's hats beckon to him. to hope for with firm faith, he proves by this very fact that faithful Catholics, the conviction that the primacy of the who, squinting papistically, neither sees nor suspects the the Lord of the Church, and therefore developed with inner deepest fall and damage of the papacy. He will experience necessity to a certain point. XI.) A pope as primus inter what the prophet Jeremiah laments, Cap. 51, 9: "We heal pares, who deliberates and decides together with his Babel, but she will not be healed." May he then also take brothers, the other bishops, who as the first bishop gives to heart the exhortation v. 6: "Flee from Babylon, that every the example of submission to the laws of the church; such man may save his soul, that ye perish not in her iniquity." a pope Janus also wants and needs. But now that the For, alas, the condition of the papacy is far more hopeless presidency has become an impe- rium, that the brother and hopeless than that of Babylon was in Jeremiah's day. bishops have become If the Oriental and Russian Church, because of its(pag. XII.) and, in consequence of this, the unity of the dogmatization of a false doctrine of the Holy Trinity, hasChurch, formerly so strongly united, has been broken up; become incapable of a true church reformation and has this is more than he can approve and suffer. almost completely ossified in its dead forms, - so for the papacy, since the Tridentine Council and its anathemasby converting to the Lutheran Church. Certainly; but there against the biblical doctrine of justification, etc., ahe finds himself in the same predicament as Erasmus and reformation at the head and in the members has becomeDoctor Eck in their time: he will be totally impossible. As little as the devil in hell can be converted, the pope in Rome will not allow himself to be reformed.

The papacy can only become worse, not reformed, Janus "If's and but's" would not come to that. Indeed, before he may rely on that, and made manifest by the Reformation, would be willing to do so, he would learn to bend his and dogmatized by the Tridentine Council as the right reluctant neck under the new fetters and remain a pope's

Who then is this anonymous "Janus"? If it is really, as generally assumed, the abbot and professor of Doellinger, then he has deliberately shrouded himself in impenetrable anonymous darkness for all possible cases; for the preface not only speaks of several authors, but two marginal glosses pag. 103. and 114. are also explicitly directed against allegedly incorrect assertions in Doellinger's church history. Then Döllinger would really have become an Other in a certain sense for 27 years. In 1843, during the controversy over the kneeling of Lutheran soldiers in Bavaria before the host during Catholic processions, he also wrote anonymously against Professor Harleß. When the latter had lured him out of his anonymous hiding place, he now answered with an open face: "My In part, I have now also occupied myself with the writings of the Wittenberg Reformer; but never without taking those mental precautions and means of containment, as we are in the habit of applying physically, when we want to keep our minds free.

The way through an unclean place, or a stinking puddle may buy everything for the sake of this precious pearl, even Instruction and no means to the hand for the new building must take." To this Prof. Harleß replied to him: "Now, as to regard it as damage and dirt, and to despise the wrath of a true dwelling of God in the Spirit. Janus shows the means of warding off the stinking puddles, I need not and the rays of the Roman Antichrist. Both belong and meet Janus shows his readers the mighty tree of Roman papal assure the readers that, in fact, the pure ermine of the old together. For whoever wants to preach the law and the power, which has grown up for 1500 years, mocking all school has remained entirely unsullied, and that Prof. Döllinger has read the writings of Luther as if he had not Spirit and the power of the Holy Spirit.

poisoning effect, as the cursed cause of so many unspeakable evils of body and soul, of property and honor, in time and eternity for millions, and hopes that it will be cut down by a reformation; but he does not know or show them the poisonous root of it, the apostasy from Christ and his Gospel, from which it would grow again and again anew. But as long as this is lacking, he is only a fencer with his scientific fight against Rome, who strikes at the air.

What does it help him and others that he describes Rome as a spiritual Sodom, if he does not know Zoar and Pella, where one can flee from the future wrath? The children of the world and the dishonest Christians will say, when they read his book, "This is delicious! There one can quite see where all papal and clerical rule leads. Therefore, away with all clergy and churches from the world! But all frightened sinners longing for comfort, peace, freedom, and assurance of salvation will ask in vain: What must I do to be saved?

In spite of his serious struggle against Rome, Janus is a true pope, whose entire Christianity is absorbed in constitution, discipline, and morality. As little, therefore, as a Lutheran who has experientially recognized the doctrine of justification and perseveres in it, falls away to the Antichrist in Rome; just as little will Janus, as long as he has not found this precious pearl, escape from the captivity of Antichrist and become a member of the church of the true confession, despite all his learned polemics against Rome. It is certainly saddening to have to express this as a full conviction after reading his excellent book.

To the ecclesiastical chronicle.

Our dear Brunn writes on August 18: "I had already decided to open our institution here on August 1, when suddenly war broke out and, in view of the great strength of the French, we feared that the theater of war would be here on the Rhine. So I thought I would have to wait for the latter before reopening the institution. Now, by God's grace, the enemy has been driven back, and if no new obstacles arise, I think I can begin the new teaching course on September 1. There is no lack of students, praise God! On the one hand, however, the war increases the need for all foodstuffs, and on the other, it brings the contributions from Germany to the local institution to a complete standstill. Thus I have almost never started the new course with poorer funds than this year. It is hardly foreseeable how the emergency- so he does not give a single word to Joseph.

"And joins with him whom Satan flies and hates, He is persecuted and finds a heavy burden To suffer and bear, falls into scorn and ridicule, The cross and all plagues, they are his daily bread."

This is what Dr. Luther did and experienced. The doctrine of justification was already the foundation of his 95 theses and the cause of their tremendous effect; and only because this doctrine was also the foundation of his entire late reforming work as a preacher, professor of theology and writer, was he able to confidently step between the mighty teeth of the infernal behemoth and let God rule. Only for this reason was he able to answer the question: Where would he remain if, after papal construction and imperial guard, the disgrace of the Elector of Saxony should also befall him? with joyful faith: Under God's heaven. Only therefore could he sing defiantly:

"And if the world were full of devils... "And if the world should swallow us up. We shall not fear so much, but we shall prosper."

Only because of this could he finally succeed in mortally wounding the beast with the seven heads and ten crowns. Rev. 13, 1-3: But he would not presume to reform the current pope.

Janus, on the other hand, wants to try what he can do and shows his papist readers the dark abyss and the dungeon walls into which the Roman Antichrist has led them and the heavy chains with which he has bound them; but he does not reach for the spiritual sword and hammer to cut them down and break them, not for the light of the gospel of the free grace of God and the glorious freedom of the children of God, in order to

He does not show them the ladder of heaven on which they can climb, the open door through which they can go out to the green pastures of the good shepherd. Janus shows, with a mastery that dominates the entire church history of the time, how for 1500 years the gigantic construction of the anti-christian? hierarchy has been led towards its completion. Hierarchy has been led towards its completion for 1500 years, so that one might begin to break it down again by a reformation; but the foundation walls of the same, to which he erroneously ascribes divine origin, but on which, after centuries, the same giant structure would rise anew, are to be spared. But as he coldly and nobly passes by the Holy Scriptures, Dr. Luther and the Reverend Reverend Paul. Luther and the Reformation with all its achievements, because he has neither recognized Joseph's damage, nor its only physician and only remedy;

for the upkeep of the inmates. The existence of the localthis mental affliction shows itself again, a lack of modestyI say to you, the great Dr. Moldehnke, that I let you sit there institution, as long as the war lasts, will depend mainly onjust as great as an abundance of insolence. We want tolike that without giving you the recognition of existence in aid from America." - This excerpt from the most recent letterdemonstrate this state of illness with only one symptom.the present, - I say to you that you should have blurted out of our most faithful co-worker in the old homeland to ourEvery one who is concerned about the struggle in regard toyour just displeasure at such a quite unheard-of, work here will suffice to ensure that we do not forget the doctrine of the sacred ministry. Everyone who has beendisgraceful contempt and neglect, which offended you so need on the other side above the need on the other side. concerned about the struggle over the doctrine of the sacreddeeply, in an extraordinary speech at that time, the

W. [Walther]

Ohio and Missouri Synod. The Eastern District of thetheory. The Missouri Synod teaches that the sacred office ofsentence: "*Qui cito dat, bis dat*" That was beautiful, that was General Synod of Ohio and other States, numbering 27preaching is the one given by God through God. The sublime! In these modern, seedy times, when the worth of pastors, on the occasion of its meeting at Youngstown, Missouri Synod teaches that the sacred office of preachingman is consumed by waiting on the benches, like an Ohio, in June of this year, expressed itself as to the relationis the power conferred by God through the congregation to ancient Roman for the right of personality to come out. It in which it recognizes itself to our Synod, and wishes to seeexercise the rights of the spiritual priesthood in the publicshould have made a deep impression, but so degenerate its whole Synod. In the report of the Synod in question,office of the community. The papal Lutherans reject thisare all our conditions that even such a beginning of a great which has been graciously sent to us, we read that thedoctrine of conferral. Moldehnke also says literally: "Canspeech did not produce a change for the better.

District, referring to the report of its President, resolved as these (the rights of the spiritual priesthood) be transferred to My reminder, as kind as it is necessary, that modesty is follows concerning the "unity to be sought with otherthe preacher? It is not possible! Can these be publiclyalso appropriate for a doctor of philosophy, and that self-orthodox Synods:" "1. It (the Synod) recognizes theadministered by the preacher on behalf of the congregation?praise does not give off a particular odor, even in the case Lutheran Synod of Missouri.Lutheran Synod of Missouri,It is not possible!" Further, "Thus the preacher does notof such a doctor, you have unfortunately not only rejected Ohio, &c., as an orthodox Evangelical Lutheran Synod; 2.administer the priestly rights of all or individual believers, butunused by saying that the adage of self-praise is a Requests the General Synod of Ohio to heartily assent toa special office of the church." Moldehnke thus quite clearly"hackneyed phrase," but you also seek to extricate yourself this resolution, and then to officially notify the Generalrejects this Missourian transfer - doctrine of the sacred.from your fatal situation through obvious untruth by saying: Synod of Missouri thereof; 3. Further desiring thatPreaching Ministry. We had therefore said in a former"We had only declared that we loved the truth"; but this is wholesome fruits may grow out of this union, it proposes:number of the "Lutheran": "The Missourian doctrine of thenot so, you have rather degraded others and exalted a. That the General Synod of Ohio be united with theoffice of preaching is as follows: The office of preaching isyourself. Blamed others and praised yourselves. For you General Synod of Ohio, and that the General Synod of Ohioconferred by God through the congregation and through thesaid, "There may be, of course, and we know some of them, be united with the General Synod of Missouri, and that theprofession prescribed by God. Moldehnke had said this waswho for the sake of dear ecclesiastical peace say yes to General Synod of Ohio be united with the General Synodfalse doctrine, and pronounced as the main ground for thiseverything; but we love the truth above all things." What a of Ohio, and that the General Synod of Ohio be united withhis assertion that such conferral was impossible, simplynoise the Herr Doctor would have made, and at once have the General Synod of Missouri. That the General Synod ofimpossible." And what does Dr. Moldehnke say now? Thistalked of "impudent lies, distortions, and Ohio, at its next meeting, choose two delegates toimpudent patron rants and raves as if he had made hismisrepresentations," if we had thus skirted the truth!

represent it at the next meeting of the Missouri Synod; andstudies on the fish market in Hamburg. He cries out with his Now let us take leave of each other. And since good b. That the General Synod of Ohio further make suitablemouth wide open, "Can one lie more impudently than Z.?"friends may well give each other some good advice along arrangements with the General Synod of Missouri to unite,"he ought to be ashamed of lying like that." And then thethe way, I will do the same: Dear, dear philosopher, great as soon as possible, as in every respect, so especially asscold acts so tenderly, so chastisingly, so delicately feeling; doctor! Since your return from the Prussian Union, you regards teaching institutions. Unanimously adopted, excepthe, the decent one, complains of an "indecent" one, he, thehave already had to fight through many a turmoil here; they Item 3, against the adoption of which the Rev. F. Schiebtexalted one, of a "low" one, he, the noble one, all breatheddo not want to acknowledge you properly, and that hurts and J. C. Schulze voted." through with nobility of soul, of a "mean, obscene way ofyou very much. Please, please, be careful, don't let them

Farewell to the great New York philosopher, Dr. fighting." Can the Pharisaic impertinence well be carriednotice that so much, otherwise they'll think you're a rather Moldehnke, who, because of his great philosophy, shouldfurther? - immodest big thief, and you'll end up spoiling your brilliant also be trusted with philosophical calm, is unfortunately It is also touching when Moldehnke says, because Icareer completely. For you want to go far, but so you get irritable beyond measure, restless, agitated, indeed quite,speak of the office in *concreto* and in *abstracto*, I lead out, inmore and more into a narrow place. The West doesn't like as one is wont to say, "out of his mind". But the man hasorder to impress the readers, with Latin chunks. My dearyou, the East doesn't seem to like you very much either. also suffered much of late. For doubts have arisen from allDoctor, everyone who has the honor of making yourWhat's left for you? I fear you must flee to the north, only sides as to whether the otherwise splendid philosopheracquaintance, whether in writing or orally, knows that it is this region of heaven remains open to you - Grabau's arms might not perhaps take a somewhat questionable stand onprecisely one of your outstanding qualities to let theof love! But, but, do you also know that Grabau cannot the noble virtue of modesty. We have already feltastonished reader or listener look in, with forebodingstand a great man beside him, least of all a great compelled to remind him of the old, good, German, albeits excitement, into the immense wealth of the scholarlyphilosopher; just think, for instance, of that brilliantly somewhat crude saying: "Eigenlob st " treasures piled up in your cerebral storehouse, by means of philosophical (self-praise).

very abundantly applied Latin phrases, as if through small A synod in the East is also said to have seen itself in theopenings. Let you, even at that Eastern Synod, express your same necessity to rap the fingers of Herm Doktor, whoso just displeasure that you, so great a man, should have could not stand the fact that his greatness was notbeen kept for days on the hard bench. recognized immediately before the synod, as a most impudent patron, and to teach him modesty. In No. 7 of the "Lutheran Herald".

national-economy penny-ante setup. Sage, are you ready to play a little potbelly next to the big potbelly with peace of mind? Are you prepared for such a thing? Have you already reached such a level of humility?

So farewell, poor misunderstood greatness! And when thou comest to Grabau, I pray thee a good Missouriian greeting.

With the most tenacious attachment, yours

The Middle District Synod held its sessions this year from August 10 to 16, at the congregation of the Rev. Bro. Wyneken, Sr. at West Cleveland, Ohio. Present were 61 pastors, 2 professors, 30 teachers, and 39 congregational deputies, making a total of 132 synodical members. Also present as guests were: three brethren from the Western District, one from the Eastern District, and three from the Ohio Synod. As usual, these synodical sessions were rich in divine blessings to pastors and deputies. Who would not acknowledge that through the mutual discussions on doctrinal matters and on important questions which move church and civic life and are of such great importance, he was instructed, strengthened in the faith, more skilled in teaching and pasturing, more courageous to fight against all wrong, more patient and gentle to bear all kinds of adversities which occur in the professional circle, in sum more zealous, more faithful to all good works commanded by God? Truly, it would be miserable for us pastors and our congregations if it were otherwise! That is why our annual synodal meetings are true market days for us, where we shop for ourselves and for the benefit and service of our dear congregations. We cannot thank God enough that he is with us on the plan with his pure holy word and right sacrament and that he has so far maintained unity in spirit and truth. The dear members of the congregation in Cleveland gave many testimonies of how lovingly the congregations grow together in such a synodal system with known and as yet unknown pastors, especially when they took leave of each other. In the short time they had become so accustomed to each other that the parting was painful. The opening sermon was preached by Prof. Walther as President of the General Synod. By decision of the Synod, it will be printed in the "Lutheran". In the afternoon, the actual synodal sessions were opened by the synodal address of our dear Mr. President Schwan, and the synod then proceeded to deal with the business before it. Two main items should be mentioned here, the discussion of which took up most of the time. First, twelve theses on pulpit fellowship, written by Pastor Fleischmann.

These theses were thoroughly discussed and justifieddam. "If they would only stick to the truth, dear pastor, I would not say anything yet; but soon they see, soon they hear quite wrong and unjust, and now they add so much, pass an uncharitable judgment, raise a loud sneer at me and mine, and what goes on in my house, all the people in the whole place must know in twenty-four hours. Such neighbors, pastor, they can make one's life sour; indeed, they are not seldom a nail in the coffin!"

"Bad enough, my good friend, that such neighbors still exist in the world, and I am*rightly sorry for you on that account," returned the preacher. "However, as everything in the world has its uses, so it is here also. These kind of people mean ill, of course, and yet they must do much good against their will. Such dissemblers make us more cautious, more careful in our conduct, in words and deeds, in what we do and what we do not do. We even avoid all evil appearances, because we know what kind of neighbors we have who could easily take offense at us. Now one lives not only honorably before the world, but also Christianly before God. At last our neighbor must be ashamed when he sees that we are such good-thinking people - indeed, in time he may even make an example of us, and so improve himself that he may once more become our neighbor in heaven." -

The man went home grateful and happy.

What else is negotiated the dear reader will find in this year's Mittlerer District Annual Report. T h. Wichmann.

----- ES" -----

Good advice for slander to be suffered.

Peter S. of L. came to the preacher in his village and complained to him that he would soon not be able to stand his neighbourhood any longer: they were all too curious and foolish people; they were concerned about everything, - about the slightest little thing in his house; he could not be careful enough of them, not to speak a word, not to stick a finger in the water, not to take a step across the street - they knew everything at once; and then it went straight on to a niece and a son.

Church News.

On the 8th Sunday after Trinity, August 7th, Candidate Friedrich Iske, hitherto a pupil of our practical Seminary, who after a well-past Eramen had received and accepted a regular profession from the Lutheran congregation at Jda, Monroe Co, Mich, was ordained by the undersigned on behalf of the Venerable Presidency of the Northern District and inducted into his office.

The Lord Jesus Christ, the Head of His Church, crown also the faithful work of this His servant with rich and eternal blessing.

Monroe, Mich. 15 Aug. 1870.

Wilhelm Hattstädt.

On the 8th Sunday after Trinity, Aug. 7, 1870, Candidate H. I. Müller, who had been trained as a preacher partly in the Hermannsburg Mission House and partly in our practical seminary in St. Louis, Mo, and was dismissed after passing the Eramen, was ordained and inducted by the undersigned, assisted by the Norwegian Rev. T. H. Dahl, in the midst of his congregation at Willow Creek, Blue Earth Co.

May the Lord also bless this worker of his harvest with many and great blessings in his difficult ministry!

G. Ahner.

Address: Rsv. H. 3.

V61-non 06uti6, LIus Lartü Oc>., Niuu.

Mr. A. M. W. Kähler, since May, 1863, pastor at Berlin, had melted down into a little congregation. And the Lord, For about four years, this church had been served by the Sommerst Co., Pa. having received from my branch in who makes a large plant out of a little seed, gave blessing writer of this article with Word and Sacrament. And and near Grand Haven, Mich, and accepted with the and prosperity. Now my brother preaches in four different although the Swedenborgian sect, which is practicing its approval of his congregations, he himself was solemnly counties in six places. In 1869, early in July, he was nature here, has taken great pains in the past and installed into his office on August 21 (10th Sunday after succeeded by the undersigned, who serves two churches in especially in the last few years to kidnap the people of their Trinity) by order of our Reverend District Praeses by the Dodge and Washington Counties, and to whom "a third mother church and to make them followers of their lying undersigned with the assistance of the Rev. J. Fr. preaching place was lately opened. To this was added this prophet, nevertheless, by God's grace, in defiance of it and Niethammer, who delighted the congregations with a year the third preacher, Mr. Candidate F. Kuegele. After he of Satan, a congregation has arisen during this time, which sermon, in accordance with the regulations of our official had finished his now numbers 18 voting members with a good prospect of gospel.

May the Lord of the vineyard, our dear Saviour Jesus St. Louis, he received a call from the small German This congregation had a day of joy on the 6th Christ, bless the planting and blessing of this servant of Lutheran congregation in Omaha, NC. He accepted it and Sunday after Trinity; for on the same day the candidate for His for the glory of His "holy name and for the salvation was ordained by the undersigned on the 10th Sunday after the holy office of preacher, Mr. G. Horn, could be ordained. of many souls.

I. L. Daib.

Address: Rov. 4V. LaolUor, Box 30. orandl üavon, small at the moment. One would like to say: What do they passing his exams and after accepting his calling, could be want? The number is small, their fortune small, and in a city ordained by order of Mr. President Bünger and with the everything is expensive. Outwardly, everything is lacking. assistance of Mr. Pastor C. A. Mennicke from Rock Island, But behold, Christ speaks: Ill, who was present here on a visit.

In the little town of Palatine, 26 miles north-west of Chicago, a small Lutheran congregation has been formed, which this spring purchased a frame church from Americans, which was soon after solemnly dedicated. Pastor Döderlein preached in the morning, Rev. P. Bey er of the evening, the latter in English. There were present, besides Rev. Schmidt and the teachers of Schaumburg and Elkgrove, many members of the aforementioned, as well as of the congregations of Dunton and Ruffels Grove, were present for this celebration.

The congregation considered it very necessary for its existence and growth that it have its own pastor. We obtained it then also that Mr. Candidate H. Rathjen, formerly in Hermannsburg and finally at the practical seminary in St. Louis, after having passed his exams, he accepted a profession in this congregation. He was ordained and inducted into his office by the undersigned, who had served the parish as a branch until then, on the 6th Sunday after Trinity by order of the honorable President of the Western District of our Synod.

May the merciful God, who has established the memory of his name in this place, come there with rich blessings and remain there. Dunton, Cook Co, Ill, Aug 2, 1870.

I. E. Roeder. Address:

Rov. II. Hatssjen, kalatino, Ooolr Oo., III.

Rev. G. Landgraf, who had received a call from the Lutheran congregation at Hermannsburg, Central Township, St. Louis Co, Mo, and had been peaceably dismissed from his congregation at Atchison in Kansas, was publicly and solemnly installed in his office by the undersigned on the 10th Sunday after Trinity, Aug. 21, 1870.

May God the Triune bless his servant in his new field of work. Amen.

Aug. Lehmann, Pastor. Address: Hev. O. O. (Central, 8t. l'ouis Oo., IVIo.

Where the word of God is taught purely and cleanly, there the Lord our God has his work and brings it forth gloriously. So may we, the Missourians of the State of Nebraska, cheerfully boast. It was in the middle of the winter of 1868 that the brother of the undersigned came here, uin trusting God to the little congregation that had called him to preach the word of reconciliation. The Lord gave him grace to remain constant even when, on entering upon his ministry, he had to leave the little congregation that had called him.

Where two or three are gathered together in my I am in the midst of them. He saith, All power is given unto me in heaven and in earth. And, behold, I (the almighty, rich, and faithful God) am with you always, even unto the end of the world. Certainly, as far as the Lord Christ is concerned, he will also bring forth his work gloriously in Omaha. Omaha is a real, important mission post. The city itself has over 20,000 inhabitants, many of them Germans. Just across from Omaha on the left side of the Missouri River in Iowa is Council Bluffs, also already an important city. Near Omaha at the mouth of the Platte Niver and elsewhere now and then are German settlements. In addition it is possible to make further journeys into the country by railroad in a short time. For the immigration into the farther and most distant west Omaha forms a gate and door as it were. All dear fellow believers who pass through Omaha are therefore invited to visit the to visit Pastor Kügele in Omaha from time to time. The same will be able to give them... He will be able to tell them by name where they have to travel in order to be served with the one thing that is necessary for our pilgrimage to the promised land, to the heavenly Jerusalem, with the pure Word and Sacrament. name. He resides with the Carpenter or Carpenter John Rometsch on 18th street near Burt street.

But may God the Lord command him to promote this cause and to carry it out gloriously. to carry out. After all, it is His business. Amen. Logan, Dodge Co, Neb, d. Aug 24, 1870.

E. I. Frese. Address:

Rov. 1^ Kuegele, Omaha, Neb.

Postscript. Those pastors whose parishioners emigrate here to Nebraska are requested to make them aware of us and to provide them with our addresses, so that they will not be deceived by false prophets in sheep's clothing.

On the eastern boundary of Benton County, one of the which with God's help was also finished and already most fertile counties of central Iowa, six miles north of the consecrated on the Sunday of Trinity. Pastor F. Horn and the Chicago and North- western and about as far south of the undersigned preached the sermons. The total costs including Burlington, Cedar Rapids and Minnesota Iron-

(Delayed.)

From Lutheran No. 13. of last year's issue, dear readers have seen that Rev. Vomhof in Davenport, Iowa, has been removed from office by his former congregation there at the instigation of some Iowa-minded leaders, for the sake of the pure confession.

However, since twelve members of the congregation agreed with their pastor in doctrine and confession, they asked him to stay with them, which he agreed to do.

These few now began to build themselves a little church, where so many thousands of Germans live, but most of whom walk in the most terrible unbelief and service of the devil, a place from which His Word resounds pure and louder

We thank God that He has prepared for us in this city, where so many thousands of Germans live, but most of whom walk in the most terrible unbelief and service of the devil, a place from which His Word resounds pure and louder

The Lord has helped this very poor congregation so far, and joyful festival, where we rejoice in a very special way, did not allow himself to be disturbed in the fulfillment of his and he will also help in the future; also in that the always anew, in the great deeds of God, which he also did duty, but trusted the missionary congregation with so oppressive burden of debt will be lightened by love for us poor in Northern Illinois. Therefore, as often as I read much courage of faith that they would not turn back on offerings. To help here means to fight against error and a mission feast announcement in our dear "Lutheran," I such trifles at the mission festival. Finally he closed the

C. A. Mennicke.

Church dedication in Jefferson City, Mo.

The dear members of our synod will certainly be glad to quite glorious ones at that! Where there is living faith, there collection amounted to G99.00, of which one third each hear from the above-mentioned city, the capital of the state is also the right missionary spirit. Therefore, the more we was earmarked for our dear schoolteachers' seminar in of which we are called "Missourians", about a church recognize our own poverty, curse-worthiness, and Addison, for Hermannsburg and for our dear proseminar consecration. The fact that in Jefferson City, after repeated condemnation, and the more gloriously we are blessed by in Steeden.

and repeatedly failed attempts, a Lutheran congregation God's grace in giving us his dear gospel, the more zealous And all went merrily on their way home, with praise and was formed, even though it was still very small, and that and diligent we will be in the work of inner and outer mission. glory in their hearts and on their lips, and we are already these few were willing and happy to prepare a place in their Just as the many gifts of love acknowledged in the looking forward to the next mission festival, which we hope midst for the preaching of the pure Gospel: this was done "Lutheran" testify to the presence of faith that is active to celebrate throughout the year - if the Lord wills and we by the Lord and is a miracle before our eyes. Therefore the through love, so do the missionary festivals that are now live.

past 10th Sunday after Trinity was a day of joy for the small celebrated everywhere in our dear Synod.

Crete in the day of Gamaliel.

congregation. On the same day, favoured by the most The dear readers will certainly forgive me this little beautiful weather and with pleasant participation of the digression if I am now quite brief in describing our mission neighbouring rural communities, the solemn consecration feast.

Gottl. Traub.

of the newly built church took place. Three sermons were preached in the church that day: in the morning service by in der Höh' sei Ehr rc. had been sung, the undersigned introduced the celebration by a sermon on Ezk. 16, 5. 6. At Minneapolis, Minn. celebrated its mission festival. The Professor Crämer on the Sunday Gospel, Luc. 19:41-48, in the afternoon by Rev. Sandvoß on Psalm 100. and in the the end of the sermon some verses from the song: Eins ist neighboring congregations were represented, some of evening by the present pastor of the congregation on Ps. 40,6. noth rc. were sung, whereupon Prof. Selle held a wonderful them in large numbers.

When the writer of this article informs the dear members of our Synod about this church consecration, he cannot showed: Why especially our Lutheran church has the able to rejoice in the great deeds of God and encourage ourselves to new zeal in His service. First, Pastor W.

help but refer them once again to an account of the congregation's situation in Jefferson City that appeared in No. 8 of the last issue of this magazine. In spite of their guests lay down in the green grass in the shade of the forest in order to pay their respects to the unavoidable stomach and the well-filled food baskets of the careful housewives. Friedrich preached on 1 Peter 2:9, his theme being: "That the small number, the dear brethren of Dasebft, trusting in God's help, undertook the construction and were able to carry it out to their great joy. Admittedly, they are now entertained each other in an unconstrained manner, until at the Lutheran Church in particular has the obligation to carry out the work of spreading the Gospel among its German compatriots with earnestness". Pastor Bürger then gave an address in which he pointed out that since 1517 the Lutheran Church has always been led to victory through struggle. He took special account of the history of the Missouri Synod. In the afternoon, Pastor Fischer, starting from John 3:16, gave examples of how God's merciful love is shown to individuals and whole peoples. Towards evening, Dr. Preuß compared the task of our time with the task of the church in its first millennium, and showed from history that in former times the external mission was in the foreground; since the strengthening of the papacy and the obvious unbelief, however, the external mission has been in the foreground. The celebration closed with the singing of the hymn: Fahre fort Zion u. s. w., which many of those present certainly still remember with pleasure.

continue to help here, after He has let everything prosper so far. To Him, then, be this church and the little congregation commanded, that the seed of the gospel which has been scattered here may flourish for His glory and for the salvation of many souls. W. S.

After a few verses of the glorious hymn: I have now found the reason, etc., Pastor Nuoffer entered the pulpit and preached a lovely sermon on Acts 4:20. 4, 20. and showed in a true evangelical way that our missionary activity is a fruit and a sign of faith. In the meantime the sky was covered with dark clouds and a mighty prairie wind rushed majestically through the tops of the oaks. But Pastor Loßner was not misled by this, but continued singing: Meinen Jesum lass ich nicht rc. and preached on Matth. 12,15.21. and described in a very comforting way: JEsum, the faithful Saviour of sinners. But in the meantime the wind had risen to a storm and here and there a few drops of rain were already falling. Therefore we hurried to the end and Mr. Pastor Pissel had received the order to conclude the

Minneapolis, Minn.

I. Herzer.

Mission Festivals.

On the 4th Sunday after Trinity, with God's rich blessing, we were able to celebrate our annual mission festival. And with thanksgiving and praise to the Lord I must confess that it was a wonderful celebration! For not only did the Lord God provide us with beautiful, pleasant weather, but there was also exemplary order among the festival guests, so that we did not have to complain about the slightest disturbance. The place of celebration itself was also a happily chosen one; for in the cool shade of the oaks the dear congregation of Mr. Pastor Nuoffer, who this time was steward of the Mis- sion congregation, had abundantly provided comfortable seats, and the pulpit rested on the thousand-year-old trunks of two forest giants. Sckon early in the morning the rows of closely packed wagons, from all the strokes of the compass rose, arrived at the fairground, and everywhere were seen only happy faces and eyes beaming with joy. For the dear Lutheran readers must know that every year our dear mission festival is a jubilee for us.

Since the mission feasts are reported once, here follows a celebration with some historical information from the short report "about ours, which was celebrated on August 14 and 15 with the participation of the congregations of misconduct of old and new times. But as interesting and appealing as his stories were, many an eye was raised to him as if to say: "But we're going to get wet! But he Benton County. It seemed at first that our celebration would be a poor one in every respect. There was a persistent spell of bad weather, and even on the morning of the feast the sky was so gloomy that many people were not in a cheerful mood. But the all-good God stopped the rain and from then on nothing disturbed the cheerful and festive mood of all those present. The word of the Lord was proclaimed in these days under the shady green of the forest with power and emphasis and surely it will not be quickly lost in wide spaces, but will have found a quiet stall in many hearts, so that they will bring forth much fruit as green trees planted by the streams. In the morning Mr. Pro-

Crämer on the Sunday Gospel, and from this he ventured on the necessity and usefulness of the mission. In the afternoon, Doctor Preuß gave an interesting lecture on the unbelief of our time and its untenability. At the end of the lecture, the celebration of the assembly. The pastors of the Missouri Synod are kindly invited to take part in the proceedings. During the first hours the synodical order will be gone through and then church and ministry will be discussed.

F. W. Lange on Matth. 5, 20. ff. in the afternoon. Two-thirds of the col- lectures collected on both days were earmarked for internal missions, and one-third for the mission to the Gentiles. So this feast closed to the joy and blessing of all who love Zion and had come from Nah Nd Fem.

May the Lord let us celebrate many more such feasts to the glory of His name.

Concordia, Mo, Aug 30, 1870.

F. I. Biltz, Pastor.

Conferenz - Ads.

The St. Louis District Preachers' Conference will, God willing, hold its meetings this year at Zionoe Church, St. Louis, Mo. from the 13th to the 18th of October. The preachers of the Synod of Illinois and other States are kindly invited in the name of the Conference to attend the meetings. Subject: Fire Insurance Companies.

XL. All those who wish to attend this conference are requested to report to the undersigned in good time.

E. D. C. Böse, Secr.

The Rock Island - Peoria Conference will assemble, the Lord willing, on the 27th day of September, at Rock Island, at the house of Mr. Past. Mcnnicke.

Geneseo, Sept. 5, 1870.

Ferd. Horn, Secr.

This year's Michigan Pastoral Conference will, God willing, assemble at Frankenlust, Saginaw Co, Mich, from the 5th to the 9th of October (incl.) 1870. - The guests coming from the East w. via Flint- L Pere-Marquette-Railroad will go direct to Ban City and thence cross the river to Wenona; those coming from the West, Luedweftcn rc. will go via Jackson, Lansing and Saginaw-Railroad to Wenona, whence all guests will be picked up by ready vans.

I. H. Ph. Partenfelder, Secretary.

The Minnesota Pastoral Conference will assemble, God willing, from noon Oct. 11 to the 14th (incl.) at Clermont, Dodge Co., Minn.

H. F. Sprngeler, gun., secretary.

The Fort Wayne Preachers' and Teachers' Conference will hold its next meeting in Logansport, Jn. from noon on the 4th of October to noon on the 6th of October, including the following subjects of discussion: The doctrine of free will and: The Christian's stand against the existing State schools..

.. L. Dulitz.

The Northern Illinois Pastoral Conference will, God willing, hold its next meetings at the residence of the Rev. E. Riedel at Coopers Grove (Thornton Station), Cook Co., Ill, to be held from October 11 to 13, 1870.

Gottlieb Traub, Secr.

Illinois - Conference - Display.

The Northern District - Conference of the Lutheran Synod of Illinois, &c. St., will meet, God willing, the 5th and 6th of October, at the church of the Rev. F. Reiß at Arenzville. The pastors of the Missouri Synod are kindly invited to take part in the proceedings. During the first hours the synodical order will be gone through and then church and ministry will be discussed.

The route for the brethren coming from the east and west will take them on the Great Western railroad to Chapin, and thence on the Nock-Jsland railroad to Arenzville, whence they will be conveyed to the place on Tuesday evening by the members of the congregation.

Mount Pulaski, Ill, Sept. 6, 1870, I. T. Bötticher.

Recommendation.

To such congregations who are about to purchase a new organ, we believe we can render an essential service by calling their attention to Mr. I. G. Pfeiffer, organ builder in St. Louis. As last year our seminary, so this year our Addison congregation has been provided by him with an excellent organ. As members of the organ committee we have to acknowledge that Mr. Pfeiffer has not only fulfilled his contract, but even, with the greatest altruism and without claiming any compensation, has done much more than he promised. So among other things he has additionally supplied us with a whole further very valuable register, as well as made the Mirtur 4-fold instead of 3-fold. Whoever turns to him in this case will, according to our conviction, not have to regret this.

Addison, in August, 1870.

C. A. T. Selle.

K. Brewer.

To the message.

Dextsr, Da1la8 Oo., lo^va.

All those who wish to obtain more detailed information about the area there are asked to contact the following brothers there from now on:

B. ^loi8l<on, X. SolUnd.

I. F. Doescher, Pastor.

Request to preachers.

All preachers of our church who have changed their post office address or intend to do so soon, are hereby kindly requested to notify me by letter as soon as possible, so that the list of preachers for my Lutheran calendar for 1871, which is to appear as early as September, may be complete and correct.

Allentown, Pa. 12 Aug. 1870.

S. K. Brobst, editor.

An interesting commemorative picture, executed in

lithography, depicting the pope's declaration of infallibility in a Lutheran crude but highly meaningful manner, can be obtained at the following address (the piece for 15 cents): Budolpli, Baltimore Ktreet Xo. 127. Baltimore, Llar^lanä. The picture represents the pope on his chair; behind him the person who especially promoted the declaration of infallibility, in front of him is the

Cardinal Patrici, the Jesuit Canistius *) and the Bishop Dupanloup. The Cardinal, offering the Bishop a vessel bearing the words: Ex cathedra Petri (from the Chair of Peter), says: Vide et intellige, mi frater, hocsolidam mysterii infallibilitatis

definitionem esse (See and know, my brother, that this is the explanation of the mystery of infallibility). The bishop replies: dam, Domino, vidoo 6t mtolli^o, - vomohN6

(Now, dear Lord, I see and recognize it, - and surrender myself). At this the Jesuit interjects with the words, Oaud6amu8 i^i- tur 6to. (Let us therefore be joyful rc.) Above the picture is written: Bomrma 8aora rota di6du8 aonoilii vaticani (The holy Roman Rota in the days of the Vatican Council); by the Roman Nota is meant, namely, the room of the highest judicial authority at the papal court.

The artist who invented this picture must be a man of good Lutheran knowledge. The declaration of infallibility is very aptly symbolized in it. On the occasion of the celebration of great events, it is customary to strike commemorative coins, to make commemorative images; there can hardly be a more excellent commemorative image to commemorate the great event that the Pope has publicly and solemnly proclaimed his infallibility. The picture should not only be in every "Catholic" family, but also in every Protestant family, and should be kept for the descendants.

It is a pity that the papal chair is not drawn historically quite correctly, for this is known to be a wooden chair decorated with gold and ivory and very appropriately decorated with the raised representation of the circle of animals and the twelve labors of the pagan sneeze Hercules †).

*) Canisius is depicted under the image of a little dog, probably alluding to the fact that the Latin word means a dog.

†) So F. Gregorovius reports in his "History of the City of Rome in the Middle Ages. Stuttgart by Cotta. 1859." Volume I. page 93.

Received at the Middle District Treasurer's Office:

For the synodical treasury: From Teacher M. Conzel- mann in Indianapolis O1.00. Teacher Brueggemann there \$1.00. Teacher Kohrs in Peru \$1.00. Past. Strikter there \$2.00. Past. Wyneken in Cleveland K1.00. whose congregation O262.40. teacher Zismer there K1.00. Don some members of the congregation of the Rev. Mees in Columbus, O., K30.0V. Past. Nütze! in Marysville K2.00. whose congregation P13.00. Past. P. I. Buhl in Stark County, O., K1.00. Past. G. Schaefer in Harrison County, Jnd, K1.00. Past. H. Jüngel at White Creek P1.00. F. R. and W. C. by Past. Husband in Euclid H8.00. Past. H. Kühn \$1.50. whose congregation P4.92. Past. C. Sallmann in Jndependence K1.00. whose township K19.25. Past. H. Sieger in Adams County, Jnd, K1.00. whose parish H5.75. Past. Key! in Willshire O1.00. whose parish H6.M. F. Schinnrer K10.00. Past. G. Schumm in Clifty \$1.00. past. F. I. T. Jungk m Wapaconeta P1.00. Past. Harder K1.00. whose comm. K21.00. Past. I. Rupprecht in North Dover \$1.00. of whose comm. \$39.35. teacher Zktzlaff in Cfansvkle K2.00. comm. in Peru \$17.00. comm. in Vin- cennes K6.80. F. Burre K1.00. Past. F. R. Tramm \$1.M. Past. I. G. Kunz in Hancock \$1.00. whose parish K8.00. Past. Steinbach in Noble County, Jnd. \$2.00. whose parish O63.25. Past. Schmidts in Terre Haute -K8.10. Past. P. A. Weyel in Darmstadt \$2.00. Past. Husmann in Euclid K2.00. Past. I. G. Saner in Jackson County, Jnd, K1.00. By a woman of his congregation -K1.00. H. Nolting P1.00. Peter Probst -P1.M. Past. Ph. Fleischmann, Allen county, Jnd, K2.00. Past. G. Runkel K2.00. Hartmann Werner \$20.53.

For the orphanage near St. Louis: From F. Vollmer of Past. Sieger's parish in Adams County, Jnd. p5.00. past. Lothmann's parish in Liverpool H6.00.

For the Emigrant Mission: from Past.Weyels congregation in Mr. Rev. Biltz, Concordia, Mo., \$2.00. Children's coll. at Mr. G. Arnold's, Darmstadt \$10.00. Past. Steinbach's congregation in Noble County, Bay City, Mich., H6.00. From the singing choir of the Trinity - District in Jnd, H9.44.

For teacher salaries: From Past. KuchlcS Parish in Laporte \$12.50. in Danville, Ill, H5.00. Ueberschuß von der Fahrt zum Jahresfest aus dem St. Louis H6.50. From Miss Bertha Mueller \$2.0V. From Maria Markworth in Dreieinigkeits - District H5.50. From the small K. Ls. by Mr. Past. Buszin H5.00. Pentecost coll. in the parish of the Rev. Th. Mießler H7.70. From G.\$2.00. From Mr. Rev. Querl in Lyonsville \$2.50. From B. in C. H5.00. By M. Seydel in Humboldt, Kans. h5.00. By two members of the comm. of Mr. Rev. Wolbrecht H7.50. From Mrs. Past. Reisinger as a thank offering for recovery of her youngest son \$10.00. From Mr. Albert "chwartz in St. Louis \$2.00. Mr. Chr. Hoff- mann in Vincennes H1.10. Miss Maria Schockemüller H1.00. N. N. at Carlinville \$3.0V. N. N. by Mr. G. Sauer H5.00. Pentecost coll. in the parish of the Rev. Th. Mießler H7.70. From the Cross- Parish of the Rev. I. M. Hahn H5.05. By the same from N. N. \$1.50. From Mrs. Magdalena Meier in St. Louis H5.00. N. N. there H1.00. From the Women's Association of the Prairie District near St. Charles, Mo. H6.00. From Maid Pauline by Mr. Krieg in St. Louis 50 Cts.

Warmly thanking all kind donors in the name of our poor orphans and wishing God's rich blessing! M. Estel, Treasurer.

ill. For the monies received by the Inspector of the Orphanage, Rev. Lehmann, and various products rc. will be specially receipted.

Received in the preacher and teacher widtwe-
nnnd Orphans' Fund:

I. In ^contributions:
1. for the year 1868:
From Messrs. Pastors Reinke and Hahn ^\$2.00 each. From Messrs. Teachers Garbisch and Große K2.00 each.

2. for the year 1869:
Of the pastors: Wunder, Tramm, Döscher, Lehmann, Prof. Lindemann, Köstering, Dö'derlein, Reinke, G. A. Müller, Claus, Holls, Dorn, Heinemann, and from Messrs. Teachers Kirsch, M. Beyer, Nickel, Bünnger, Koch, Fisker, Emrich, Garbisch, Fröhlich, Fathauer, Burgdorf, Prof. Lange \$2.00 each, H. L. Große H1.00.

3. for the year 1870:

From the pastors Weyel, Brüggemann, Runkel, I. Nützel, Dorn, Hartmann, Reinke, Lückr, Biewend each \$2.00, Bergt H1.00, Kleist, Köstering, Mennicke, Sapper, Schürmann, Früchtenicht, Wehrs, Döderlein, Rauschert, G. S. Löber, Eirich, Bartling, Fredcrking, Seidel, Pissel, Pennekamp, Franke, Heid, Tirnenstein, Wunderlich, Steege, Wagner, Knies, Dörmann, Burkhardt, E. Riedel, Feiertag, Bock, "Lchleipsick, Hallcrberg, Th. Grüber, Streck- fuß, Schwensen, Markworth, Mçrtens, Röder, Wunder, Geyer, Jor, Tramm, H. O. Schmidt, Sieger, P. Rup- precht, I. Rupprecht, Lehner, Schumm, Keyl, H. Meyer, Sallinann, Zaget, Maack, Brackhage, Strieter, EverS, Schäfer, Prof. Lange, HuSmann. Lothmann, I. Horn, Schoneberg, Dulitz, Detzer, Stock, Th. Gotsch, Jä'bker, Schwan, Wyneken, Bode, Prof. Brauer, Vetter, Claus, Kühn, Sauer, Jiingel, Hochstetter, Merz, König, Sihler, Kunz, Stubnatzy, Kühle, W. Lange, Thurow, Heinemann, R. Köhler, Brohm, Lehmann each H4.00, H. Meyer, Ruhland, Wüstemann, Fleischmann, Jungk each H5.00, Prof. Lindemann \$3.00. Of the teachers Stcinbach, Hölter, Möller, Rökr each \$2.00, M. Beyer, Fathauer, Brase, Bünnger, Lücke, Jung, Koch, Nagel, Ricblmg scn, Grodmann, Reck, Emrich, Nolting, Brüggemann, Bartling, Roschke, Erck, Burgdorf, Hesse, Kohrs, Zitzlaff, Conzelmann, Kirsch each H4.00, Riedel H5.00, Ph. Müller H6.00.

II. in gifts:
From the congregation of the Herr Past. Kleist Coll. on the 2nd daysame \$3.00. From Past. Gross' parish in Chicago H5.65. For L. Selle of Pentecost H8.30. Of the congregations of Messrs. Rev: Hartmannfrom W. Rinne in Crete H1.00, from I. O. Meyer K5.00, from Rock Island H6.50, Kühn \$3.79, Kunz H8.80, Lehman" O11.50, Grupe H6.00, Fr.by Ries u. Pfoh each H1.00, by Sauermann and Mrs. Kroeger each 50 Nützet H4.73, Jungk \$3.00. Of the congregation in Danville, Ill, H9.00.Cts. For Mark by teacher Leutncr from: Virgins Association of Zions congregation in Ehester, Ill, H10.20. Of the gentlemen: Hem- minghausGcmunity in Cleveland \$10.00, \$13.00 and \$10.50. For Wiezbeck from \$1.50, Klausung \$2.00, C. Pönitz by Mr. Past. Lücke H1.00, C. Recsethe Virgins - Association in Monroe by Teacher Simon H8.35, by Past. as a thank offering for happy delivery of his wife \$3.00. H. Schmidt inRuff from the Woman's Club at St. Clair, Mich. H5.00, -6 buscn shirts, Frohna as a thank offering H5.00, N. N. by Mr. Rev. Kleist H1.00, Karlpairs of cotton and 2 pairs of woolen stockings. From Kassirer Eißfeldt Faßholz by Mr. Rev. Beck H1.00, Sammetinger H1.00, Moste H1.00, H8.00. Kassirer Birkner \$20.00. From the Women's Club in Cincinnati for G. Konrad H1.00, C. Berg H1.00.

E. D. C. Böse, Kassirer.

For the Lutheran orphanage near St. Louis the following gifts of love have been received by me since May 6:
Bequest of the be. Wittwe Maria Meinsen \$100.00. from some friends of the orphanage in the parish of Mr. Rev. Mueller in Cape Girardeau County, Mo. h7.00. to Mr. Rev. Mueller himself H1.00. Festive Collecte at the Annual Celebration on the Orphanage Square, May 22, \$221.30. Received subsequently through Mr. F. W. Bertram \$30.00. From Mr. Klauenbcrg H5.00. To Mr. Rev. Hertzbergcr at Birmingham, Pa. \$25.30. to Mr. Rev. Liltz, Concordia, Mo., \$12.50. N. K6.00. Collected by Teacher Zacharias at his infant baptism \$2.56. By N. at Dissen, Cape Girardeau Co., Mo., sfor people unable to work) Past. H. Schmidt Kirchen - Coll. of the Gem. of Schaumburg \$25.64. By Teacher Treichler of the Women's Club of St^TrinitatiS Parish in Detroit H5.00.

For the "eminar household: From Kassirer Eißfeldt H6.20 and H8.21. From H. Becker sen. in Schaum- bürg H5.00.

Addison, Ill.

A. Selle.

For poor students: By Mr. Sauer here of N. N. \$2.00; by Mr. C. Faßholz of the Christus- Gemeinde here H1.00; by Mr. Rev. Beck H1.00; by Mr. Rev. sapper of the women's club of his congregation H10.00; by Mr. Rev. Böse of C. Schweppc H10.00.; by the congregation of Mr. Rev. Nüttinger at his ordination ges. H6.75; two-thirds of the mission feast collecte at Mr. Rev. Biltz H93.45. A. Crämer.

For our church building has been received further since February 1869:
Of the congregations of the following gentlemen pastors: Hiller. Pomeroy, O., Hl 3.60, Werfelmann in Grafton & Ledar-s bürg \$15.00, Bauer on Sandy Creek H5.67, Sievers W Frankenlust \$15.00, Loßncr in Washington County, Ill., H10.00, Keller in Ahnepee, WiSc., \$3.39, Engelbert in R'^a, Wis. \$3.50, Krause in Faribault, Minn, HZM- Jüngcl in Jonesville, Jnd, \$12.ttl), Hüsenkötter, Venri>e,j Ill, H10.00, Ottmann, Sheboygan Falls, Wisc. \$20.M From Wedepohl there H10.00. From Plymouth by Eh^l Baade H10.00, Borges H4.00, Zerler H5.00, Adam H4M Eberhard \$3.00. Past. Aulich in Town Hcrman \$31.YY, Wehrmann H5.00, H. Luecke H5.00, Tisza \$3.00. Past. Multanowski \$2.00, Past. Steinbach \$25.00. Chr. Hanke in Chicago H5.00. Louis Lange H5.00. C. Fo' \$1.50. I. Schuvos \$1.75. Fr. Mohn in Racine \$2M From Past. Schoeneberg's parish of Bicrlein H7.15, of Heischmann H5.00.

May the faithful God richly repay the lenient givers for these sacrifices of love in time and eternity!

Sheboygan, Wis. in August, 1870.

A. D. Stecher.

With heartfelt thanks we acknowledge the receipt of the following gifts of love for the building of our church:
From Mr. Past. Love in New Orleans \$20.00. From Mr. Past. Ruhland at PleasantRidge, Ill, \$12.50. From Mr. Past. Engelbrecht in Iowa City \$3.00. From Mr. Past. Biltz, Concordia, Mo>, \$12.00. don Mr. Past. Brandt at Middleton, Canada, H5.25. From Mr. Past, Tirnenstein at New Orleans \$25.00. From Herm Schu- richt at St. Louis \$27.00. From Mr. Past. Keyl in Wil- shire H1.00. Summa \$105.75.

To the kind givers of God's rich blessings in time and eternity!

Philadelphia, Aug. 15, 1870.

O. Schroeder Pastor.
G. Wmnebergcr, Kassirer,

For poor students received through Rev. G. E. Ahncr, collected at ordination Past. Müllcr's \$2.85 u. at the dedication of God's bag at Vlue Earth, Minn, H4.30. From the worthy women's club at Richmond, Va, 10 sheets, 18 pillows, 6 bust shirts and'1 pair of stockings. From the widowed Mrs. Fried. Carol. Shepherd in Baltimore \$20.00.

For the Brunn'schen Zöglinge from Pastor All- warbt \$1.98. Collected by the same on Mr. Thal- acker's wedding \$2.72 and from Mrs. Guhrke 30 Cts.

C. F. W. Walther.

With heartfelt thanks to God and the benevolent donors, we, the undersigned, acknowledge receipt of the following Love offerings for our church building:
From Mr. Past. Hallcrberg's congregation H10.00. Mr. Pastor Reißinger's congregation H6.00. By the Treasurer of the General Synod from Mr. Rev. Hcincmann's congregation \$12.65; from an unnamed congregation a communion - collecte of \$13.80. From a brother minister m Missouri \$1.50. From W. Kahle at Guttenberg, Iowa, H6.00. From Mr. Rev. Rademacher's congregation H5.00. From Mr. Rev. Holiday's congregation at Aurora, Ill, K8.60. Summa H63.55.

To the mild givers of God's rich blessings in time and eternity^.

Davenport, Iowa, Sept. 6, 1870.

Mrs. Meier.
P. Stahmer. W.
Vornhof.

With heartfelt thanksgiving to God and the benevolent Gebr, I certify to have received the following contributions toward the covering of our church debt, from our dear Mothergcmunity in St. Louis: Trinity District \$129.35. Jmma- nuels District \$101.05. Zions District H54.00. Con- rordia District \$24.00. - God bless the mild givers!

St. Louis, Mo. 16th August, 1870.

In the name and on behalf of the community E. Beck.

To have received from the treasury of the Inner Mission through Doctor Sihler for no maintenance \$12.00. hereby certifies Faribault, Minn, July 15, 1870.

C. G. T. Krause.

Changed addresses:
Lev. Val. Look, kulaslri Oo., Inä.

rl. Z. Lru8t,
Lr. "ssOO Honl-iotta 8t., Baltimore, ne.
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No. 3.

Why did France have to fall?

All ye nations, hear! Hear, all ye lands,
How God breaks a mighty empire;
He turns his proud glory to shame,
And his dominion's crown shall come to nought.

Defeated are the armies accustomed to victory,
There is no fighting and no brave courage; See, a hundred
thousand stretch out their guns, And great multitudes sink in
blood.

The battlefield must drink the blood of warriors,
With their corpses round about the field strewed.
See their blood flashing in streams, when the sword of the
Germans mows them down.

O say, why did France fall?
It is the Lord's just judgment,
The holy thunder now shattering resound;
For hear what the Revelation speaks:

"Thou art righteous, O LORD, that thou hast decreed,
To punish the prophet-killer's rage:
They have shed the blood of thy saints,
So now you give them blood to drink. ")

O France! Thanks to the pope and his priests,
That she hath brought this misfortune upon thee...
God wanted to create new life, light and salvation for you,
But they plunged thee into dark night.

When Luther proclaimed God's word again, A blessed
springtime of nations began. Then in France it ignited
mightily, O what a new life began there!

Glowing with love for Luther's teachings
Many thousand hearts and known them,
The word grew mightily and churches flourished In Langres,
Meaux and Normandy.

All France seemed to bend to the light, Much folk and Abel
were to it,
Roussel, Berquin, Le Clerc and other witnesses,
They joyfully broke through there to the truth.

*) Osscnb. 16, 5. 6.

The Sorbonne rose in fury at this,
The king and his cowardly parliament,
Irritated by the pope, who no greater delight
To murder as true Christians knows.

How the martyrs suffered there!
You parsons have burned a lot of Christians there,
And even cut out the tongue of many,
And banished many from the fatherland.

You let the tongue pierce the Berquin,
And cut off Le Clerc's right hand,
And, conspiring to the Christian's demise,
You've even burned a lot of tender women.

Yea! multitudes of martyrs ye thrust into the fire, And mocked
the gagged with derision: "Confess now your Lutheranism and
your little song: A strong fortress is our God!"

You deceived the people in those days,
That it killed a lot of Protestants,
And hath slain many thousands of them
In the Parisian bloody wedding night.

Thus the Reformation is conquered
And in the blood of JEsu's witnesses suffocates;
So, Frenchmen, you have succeeded by murder,
That you have bent the new life.

You let God's word be robbed from you, And preferred the
pope's deceit to truth; Then you mocked all faith, When
Voltaire deceived you, the vain fool.

Then came the Revolution, the murders, So that Danton
himself uttered the true word: "All France has become a
swamp of vice, And its citizens nothing but Cains."

Oh, if you had accepted God's word!
That gives the peoples holy life marrow,
This makes one godly, chaste, pious, righteous, truthful,
morally free and strong.

But ye have cast off the holy juices of life, The salt that God
offered you in his word; Therefore the best powers of the
people are corrupted, The customs rotten, the life spiritually
dead.

Now the land is a great babel of sin, Swamped in carnality and
vanity; Conscience, chastity, fidelity are considered fables, The
sense of truth has long been dulled.

You have extinguished the holy sparks of life, When you beat
the best sons of France;
Therefore are ye now sunk in the mire of sin, And now atone for
the murder so wicked.

For the guilt of sin is also avenged already on earth, already
here God exercises his holy judgement;
The word must be fulfilled in you, that God shall break a sinful
kingdom. *)

Yea, O Lord, thou art righteous, That hast determined to punish
the fury of the murderers of the prophets; They have shed the
blood of thy saints: Thou givest them blood to drink. F.

(Submitted.)

What to make of the marriage with the deceased wife sister?

If these lines should fall into the hands of a person who
has already entered into such a marriage, we wish to say in
advance that we do not consider the entering into of such a
marriage to be right; but that we by no means believe that,
once such a marriage has already been entered into, it
should be dissolved again. We think that if a couple who
have already entered into such a marriage come to the
conclusion that their marriage was wrong, they should
repent; but a separation is not necessary. The blood of
Jesus Christ, the Son of God, purifies us from all sin. But
thou, who perhaps

*) Jer. 18, 7.

If you know of such a couple who, through ignorance, under the natural law and the Jewish ceremonial law and the Jewish law of the state are connected by the conscience of man and by what is said only to the Jews. The natural law, which is also found in Moses, is given not only to the Jews, but to all men, and remains eternal. God has also written it in the hearts of all men. And just because it is obscured and somewhat blurred in our hearts after the fall of man, Moses Christ, Luke 6:37: "Judge not, and ye shall not be judged."

But that the entering into such a marriage is forbidden in can be an excellent help to us if we want to see what God's word, this shall now be proved. We refer here to the commands or does not command in a certain case. For this well-known passage 3 Mos. 18, 6. Of course, some will reason, in the New Testament, both Christ and the apostles immediately object to this: You cannot refer to Moses in this refer in many places to the moral laws of Moses as binding to overrun the Israelites with war, had sinned so much by the transgression of those marriage laws, which was also concern to us Christians. With Moses, therefore, you can 28-31. Rom. 12, 8-10. Eph. 6, 2.

prove nothing in the matter. Now we readily admit that But that there is a law of marriage established in Genesis Moses as Moses is of no concern to us Christians, for as 18, which bindeth all men without exception, we prove by such he was the lawgiver of the Jews. The laws which he this: 1. in the 24th and 25th verse of this chapter it is said, gave were at first of concern only to the Jews. Therefore ye shall not defile yourselves in this: for in all this the his Sabbaths and his feast days and his laws concerning heathen have defiled themselves, whom I will cast out Levitical purity or uncleanness are no longer connected before you. And the land thereby defiled. And I will visit their with us Christians; neither are his commandments iniquity upon them, and the land shall cast out the concerning clean and unclean animals, circumcision, inhabitants thereof." From this, then, it is clear that the sacrifices, etc. It says, Col. 2:16, 17: "So that the Jews may Gentiles also "defiled themselves in all this" by acting be clean and unclean. contrary to these marriage laws. But if what is commanded

Let no man therefore make you conscience of meat, or of and forbidden in these laws were only Jewish ceremonial drink, or of certain feasts, or of new moons, or of sabbaths, laws or Jewish state laws, how could it be said that the which is the shadow of things to come, but the body itself Gentiles had defiled themselves by transgressing these is in Christ." To those, therefore, who would make us laws? Did they also defile themselves by not being conscience-stricken in this, we cry out in the words of the circumcised, by not keeping the Jewish holidays, by not apostle Acts. 15:10: "Why then tempt ye God with putting observing the Jewish dietary laws? Not at all. These laws a yoke upon the necks of the disciples, which neither our were not given to the Gentiles at all, were of no concern to fathers nor we have been able to bear?" - Thus sayest thou, the Gentiles; therefore they could not have defiled dear reader, unto me, But why wilt thou bind consciences themselves by not observing them. Only of such acts, then, with the law of Moses concerning marriage, seeing thou can it be said of the heathen that they defiled themselves hast referred to 3 Most 18, 6. '? Answer: Moses does not thereby, which are also forbidden to the heathen by natural bind us as Moses, i.e. in his nearest and proper purpose, law? From this it follows irrefutably: if the heathen have for there, as has been said, he is given to the Jews; but by defiled themselves by transgressing the marriage laws, this it is not yet said that there are not also in Moses laws which are laid down in Leviticus 18, then these marriage laws which bind men in and of themselves. By admitting that laws must be natural laws, which also bind the heathen. Let Moses no longer connects us Christians, one does not it not be objected that the saying, they have "defiled mean to say that all that is in Moses, thus also that which themselves," refers only to the manifest abominations in and of itself connects knowledge, is of no concern to us spoken of in this chapter, as to the incestuous unions Genesis 18:6 expressly says: "No one shall marry his Christians. In this way, however, one could easily get rid of between parents and children, etc. It is clearly written, "in all closest blood friend. Luther has translated the words here some laws that are very burdensome to his flesh and blood. these things" the Gentiles have defiled themselves. A man in the original Hebrew text quite correctly and into good Thus, if a thief were told, "Thou shalt not steal," he might who is afraid of God's word cannot get over "in all this" as German; but if one wants to know exactly what is to be immediately reply: What is Moshi to me? I will not be bound easily as many who do not believe God's word to be God's understood by the "closest blood friend," one must first of by Moshi. And so the adulterer, the murderer, the liar, could word and therefore can easily turn "in all this" into "in some all look closely at the Hebrew expression. As is well known, easily get rid of many a troublesome law. In Moses, of these things. But this does not mean the it reads: "No one shall approach the flesh of his flesh. These therefore, a distinction must be made between that which words are God's words. God wants there-

with something to say. Who then is first of all signified by the term "flesh"? By "flesh" is generally understood in Scripture all kindred. Read the passages, Gen. 29^A, Judges 9, 2., 2 Sam. IN, 12.; yea, by this expression are even understood all those who belong to One People, all tribesmen. See 2 Sam. 5, 1. Here in our place, however, the word cannot be used in this broader sense, but in the narrower sense, and there denotes the very nearest blood friends; for otherwise one would have to suppose that finally all marriages among one people are forbidden, because in the broader sense all persons in one people stand to each other in such a way that one can call the other flesh. If the word is taken in the narrower sense, my "flesh" is my parents, my brothers and sisters, my children. Of parents and children the word occurs thus 3 Mos. 21, 2. 3. "Without his blood-friend (may the priest defile himself, if that one has died), who belongs to him most closely, as with his mother, with his father, with his son, with his daughter, with his brother and with his sister" 2c. So Joseph's brothers use the word of Joseph their brother Gen. 37:27. So Gen. 18:12. is called the father's sister, the father's nearest blood friend, (Heb, the father's flesh); and the mother's sister is the mother's flesh. But also my wife is called my flesh in Scripture in the strict sense of the word as well as my brethren 2c. Thus it is expressly said Gen. 2:24, "And they shall be One flesh." What then is called my flesh hereafter? Evidently again the very nearest kinsmen of those that are nearest to me, and are called my flesh; thus, the very nearest kinsmen of my parents, my brethren and my sisters, my children, and my wife, are evidently hereafter the flesh of my flesh. My father is my flesh; my father's sister is therefore the flesh of my flesh. My wife is my flesh; the sister of my wife is therefore the flesh of my flesh. Now it follows irrefutably that since God commanded, Thou shalt not draw near to the flesh of thy flesh, He has thereby also forbidden marriage with the deceased wife's sister. The prohibition of God is as clear as the sun; only do not blaspheme around the sun-clear text.

But reason also teaches us this. That unions between parents and children are utterly abominable and absolutely inadmissible is something that a decent man learns immediately from his feelings, if he even vividly imagines such a union in his thoughts. Nature abhors such unions and is horrified by them. Almost the same is true of the thought of a marriage between uncle (i.e. father's or mother's brother) and niece, between aunt and nephew. What then

As for such unions, reason alone teaches us that they are abominable and inadmissible. The same is true of marriage between brothers and sisters. Brothers and sisters live with each other from their youth in the parental home; they have etc., are not to be married, are indeed laws of nature, but the most intimate contact with each other without suspicion, even when they are grown up. But as brothers and sisters stand by one another, so must those be placed who are received into the house as brothers and as sisters, the brother's wife and the sister's husband.

(The first is the law, the second is sister in law.) If chastity is to be preserved among the whole human race, it must above all be preserved here by a special law.

Therefore, from the outset, all hope must be taken away that they will ever be able to live together as man and wife. If marriage is permitted here, the door is opened to unchastity among men. But since God does not want unchastity, he must also not want the way to it; therefore God cannot permit such marriages. Now all this is quite clear to reason, without any dispute, about brothers and sisters; but it also seems to some extent that this law must also be extended to those who become our brothers and sisters through marriage. If man, with his mere reason, can already see that even simple fornication is sin and an abomination in the sight of God, he can also see, and to some extent recognize, that according to this law marriage with a deceased brother's wife and with a deceased wife's sister is not permissible; that at least an authority, which is really concerned about the true welfare of the country, should strictly forbid such marriages and prevent them in every possible way.

(3) Finally, we see that marriage with the deceased wife's sister is inadmissible because the word of God expressly forbids marriage with the brother's widow. The widow of the deceased brother is related to me in the same degree of affinity as the sister of the deceased wife. If I am exceedingly shameful in the sight of God and man, as those forbidden to marry my brother's widow, I am also forbidden to marry the deceased wife's sister. Now, according to Deut. 18:16, it is a disgrace to the brother if his brother takes his wife. For the word *erwat* is also used metaphorically for disgrace, e.g. Deut. 23:15. Yea, sayest thou, hath not God himself permitted, yea, commanded Deut. 25:5, that, if the brother died without children, the brother that was yet alive should marry the widow of the brother that was dead, and raise up seed unto his brother that was dead? Answer: there God Himself made an exception to the general rule for the sake of a higher purpose. God can make exceptions to the rule, we cannot.

God can make an exception to the rule all the more for the sake of a higher purpose, because these laws, that the deceased woman's sister and the deceased brother's wife, they are only laws that have become laws only through later circumstances, after the human race has multiplied, the first parents. It should not be objected, moreover, that the marriage of a deceased woman's sister is of a very different nature from the marriage of her brother's widow. There the blood of two brothers is not united, but here it is; therefore marriage is not forbidden there, but here it is. Answer: This is a miserable blasphemy without any scriptural foundation; no righteous man's conscience can be founded on it. According to this blasphemy a man may marry mother and daughter one after the other. -

Now how can a Christian who knows all this enter into such a marriage? At least he cannot do it with a good conscience and a happy heart. If he does, he does it in doubt. But that which is not of faith is sin, Rom. 14:23; for if there be persons enough with whom a man may enter into marriage without scruple, why should such a dreadful burden be laid upon him? There is enough misery in a marriage where everything else is fine, so why do you strive for unhappiness?

But what is one to do when such marriages have already taken place? The secular authorities, the justice of the peace, marry such marriages here in the country; and there are also enough unscrupulous preachers here and in Europe who willingly marry such marriages and give them the seal of the church. Should such a couple, when they come to the knowledge of the truth, part again? or should such people remain with each other? Answer: Consider the following. Some marriages, or rather unions, are between parents and children, etc.; others, though they are also contrary to the word of God, are not so shameful, and therefore do not excite such an abhorrence in the hearts of civilized men as the former. Now we say that the former are not to be tolerated as non-marriages, but rather as incestuous unions; they must be separated without further ado, or rather it must be declared that no marriage ever took place here. The cohabitation of such people was not marriage, but incest. But as for the marriages with the brother's widow and the deceased wife's sister, such unions are real marriages, and, where they have once been contracted, cannot be separated at all; and not because, where one can, one should choose the least of two evils, if one must once choose. Here marriage is once consummated,

that can no longer be changed. But God also commanded the propitiation for our sins, and not for ours only, but also for saying, Thou shalt not commit adultery: but a man shall not the sins of the whole world. And if God lay down a cross in this marriage, let them bear it all the more patiently, thinkingcast into hell, and excommunicate sins to all men at his such people, if they remain with one another, perpetuate that it is a salutary discipline of the heavenly Father, whichpleasure. first sin. They are forbidden to marry one another; so longmust serve them for the best. as they remain with one another, they continue to sin But the God from whom all blessings come, may he alsowithin and outside the territory of Scripture, as well as all against the commandment of God. Answer: This is true ofbless these words in many hearts, and may they bring forthhis commands, are true, divine, and salvific, and therefore unions which are not marriage, but not here, where there isfruit and profit to the glory of his name, for JESUS' sake.must be held in higher esteem by the laity than the marriage. Now unto these men it is said, Thou shalt notAmen. H. commit adultery. A king may gain dominion over a people unjustly; how often does this not happen? What shall such a one do when he comes to the knowledge of his sins? Should he give up his dominion again, because he continued in the first sin while he held the dominion? and if he did not do so, should his obedience be revoked? By no means. -

But let us hear how God Himself dealt with such people in the Old Testament. The very shameful unions were dissolved by God killing such people. But as for the marriage with the dead woman's sister and with the brother's widow, God did not dissolve them once they were consummated, but only inflicted temporal punishments on such persons, as we can read in Deut. 18:20, 21. Verse 20 speaks of the marriage of a man with his father's brother's wife, i.e. of a marriage that is almost on the same level as the one that one enters into with the dead woman's sister. The penalty is, "Without children they shall die." This was a severe punishment among the Jews. Verse 21. speaks of marriage with the brother's widow. Entering into marriage with such a person is called "a shameful deed," and the same punishment appointed, "they shall be without children." So such marriages are not dissolved by God. But the marriage with the deceased wife's sister stands in the same degree as the marriage with the brother's widow in respect of kinship. Where, then, God does not dissolve a marriage, how may we dissolve it? we have no command to do so, nor any example in Scripture.

Such should repent, sincere repentance of the heart when they come to the knowledge of the truth. Then they should take refuge in the mercy of their God in Christ Jesus, who does not want the death of the sinner, but that the sinner should repent and live. Therefore it is written, 1 John 1:8, 9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And again 1 John 2:2, "And the same (Christ) is

(Submitted by A. Ch. B.)
The Hungarian curse formula.
Among all the orders and societies of the Roman papal sect, none is more abominable and appalling than that of the Jesuits, aptly called "Jesuvider" by our pious ancestors. They have set themselves the task of eradicating evangelical truth by every possible means, and of fortifying against it the glory and greatness of the hopeless Pabstical. In the choice of means to accomplish this end they know no hesitation. It may be as blasphemous or immoral as they please, if it only furthers their ends. So they were from the beginning, and so they still are. Blasphemy are their doctrines of faith, bottomless swamps of stinking miasmas their writings on morals. The following document from the year 1673 serves to prove this; it is written by Jesuits and was taken as a confession from those in Hungary who returned to the Roman Church. For when the sweet Gospel had broken through in Hungary at the time of the Reformation, and great multitudes from the kingdom of the Antichrist turned to it, the Jesuit Order also asserted its mission. Sword, dungeon, banishment, smoking funeral pyres, etc., were the gruesome signs of its activity. Many remained steadfast and endured all torments; but a great number, who did not have the lion'sm courage of martyrdom, fell away. They were the ones who had to make the horrible confession that we are now reporting verbatim. *) It is entitled: "Roman Catholic Confession, officially prescribed and presented to the Protestants in Hungary," and reads:
We declare and confess that through the special care of our highest spiritual and temporal authorities, through the diligence and service of the Fathers of the Society of Jesus, we have been led from the heretical way and faith to the true beatific Roman Catholic one, and that we wish to make it openly known to the whole world by word and speech.
2. we confess that the Roman Pontiff is the head of the Church and cannot err.

- (3) We confess and are certain that the Roman Pontiff is the Vicar of Christ, and has perfect power to remit, retain, cast into hell, and excommunicate sins to all men at his pleasure.
- (4) We confess that all new institutions of the pope, both within and outside the territory of Scripture, as well as all his commands, are true, divine, and salvific, and therefore must be held in higher esteem by the laity than the commandments of the living God.
- (5) We confess that the Most Holy Pontiff must be divinely venerated by all, with greater genuflection than is due to Christ himself.
- (6) We confess and assert that the pope, as the most holy father of all, is to be heard in all things without exception, and that those who act contrary to his authoritative institutions must, without all mercy, not only be burned as heretics, but also consigned body and soul to hell.
7. we confess that the reading of the holy Scriptures is a work of heresies and sects, and a rich source of blasphemy.
8. we confess that it is good, pious, holy, useful and salutary to call upon the dead saints, to venerate their images, to bend the knee before them, to make pilgrimages to them, to clothe them, to light their lamps.
- (9) We confess that every priest is much higher than the God-bearer, the holy Virgin Mary. The Roman priest, however, offers and creates Christ not only when he pleases, but also as often as he pleases. The Roman priest, however, not only offers and creates Christ when he wants to, but also as often as he wants to, yes, he also consumes the created Christ.
- 10 We confess that it is useful and wholesome to say mass for the dead, to distribute alms, and to pray.
- 11 We confess that the Roman Pontiff has the power to change the Scriptures, to increase and decrease them at his pleasure.
- 12) We confess that after death souls are purified in purgatory, and that the masses of the priests grant them help and salvation.
- 1013 We confess that it is good and wholesome to partake of the Lord's Supper under one form, and heretical and damnable under both.
- 1014 We confess and say, that they which eat it under one form eat the whole Christ with flesh and blood, with his Godhead and body; but they which eat it under both forms eat only simple bread.
- 15 We confess that there are seven true and real sacraments.

*)From "Zweites offenes Sendschreiben an den Bischof von Paderborn" 2c. Page 82 ff. according to the translation given there.

(16) We confess that God is worshipped in images and change should occur) before God, before the angels, and youpoints has made such a splendid confession of her "whole known by men through them. present, that neither by fear nor favor will we ever separateand full faith". - On the other hand," the editor continues, "we

(17) We confess that the Virgin Mary deserves greater ourselves from this beatific and divine Catholic Church, andhave no faith, none at all, in the existence and future of such veneration from angels and men than Christ himself, the return^to the accursed evangelical heresy." movements that understand how to use the beautiful confession of our church only as a club, as a Cain club with which to beat down brothers. It is really quite appalling that there should be such Cains-mace-wielding, - waylaying, - brother-beating directions, and the editor ought in any case to be anxious and frightened for his own existence, too, in the case of such sebr life-threatening directions. But now he has the good fortune that he has no, no faith at all in the existence and future of such directions, this lucky Canadian editor! -

(18) We confess that the Blessed Virgin Mary is the Queen of Heaven and reigns at the same time as her Son, and that the Son must do all things to her will.

To the ecclesiastical chronicle.

(19) We confess that the bones of the saints have great heretic, because of his nefarious sacrilege in declaring power, for which reason they must be venerated by men himself infallible. In the Augsburg Allgemeine Zeitung the following statement is found by the Catholic professor Dr. Friedrich Michelis: "Open accusation against Pope Pius IX. I, doctrine, pure, divine, salvific, ancient, and true, but that the a sinful man, but firm in the holy Catholic faith, hereby make evangelical doctrine is false, erroneous, blasphemous, open and loud accusation before the face of God against accursed, heretical, corrupt, seditious, impious, imaginary, Pope Pius IX, as a heretic and devastator of the Church, and fictitious. Since, therefore, the Roman worship of God because and insofar as he has, through the misused form of under one form is altogether and perfectly good and a general council, had the proposition proclaimed as a wholesome in all its developments, we curse all those who revealed doctrine, which is neither founded in Holy Scripture have instructed us in the contrary and ungodly heresy under nor in tradition, but rather directly contradicts the constitution both forms. We publicly declare as cursed our parents who disordered by Christ, that the Pope, separated from the body educated us in that heretical faith, we also curse those who of bishops, is the infallible teacher of the Church, and has thus caused us to doubt the Roman Catholic faith, as well as attempted to introduce the godless system of absolutism into those two (?) who handed us that cursed cup. Yes, we curse the Church. In my understanding of the Catholic faith, I can satisfy my conscience only by taking this decisive step, by ourselves and declare ourselves cursed because we drank satisfy my conscience only by taking this decisive step, by making use of the canonically guaranteed right to openly from that cursed heretical cup from which we were not making use of the canonically guaranteed right to openly allowed to drink. confront the Pope, who, according to the pronouncement of as a branch.

020 We confess that the Roman doctrine is the catholicFriedrich Michelis: "Open accusation against Pope Pius IX. I, doctrine, pure, divine, salvific, ancient, and true, but that the a sinful man, but firm in the holy Catholic faith, hereby make evangelical doctrine is false, erroneous, blasphemous, open and loud accusation before the face of God against accursed, heretical, corrupt, seditious, impious, imaginary, Pope Pius IX, as a heretic and devastator of the Church, and fictitious. Since, therefore, the Roman worship of God because and insofar as he has, through the misused form of under one form is altogether and perfectly good and a general council, had the proposition proclaimed as a wholesome in all its developments, we curse all those who revealed doctrine, which is neither founded in Holy Scripture have instructed us in the contrary and ungodly heresy under nor in tradition, but rather directly contradicts the constitution both forms. We publicly declare as cursed our parents who disordered by Christ, that the Pope, separated from the body educated us in that heretical faith, we also curse those who of bishops, is the infallible teacher of the Church, and has thus caused us to doubt the Roman Catholic faith, as well as attempted to introduce the godless system of absolutism into those two (?) who handed us that cursed cup. Yes, we curse the Church. In my understanding of the Catholic faith, I can satisfy my conscience only by taking this decisive step, by ourselves and declare ourselves cursed because we drank satisfy my conscience only by taking this decisive step, by making use of the canonically guaranteed right to openly from that cursed heretical cup from which we were not making use of the canonically guaranteed right to openly allowed to drink. confront the Pope, who, according to the pronouncement of as a branch.

(21) We confess that the Scriptures are incomplete and a Innocent III, if he is a heretic, is subject to the judgment of the Church if he works toward the ruin of the Church." The Catholic Truth Friend of September 14 declares that hereafter Dr. Michelis "can no longer be regarded as belonging to the Catholic Church." Since the Wahrheitsfreund understands the of Sept. d. I., inaugurated into his office there.

(22) We confess that one mass of a Roman priest is more useful than a hundred and more preachers of the evangelicals. Therefore we curse the books which we have read, which contain that heretical and blasphemous doctrine. Catholic Church to mean the Pabst Church, he is certainly right. But Dr. Michelis has become closer to the true Catholic Church again through this cry of conscience and manly explanation. God help him! There is good reason to hope that in and around El Paso some of those who are now still outside will be led here. El Paso itself, where two main railroads cross, is not an insignificant place. We also pronounce a curse on all our works which we have done during our heretical faith, so that they will not be counted against us in the sight of God on the last day. We do all this out of a pure heart, declaring that the Roman Church is absolutely true in these and similar matters, with Gazette believes, and what he does not believe. "We still solemn renunciation of that heretical doctrine before you, believe," he says in No. 36, "in the existence and continuance honored men, honored women, present young men andof such a Lutheran Church as is ready and willing at all times Theology, Mr. W. Schwartz, was ordained and inducted in the midst of the Lutheran congregations at Town Sherman heretical doctrine (sub utraque) under either form, even if itbefore friend and foe." ("And she confesseth and denieth and at Port Hopc, Huron Co, Mich, by your undersigned on behalf of the Presidency of the Northern District. God bless his work for the salvation of many souls. F. Böling. Address: IGv. ^V . Loli^ urt-r, llooü, Huron Oo., Aliolr.

What the happy editor of the Cana- dical Church Gazette believes, and what he does not believe. "We still solemn renunciation of that heretical doctrine before you, believe," he says in No. 36, "in the existence and continuance honored men, honored women, present young men andof such a Lutheran Church as is ready and willing at all times Theology, Mr. W. Schwartz, was ordained and inducted in the midst of the Lutheran congregations at Town Sherman heretical doctrine (sub utraque) under either form, even if itbefore friend and foe." ("And she confesseth and denieth and at Port Hopc, Huron Co, Mich, by your undersigned on behalf of the Presidency of the Northern District. God bless his work for the salvation of many souls. F. Böling. Address: IGv. ^V . Loli^ urt-r, llooü, Huron Oo., Aliolr.

For the Lutheran congregation of St. John's U. A. C. at Bleeker, Fulton Co., N. I., September 7 of this year, by the goodness and grace of God, had become a most joyous day of celebration. Since the meeting of the Eastern District, the newly called pastor of the congregation, Candidate L. Traub, of St. Louis Theological Seminary, was ordained by the undersigned on that day by order of the Reverend President of the Eastern District. Formerly the congregation belonged to a different synodal association, and the undersigned had been a member of the synod some time ago.

years its called pastor. After his removal to another sphere of activity, an outstanding member of that synod had paved the way for a swarm spirit and false prophet, who brought great disaster, division and discord upon the congregation, until the hand of the Lord struck him and carried him away by a sudden death. Just as the undersigned was led by God's praiseworthy grace into the dear Synod of Missouri, so the same gracious Saviour has arranged that the dear congregation of Bleecker, after a fiery time of tribulation and purification, built itself up anew on the time-honored confession of our church and entered the same harbor. The congregation had been eagerly awaiting their appointed pastor, whose ordination was to have taken place on the 10th Sunday after Trinity, but was delayed until September 7. Not only was the church festively adorned with wreaths in praise of God and the new shepherd, but we also had the great joy of being able to use the Missourian hymn book with its wonderful core hymns, introduced by congregational resolution, for the first time on this beautiful day. The ordination sermon was based on Genesis 24:31-33. We considered "the blessed entrance of a called soul-shepherd into the holy office, namely, first, how his congregation receives him (Come in, thou blessed of the Lord), and secondly, with what devotion he enters into the office which God's congregation has entrusted to him (I will not eat until I have first canvassed my cause). After the sermon followed the act of ordination according to the form of our agendas.

The arch-shepherd and bishop of our souls, from whom come both the willing and the doing, the power and the blessing, strengthen and promote shepherd and flock, and keep them both in true faith unto eternal life. Amen.

Rome, N. I., the 8th of Sept. 1870.
C. A. Wiegel. Address
Hev. 1). Drrrul),
LI66v1<6r, Sultan Co, X.

The six Lutheran congregations in Pepin and adjoining Wisconsin counties have formed a parish together. Candidate F. W. Pohlmann, from our seminary in St. Louis, was duly called by them as a common pastor. After all the congregations had assembled in the little town of Durand he was solemnly ordained and inducted into his office there on the 8th of Sunday, after Trinity, in the midst of his numerous flock, by order of the Reverend Presidium of the Northern District.

Filled with praise and glorification of the benevolent arch-shepherd in heaven, who had finally heard the persistent sighing of his sheep scattered far and wide, and had given them a shepherd, the eyes of many - especially > of those who had had to painfully feel the lack of their own pastor for ten and fourteen years already - were filled with tears.

May the faithful and merciful Saviour, who is still seeking the lost, also help this servant and under-shepherd to lead his difficult ministry in rich blessing and strengthen him for it - bodily and spiritually. C. F. Ebert.
Address: ^V. kollmnun,
vurnuä, I'o^ui Co, ,

On the 12th Sunday after Trinity, Mr. C. H. Janzow, the candidate for the sacred office of preaching, having received and accepted a call from the Lutheran congregation at Weston, Platte Co, Mo, was ordained and inducted by the undersigned, under the auspices of the reverend Presidency of the Western District.
May the Lord be his sun and shield.
M. Meyer. Address: Kev. G. II.
Uox 35. No.

By order of the Reverend Presidency of the Middle District, on the 12th Sunday after Trinity, the Candidate of the Sacred Preaching Office, Mr. H. Witte, was ordained and solemnly installed in his office by the undersigned in the midst of the newly established congregation at Patriot, Ohio, which had called him.

May God give him spirit and grace, and make him capable of leading the ministry of the New Testament I May He make many souls from this congregation know the exuberant clarity of it alive!
E. Sitzmann. Address: Uov. II.
Intriot, Callia Co., Oliio.

Church dedications.

On the first holy day of Pentecost, June 5, 1870, the Lutheran congregation of St. John's on Robinsons Creek, Rose Township, Shelby Co., Ill, had the joy of dedicating their newly built little church to the service of the Triune God. The joy was all the greater, as nran had hitherto had to make do with an ill-prepared district school-house, standing in an unsuitable place. The consecration prayer was held by the undersigned. In the morning Pastor Rincker preached on the Gospel of Pentecost, Joh. 14, 23-31. At noon Student Kügele preached in English on Matth. 7, 24-27.

May then the good God keep his saving Word and the holy Sacraments pure also in this place for the sake of Christ! Jesu to the salvation and blessedness of many!
' F. W. Schlechte.

On July 24, the Lutheran Trinity congregation in Freedom, Beaver Co., Pa. celebrated their joyous church dedication. Mr. Pastor Müller, who came with a part of his congregation on a train from Pittsburg, preached the festive sermon on the consecration gospel, and in the evening the under- signed Wenigkeit read in English on Hebr. 10, 23, "Whoever does not want to believe that it is a beautiful little church, be so good as to speak up. C. Frank.

Mission Festivals.

Eight years had passed since the first 'Lutheran Mission Festival', unforgettable in this region, was celebrated in Ebenezer Parish on Grand Prairie, Ill, with lively participation of the neighboring parishes. It was not to remain the only one.

From the large, flourishing St. John's congregation of the Rev. M. Eirich in Min- den, Washington Co., Ill, an invitation was extended to the surrounding sister congregations to celebrate a second mission feast in their midst on ' 13th Sunday, after Trinity, (Sept. 11). i It is true that the day before a long thunderstorm and hailstorm occurred, which made it impossible for many to attend, and already

the fear was raised that now the participation in the feast would be a small one. But on the morning of the feast day the good Lord let the sun shine in a most friendly way and the guests came from far and near, so that the spacious church was soon filled and those coming later had to take their seats at the windows. Mr. Rev. Wolbrecht from the Jllinois Synod preached an excellent sermon on 1 Tim. 1, 15, about Gentile mission, answering the questions: 1. Why do we do mission? and 2. What has each one to do in his part for the support of the mission work.

After the guests had feasted on the abundant food brought and donated at tables under the shady trees of the adjoining grove, a second festive service was held in the open air. Mr. Rev. Katthain, of Hovleton, Ill, in his sermon, emphasized the importance of the inward mission. From Luc. 11, 28. he showed a large crowd listening with attention: the blessed foundation of true Christianity is the precious 'Word of God, and proved that Christians must i. have God's Word, 2. teach, 3. hear, and 4. keep it.

After the assembled had lingered for some time in pleasant conversation, the school children had sung many lovely songs, and the distant guests had been fed once more, the feast closed in Christian cheerfulness. The mission collections amounted to 122 dollars.
May God grant us many more such celebrations! John
G. Walther.

After long and hard battles against Ratio- nalism, Methodism and other sects, the small group of Lutherans, under God's gracious help, has succeeded in gaining strength and six Lutheran congregations have gathered in this county of Effingham, which are served by four pastors. Recently the Lord made us experience a day of joy, in which we were able to celebrate the first feast of harvest, thanksgiving and mission in community with the Effingham, Bethlehem and Watson congregations in the congregation of the undersigned, the 12th Sunday after Trinity. Since the church was too small to hold all the participants, a leaf hut was erected. The celebration was favored by the good Lord with very pleasant weather. The local singing choir also contributed to the elevation of the festivities.

Pastor Wangerin of Bethlehem and Pastor Holtermann of Watson preached in the morning and Pastor Feustel of Effingham and Pastor Kothe of Moulton near Shelbyville in the afternoon. There was quite a feeling of unity of spirit, although those present belonged to two bodies, namely the Synod of Illinois and similar states and the Synod of Missouri, Ohio and other states. The festival fee was about 35 dollars.

May the gracious God let us experience more such blessed days, is our wish; so that the little group may grow stronger and stronger, and we too may experience that the Lord stands by His truth.
Blue Point Prairie, Effingham Co, Ill.
John Heiniger, Lutheran pastor at St. Paul's parish.

Mission festival in Dearborn County, Indiana.

On the 12th Sunday after Trinity, four Lutheran congregations, not far from each other, celebrated a blessed Eucharist in the midst of the congregation of the undersigned. Besides my congregation it was the

The congregation of Pastor Brackhage and the two congregations of Pastor Zur Mühlen and Pastor Peter belonging to the Ohio Synod. It was a very pleasant sight when the neighbouring congregations came along in long, partly purposefully decorated carriages with flags and were received in front of the church square of my congregation. Under the ringing of bells the congregations formed a long procession and moved into a grove opposite the church, where a kind of pulpit and an opportunity to sit down had been provided for the listeners. The number of visitors was rather large than expected, so that most of them had to make do with a seat on God's earth and were very satisfied with it. The singing of this large missionary congregation, the polyphonic choral singing of our singing society, and the two-part singing of our numerous school youth, was a delight to the heart. In the morning, two sermons were preached by Pastor Brackhage after the Sunday Gospel, on the mission to the Gentiles and by Pastor Peter on Luc. 13, 20. 21. on the missionary calling of a householder for his own house and that of the congregation for its own circle. Then a general prayer was said and each family retired to their own bread basket and ate their lunch. Those who did not have coffee were able to draw fresh water from barrels that had been placed in readiness. In the afternoon the undersigned preached a sermon on inner mission according to Luc. 24, 46. 47. The conclusion was made by Past. Zur Müblen with the narration of two mission stories. The feast was celebrated with great peace, quiet amusement and attentive listening, and on leaving it aroused in all the desire to repeat the celebration next year. The collection amounted to tz88.68. Half is intended for the Harms Mission and the other half for the preservation of the emigrant missionary Keyl.

Th. Wichmann.

(Submitted.)

Question.

In the last August issue of the "Lehre und Wehre" (Doctrine and Defense) it is praiseworthy acknowledged, in contrast to the unionist blurriness prevailing in almost all the church communities surrounding us, that the "Reformirte Kirchenzeitung" (Reformed Church Newspaper) of July 21 speaks out from its confessional standpoint as decisively as we Lutherans can only ever do from ours. Said "Kirchenzeitung" is pleased with this praise and publishes it in its columns. But how does it square with the fact that the "Reformirte Kirchenzeitung" of September 1 publishes an article on "missionary work," taken from the "Evangelist," without any reproving remarks, which contains a passage that stands in direct contradiction to the intended decisiveness of the "Reformirte Kirchenzeitung," which has already strongly advocated the return to the old confessions of the Reformed Church and the strict adherence to all its teachings as the main remedy for all damage to said Church? The passage in question reads: "The Church of Christ is not a Jesuit church. It does nothing in secret, nothing with cunning, but with flying banner it marches in the field. Name - Reformed; our confession - the Augsburg Confession (!!)" - Since when has the Augsburg Confession been the confession of the Reformed Church, so that it can march with it as its "flying banner" without "Jesuitism" and without "cunning"?

Preliminary notice!

We have finally succeeded in recruiting Mr. Burgdorf as a teacher at our secondary school. He will take up his duties on Monday, October 3. We therefore take the liberty of inviting all parents who wish to give their sons or daughters a further education, especially in English, for their future profession, to entrust them confidently to our school, as we believe we can assure them that our school is now so equipped that it is capable of fulfilling the requirements of a higher citizen school, with God's blessing. Reports can be made to Pastor Schalter here (Eighth Street, between Barry and Marion).

St. Louis, M o., September 19, 1870.

The Directorate

of the Lutheran secondary school here.

To all schoolmen.

Calligraphic Sample Booklets for German Script, published by the Lutheran Synod of Missouri, Ohio, and other states. All teachers of our Synod are hereby informed of the certainly welcome fact that the long-felt need to have their own, systematically arranged calligraphy booklets with a pleasing, as well as correct German handwriting, as models, has been met, and at the request of the Synod, these have already been produced, set up and approved according to the needs and requirements of our schools, and are now available in the book publishing house of the synagogue agent, Mr. M. C. Barthel here, in a series of 9 numbers. C. Barthel allhier, in a series of 9 numbers, under the name "Calligraphische Mustcrhefte für deutsche Schrift herausgegeben von der evang.- luth.luth. Synod of Missouri, Ohio and other states," are to be had and obtained very cheaply.

A closer inspection and examination of these notebooks on the part of the teachers and all experts should make it certain that the work was done in the most careful manner and that efforts were made, bearing in mind the important purpose and the goal to be achieved in the use of these notebooks in our schools, to equip these new notebooks with a strong, characterful, pleasing and school-appropriate handwriting, completely in accordance with the latest, the German national price script, which was lithographed in the lithographic institute of A. Gast & Co. Gast & Co. lithographs. By an initially very gradual sequence and purposeful dissection of the letters into their elements, by simplicity and correctness of the lettering, as well as by the inclusion of well-ordered and well-chosen words and sentences progressing to short written essays, a safe and very valuable means of education for a beautiful, national handwriting

should be given into the hands of the eager youth. In order to soon get used to a correct and certain type position, the first notebooks were provided with oblique, blue directional or positional lines, as well as an increasingly narrow system of double lines (to determine the height of the type), which was implemented and maintained; with the 7th and 8th notebooks, a transition was made to single and double-line templates.

The notebooks are at the same time arranged in such a way that they allow the teacher a comfortable instruction with tac- tures in writing. Special attention has also been paid to number writing, which is usually neglected in schools.

The contents of the eight issues already published are as follows:

- No. 1. Small letters.
 - No. 2 and 3: Letters in syllables and words. No. 4 and 5: Large letters, with words.
 - No. 6: Longer, multisyllabic words.
 - No. 7. Single-line sentences.
 - No. 8. two-line sentences of religious content.
- For the completion of the whole writing instruction, No. 9. 3 to 12-line borings in card form will appear in the near future, which are partly of historical content, partly the necessary instruction for commercial essays seven. C. Krauß, teacher.

Received in the treasury of the Western District: . For the synodical treasury: from Trinity Distr. M "t. Louis -D12.35. from the JmmanuelS District there P3o.20. from Past. Zucker's congregation in Proviso, ZU., K13.00. Of Rev. Kleppisch's cross congregation at Water- Zoo, ^ll., K3.75. Of hisJmmanuel's congregation there. Cts^ From Zwns-Dtstrict in St. Louis, S12.00. From Past. L-andvoß's parish in Port Hudson, Mo., \$12.00. Past. Hahn's township in Benton county, Mo., H9.35. For college maintenance: from the Trinity ^lstnct in St. Louis HU.00. wedding - Coll. atwedding speech by Rev. Stephen in Cbeater, Ill, H8.00. Thank- offerings by Mrs. K. Gilstr by same \$3.00. From JmmanuelS District in St. Louis \$11.00. For inner mission: From the Trinity - District St. Louis 72 Cts. "Confession Groschen" of the congregation of the Past. Steege in Dundee, Ill, O20.00. For the Synodical - Missions - Fund: From C. Findorff, West Bend, WIS., \$2.00. For the Synodical Building Fund: from Past. Fran- kes congregation at Addison, Ill, \$10.00. coll. in Rev. Knief's congregation at Rodenberg, Ill, H5.60. from Rev. Querl's congregation at Lyonsville, Ill., H9.50. Of Rev. Zucker's congregation, Proviso, Ill., H7.00. Of L. Kohtz in Chicago, Ill., \$1.00. For the emigrant mission: from Past. Mark- worth's congregation in Bloomington, Ill, Hil.44. from an unnamed person by Past. Koehler K1.00. From Past. Zucker's congregation in Proviso, Ill, K2.50. For poor students: From N. N. by M. Bar- thel in St. Louis S2.50. From M. S. there -H5.00. Kiiidtauf/Collecte at Mich. Seifen through Past. Schuricht m Vandalia, Ill, \$2.80. For the Hermannsburg Mission: one-third of the Collecte collected at the Mission Feast at Past. Biltz's church in Lasayette County, Mo., H46.75.

E. Roschke, Kassirer.

For the Lutheran Orphanage near St. Louis, the

following gifts of love were received by me from June 9 to Sept. 7: 1. in baare money: Collected by Teacher Luecke in Chicago at a child's baptism H5.00. Collected by G. M. at E. Bröckers wedding H4.50. Collected by Past. Buszin's congregation in Ball- win Pentecost Collecte H7.05. By Past. Osterhus 75 Cts. By Rev. Thurow from Mrs. Eckart of Trinity Congregation in Jefferson City, Mo. H5.00. From Rev. Th. Grüber at Hampton, Ill., \$1.00. to Mr. Karl Roch at Chicago K2.00. to Dr. Gotsch 25 Cts. August Ohland \$1.00. Henry Bruning \$1.00. Louis Meier H5.00. collected at a Picnic \$16.00. Mr. M. Bates H5.00. by Past. Beck by Karl Faßholz \$1.00. by Past. Pennekamp \$1.00. by Past. Trautmann K2.90. W. Masemann in Minneapolis H5.00. 2. in kind, articles of clothing rc. From Mr. Meier of Schulenburgs Factvry 1 bag of scrubbing soap, 2 bars of Castil soap. From Dr. B. in St. Louis 1 ham, 60 lbs. of rye flour. From Mrs. Troy 1 bush. Apples. Mrs. Greb, Sr. some apples. Mr. Rennieke in St. Louis, 1 p. flour. W. Happe! in St. Genevieve 1 barrel of flour. From N. N. 10 galt. Coal oil. From Mrs. Schmidt, a child's dress. From Mrs. Dietrich, one basket of apples. From Gottfried Mertz 1 bushel of apples, 3 bush. Cartostel. From Christ. Wilhelm in Past. Landgrass parish 1 Bush. Apples. By Fried. Cancors 2 Bush. Apples. Georg Greb 5 bush. Apples, 1 Bückel Cider. By Past. Kleist at Washington 1 box of children's clothes. From Phil. Mertz 5 Bush. Peaches. From Mich. Mertz 1 Bush. Apples, j Bsh. Onions. From Heinr. Löhr L Bush. Peaches. From H. Rauscher 2 Bush. Apples. Mrs. Dietrich j Bush. Peaches. Mrs. Wörther L Bush. do. Mrs. Koch 1 Bush. Apples. From N. N. in the ZionS District by Mr. Teacher Hölder 40 Uards calicoes. From N. N. in Collinsville by Mr. Martin 2 boys skirts and 4 pairs of stockings.

Rev. A. Lehmann, Inspector.

Entered the caste of the Northern District:

For church building at Paterson, N. I.: From Mrs. N. N. at Monroe 43.00. L. Kauslcr 50 Cts.

For the emigrant mission in New Aork: Ascension Festival Coll. in Frankenlust 411.56. Children's Coll. at Aldebneke 43.14. From Mrs. Mohn in Racine 41-M. From N. N. there 50 Cts. Coll. in Past. Speck- bardt's parish 43.70. Kindtauf- Coll. at Mr. Kohl's 28 Cts.

For the heathen mission: Coll. on the missionary firm in Sheboygan County, Wis. at 427.73. Coll. by the confirmands of the Past. A. Tribe at Kirchhayn 42.13, at Cedar Creek 42.62.

For Hermannsburg: From Past. Wambsganß'obe- rer Jmmanuelsgemeinde 410.38. By the Women's Association of the congregation at Racine, Wis. 410.00. By N. N. there 50 Cts. Turch Past. Speckhard collected in missionary hours 41.14, from Confirmand Joh. Haag 25 Cts. From the congregation at Monroe 44.71.

To the widow's fund: From Past. I. Horst 42.00. Past. Spcckhardt 44.W.

For the orphanage near St. Louis: Wedding Coll. with I. C. Kaster at Grand Rapids, Mich. 75 Cts. From F. Probst at Monroe, Mich. 41- 00. wedding coll. at Schneidewind's at Sheboygan 46.71. from Mr. C. Vieth at Detroit 41.00. from W. Schroeder at Noseville 43.00. from N. N. at Racine 50 Cts.

For inner mission: Coll. at mission feast in Sheboygan County, WiS-, 455.00. From JmmanuelS- congregation in Milwaukee 42.60. Coll. at Young Men's Society foundation feast in Bloomfield, Wis., 49.18. From Ms. Hansen, Milwaukee, 41-00.

For the widows' fund: Thank offering from Mrs. Moos O1.00. Thank offering from Mrs. E. Adam 41.00.

For poor students in Fort Wayne: From Joh. Herbolzheimer in Amelith 50 Cts. From N. N. in Racine 50 Cts.

For poor students in St. Louis: From N. N. in Racine 50 Cts.

For the synodical treasury: from Chr. Schmidt in Lv- gansville, 41.00. Pentecostal Coll. in Plymouth, 46.30. of the same in Sheboygan Falls, 43.57. DeSgl. in Past. I. L. Daib's parish in Grand Rapids, Mich. 412.95, in Grand Haven 45.00, in Town Caledonia 41.75. From Dan. Buhler 43.00. from Frankcnlust by Bro. Zill 41-72. From Wm. Arnold Thanksgiving offering 42.00. Collected at HachtelS MartinsVile township for Fort Wayne 4'6.00, for Addison 4'4.20. funeral 44.30. Baptismal coll. by C. Markensen 41.63, Pentecost coll. 418.89. By Mrs. Stephan scn. as a thank-offering 55 Cts. From Rev.44.00. Past. Urgent funds 4'4.00. Past. Ka- nold 43.00. Past. I. A. F. WerselmannS congregation at Grafton 48.00, at Cedarburgh 45.00.W. Müller 4'4.00. Rev. Stürken 44.00. Past. Frincke 4.4.00. Past. Keyl 44.00. Past. Sommer Past. Wambsganß' upper JmmanuelS parish 48.32, of its lower 42.00. I. Trapp sen. 45.00. I. Trapp jun. 41.00. JmmanuelS parish 410.30. Of Past. H. Lemke's St. John's parish 410.00. whose St. Peter's parish 4'10.00. G. Strub 41-00. past. M. Guenther's congregation in Saginaw City, Mich. 411.38. Past. Wer- felmann!) Grafton parish 44.50, Saukville parish 4'4.00. Past. Engelbert's parish in Racine 430.45. Contribution from Past. Daib 42.00.

For Past. Brunn's institution: From Past. F. Boeling's congregation at Waldenburg, Mich., 410.00. Don G. L. WolkenSDörfer thank offering for ofcnscnng his wife 4'5.00. Coll. at missionary feastcongregation at Elmira, Canada, 43.54. In Sheboygan County, Wis., subsequent 41.00. Hochzelts - Coll. at E. E. in Milwaukee 410.68.

For Dr. Tümling as teacher inAddison: Collecte in TwynWilson 44.60. From Past. Hvnicke 41.00. Excess parish salary of Past. E. G. C. Markworth in 1860 410.65. Coll. in Past. I. I. Hoffmann's Gern. 41.'50.

For the building fund: from Jmmanuelsgemeinde in Frankenlust, Mich. 4'7.76. Coll. in Frankenlust M. D. 48.17. From Mich. Engerer 41.50. From Wm. Seidel in Saginaw City, Mich., 41.00. ^From St. Stephen's Parish in Milwaukee, second shipment, 420.00. From Past. Engelbert's parish at Racine, 419.75. ^From N. N. at Monroe, Mich. 41.25.

For the Hospital in St. Louis: From Franken- lust by Mrs. G. Staudacher 41.00. Kindtauf-Collecte at B. Staudacher 43.00. From Mich. Förster thank-offering 41.00. Wedding-Collecte at Mich. Kuchcoll. at Mr. Niemann 4'2-27. Baptismal coll. at Mr. Jacobs 41.35. From the savings of the children of the Rev. Schmidt 41.00. From I. Trapp 45.00. Gem. in Elmira, Canada, 47.63.

For poor students in Addison: from Rev. A. Winter 41.00. N. N. insen. 45.00. Gem. in Elmira, Canada, 47.63.

For Lchrer contents: From Past. W. Hattstadt's congregation in Monroe 412.20. Past. H. LemkeS St. John's congregation 49.86. Whose St. Peter's congregation 410.53. From Past. Speckhardt's parish of Pentecostal Coll. 43.52, Coll. at 10 Sonnt, n. Tr. 42.65.

C. Eißfeldt, Kassirer.

Received in the Eastern District treasury:

For the synodical treasury: from the Washington congregation 416.75. Williamsburg congregation 425.75. Ridge congregation 45.48. Eden congregation 41E.11.

Past. Michaels Filialgemeinde 44.50. Past. Michael 41.00. congreg. in Past. Both's congregation 45.00. A. GLtz 42.00. Don Pastor EllicottSvitlc 42.50. past. Gross 42.00. congreg. in Wolcottsville 49.60. Wagner's congregation 4'22.00. Past. Beyers congregation 427.19. congreg. in Williamsburg 48.00. jmmanuelS congreg. in Baltimore Past. Trumms Gemeinde 415.25. Wed. Coll. at I. H. Siegler 42.1h. 432.58. congreg. in Somerset County 45.50. Past. Kahler 41-00. past. Gem. at Jorkville H7.8Ü. F. Brinkmann 41-86. Dömbach 42.00. Walker 43.00. congreg. in Paterson 411.25.

For the heathen mission: from N. N. in Albany 42.00. From the congregation 410-00. Caroline Appelt 45.00. N. N. 41-00. pastor church in North East 46.75.

For the widows ° cash: From Past. Arrndt 44.00Past. Michael 4'5.00. Past. Gross 44.00.

For poor students: From the parish in Rain- ham for St. Louis 415.00. Parish in Bergbolz for Lävcon 47.60. WeddingS - Coll. with Mr. Duckwitz for Kröning 42.04. DeSgl. with Mr. Krämer for Kretzmann 412.54. Parish in Berlin for Fort Wayne 41.50.

For the church building in Jorkville: From the parish in Buffalo 418.60.

For the Hermannsburg Mission: From the congregation in Bergholz 43.85.

For teachers' salaries: From the municipality of Johanniss- burg 49.00.

For inner mission: From the JmmanuelS congregation in Baltimore 418.66. congregation in Alleghany 44.75. congregation in New Jork 411.00.

For the Fort Wayne College Fire: From the New Jork Township subsequently 47.00. Township at Liberty 48.69.

For college maintenance: from Pittsburgh parish 471.00. New Jork parish 411.85.

New Jork, August 1, 1870. I. Birkner, Cassir. 102 William Str.

Received in the Eastern District treasury:

For the hospital in St. Louis: GeburtStagS- Coll. at Mrs. Schröfer 43.00. From I. Trapp Jr. 41.00. From OppcrtShauser 41.09.

For the church building in Jorkville: From I. Scbul- thes 42.00. For college maintenance: from New Jork township 410.80 and 4'6.15. MartinsVile township for Fort Wayne 4'6.00, for Addison 4'4.20.

For the widow's fund: From Past. Himmler 45.50. Past. Lemhuis 44.00. Past. Urgent funds 4'4.00. Past. Ka- nold 43.00. Past. I. A. F. Stürken 44.00. Past. Frincke 4.4.00. Past. Keyl 44.00. Past. Sommer 42.00. I. Trapp sen. 45.00. I. Trapp jun. 41.00.

For inner mission: From Richmond congregation 45.00. Eden congregation 416.00. Elmira congregation, Canada, 41.09.

For the Synodical Building Fund: From Trinity Congregational Church, Buffalo 420.00. Congregational Church, Eden 46.00. Congregational Church, West Seneca 46.70. From A. Borth 42.18. From N. N. 41.09.

For the college fire in Fort Wayne: Of 3 members of the congregation at Wolcottsville 42.75. Of the congregation at Elmira, Canada, 43.54.

For Past. Brunn's Proseminar: By I. Trapp scn. 45.00. I. Trapp jun. 4'1-00.

For theSynodal treasury: From Past. Himmler 4'1-00' Past. Grätzel 41-00- Past. Lembuis 41-00. Past. Stär- ker 42.00. Past. Eilgelder 41.00. Past. Lochner 41.00. Past. Weinbach 41.00. Past. Kanold 41.00. Past. Frincke 42.00. Past. Renz 41.00. Past. O. Hanser 42.00. Past. I. A. F. W. Müller 41-00. Past. Stürken 43.00. Past. Keyl 43.00. Past. Sommer 41.00. I. Trapp 45.00. of d. parish in Longgreen 410.30. parish in Elmira, Canada, incl. agio 421.80. parish in WellSville 47.50. St. Peter's parish in Baltimore County 45.00. parish. in Philadelphia 410.00. Gem. in Richmond 4'17.00. TreifaltigkeitSgemeindc in Buffalo 425.00. Gem. in Mar- tinsville 43.87 and 4'3.70. Martinigemeindc in Baltimore 416.75. Gem. in West Seneca 410.00.

For poor students; From the congreg. at Eden for Bechthold 420.00. Thank-offering of a woman 410. for Geo. Johannes. Wedding coll. at Mr. Niemann 4'2-27. Baptismal coll. at Mr. Jacobs 41.35. From the savings of the children of the Rev. Schmidt 41.00. From I. Trapp 45.00. Gem. in Elmira, Canada, 47.63.

For the heathen mission: FromPast.Summer 41-00. New Jork, September 1, 1870.

I. Birkner, Cassir. 102 William Str.

Received for the Castle - Garden - Mission:

From the confirmands of Mr. Past. Judge 49.00. From the Township at Wolcottsburg 4'5.00. Township at Washington 4'9-13. Gem. at Middleton, Canada, 47.95. Gem. in Bergholz 4'1.25. Miss Auguste Kloke 41.00. Past. Heinrichs 42.00. From Falsch 50 Cts. A. PoSner 41-00. Von Denke 41.00. Zarmsdorf 41.05. Von

New Jork, September 1, 1870. I. Birkner, Kassircr. 102 William Str.

For the seminary budget received from G. Merz from Mr. Past. Lehmann's parish 2 Bush. Potatoes, 1 Bush. Apples. From Mr. Past. Heinr. Meyer- Gemeinde 1 case of eggs, 50 lbs. of butter, 50 lbs. of lard, 2 sides of bacon, 1 sack of flour and 45.00. Don Hrn. Sievers from Hrn. Past. MuckelS parish 5 dozen eicr, 12 pounds of butter. From Mr. Häring there 1 dozen eggs and 7 pounds of butter. From Mr.' Past. Heinemann's parish 1 box of eggs, 50 pounds of butter, 70 pounds of lard, 11 sides of bacon, 1 dozen Hübnn, 1 eack of onions, 1 bush, dried fruit, 1 bush. Peaches. From the Norwegian comm. of Mr. Past. Koren 456.50. From the millers Kalbfleisch and Lange here 20 sacks of flour. By Mr. Past. Schlechte Collecte his St. Paulus and his St. Johannes Gem. \$10.80. From Mr. Kaufmann Lange from dcm Zions-District for 41-00 rice, 41-00 barley, 42.50 sugar, 41.00 coffee. Through Mr. Past. Schuricht collected on Mr. Gehrke's baptism of children 45.00.

For poor students: By Mr. Past. Grupe's congregation 41.00. By Mr. Past. Berger from Mrs. E. Hogmann 45.00 in silver. From his Filial Alexander 41-85. through Mr. Past. Thurow from a parishioner on Honey Creek 41-00. by Mr. Past. Ruettinger collected at two weddings 411.25. From Mr. C. F. Karls of Jork, Pa. \$2.50. By Mr. Past. A. Ernst 1 shirt, 2 pairs of woolen stockings, 2 skeins of yarn. By Mr. Past. Sondhaus at his baptism 42.35. By Mr. Past. Stürken and several members of his congregation 421.00 for Mäurer. By Mr. Past. Halbst Collecte of his congregation 410.00 for Karth. A. Krämer.

For the Lutheran Hospital in St. Louis...

the following gifts were received:

From Mrs. Lvuise Kiefner in Spencer County, Jnd. as a thank offering for recovery from protracted illness \$2.00. From Messrs. Leonhardt L Schuricht 4 sacks of flour, 600 lbs. of cow feed. From Pauline N. N. by Mr. Krieg 50 cts. By Mr. Past. Hügli by Mr. Jung at Detroit, Mich. 45.00. by C. F. Carls at Jork, Pa. \$2.05. by Mrs. S. at St. Louis 50 Cts. Mr. Rev. Kunz's congregation in Indiana 3 comforters, 6 sheets. Franziska Kunz there 6 pillows. From the Sewing Society of the Trinity District in St. Louis 3 quilts, 3 straw sacks. From the laudable Virgins' Association of the JmmanuelS District there 431.55 for the Lazareth. From Mr. B. Hänichen Collecte at his wedding 48.00. From Mr. C. Umbach in St. Louis 2 tables and 1 bedstead worth 412.00. From N. N. through Mr. Past. I. M. Hahn 45.00. F. W. Schuricht, Kassirer.

The following additional gifts have been received for the Lutheran Orphanage near St. Louis:

From Mrs. -Lcheppmann in Mr. Past. Jüngel's parish 50 Cts. From the faithful orphan friend A. S. 41-00. Mrs. S. in St. Louis 50 Cts. Mrs. Henriette Tinnappel there 50 Cts. Friedrich Schneller there 41.00, Mrs. N. N. through Mr. Past. Bünger 4100.00, ' From Mrs. Elisabeth's Horst thank-offering for happy unbirth 41-00. From the laudable Virgins' Association of the JmmanuelS District in St, Louis at its annual celebration 434.15. May the dear Lord Jesus be a rich reward for all "kind givers"! I. M. Estel, Treasurer.

For poor students received from N. N. in Bento° County, Mo. through Pastor Bünger 420.00 > C. F. W. Walther.

Changed address:

Xcnuv8lvum, >VHiinAton Oo., JVi's.

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Year 27.

St. Louis, Mo. the 15th of October, 1870.

No. 4.

(Sent in by the Rev. P. Beyer.)

Christenmuth.

We know that we shall be saved, That makes us already saved. No spring of consolation flows so clear on earth, So living, as the word: Thou art indeed God's child. There gushes the conscience peace From never exhausted God's goodness; Then courage grows even with adversity, Yes, remains in death.

Like rocks under God's hills, Yes, more immovable than they, From the wings of the mercy seat, From the word of the Lord, the spring flows and it never runs dry. And what God has committed to us in the word, Sealed that the flood ran, The sacraments golden ring, The miraculous thing.

Though the enemy of the soul, the devil, roars: You sinner share my curse. Though the world sow its doubts in our hearts and say, "First do enough for your guilt. Though thine own heart be troubled...; But here is God. He lets us say: No son has already done enough, Just accept this.

Though death grins with a cold mockery, Though hell locks in its gullet. Though every son of the earth dreads the judgment set for the whole earth, But then Christ says, "Here are the seals, baptism, the Lord's Supper, the double bar, Which defends against all enemies; Remain undisturbed.

And as before the great light of the worlds, When it rises from the bed of roses, - As before the thunder's rancour and rebuke The robbery flees and quickly strives to the thicket: So from the eternal sun, The word of grace, the heart's delight, Death, sin, devil, and judgment flee And do no harm.

Boast, worldling, boast only of thy treasures: Gold, honors, pleasures.

You're not catching us in that net;

But for thee the new and terrible time is coming. There you may no longer suffer your treasures before your eyes, There you would gladly give all your goods For the courage of your faith.

Ah, why wouldst thou deceive thyself Till the foe overtake thee?

Thou canst not prevail against them. Their bow, with arrow in it, is already drawn tight. So drink from the fountain of grace, Trust in him, the goodness of thy soul: From the Saviour take riches, glory and joy, Bliss.

and no one will be saved. For after you had purchased all sinners with your blood through your full sacrifice on the cross, God the Father raised you from the dead, made you a Lord and a Christian, and seated you at the right hand of his majesty on high. But as Thou didst not thereby become distant from Thy church, but near to it, so now Thou also bearest the keys of salvation and damnation not only in Thy hands, but hast also placed them in the hands of Thy church contending on earth, and hast also given it power that what it binds on earth shall also be bound in heaven, and what it looseth on earth shall also be loosed in heaven. O help us then, that we, as members of Thy Church, may also vividly recognize the glory of this treasure entrusted to us, faithfully use it for Thy glory and for the salvation of our fellow sinners, and not let anything rob us of this treasure, but hold on to it, defend it, and preserve it until, through Thy grace, we finally enter the kingdom of Thy eternal glory. Amen.

Text: Match. 16,13-19.

Venerable and beloved fathers and brothers in the Lord!

In our days the Antichrist at Rome again lifts up his head. He of whom it is prophesied: "To him was given the key to the

Second synodal sermon in 1870,
 communicated by W. [Walther] by order of the Synod.

I. N. J.

O LORD JESUS, true God and true man in One undivided Person, You alone possess the keys of the kingdom of heaven, the keys of hell and of death, the key of David, who opens and no one closes who closes,

The well of the bottomless pit. And he opened the bottomless pit. And there arose a smoke out of the well, as the smoke of a great furnace: and the sun was darkened, and the air was darkened, by the smoke of the well." He is now again publicly and solemnly claiming, in satanic insolence, before the face of all Christendom, that he alone originally possessed the keys of the kingdom of heaven, and that from him alone, therefore, this power first flowed out to the church. It is therefore time, if ever, and without doubt now, that we Lutheran Christians reflect on the answer which our Church, the Church of the Reformation, gives to the question as to who is actually the original holder of the keys of the kingdom of heaven on earth, and that we compare this answer anew with the only infallible word of God.

What answer does our church give to this question? As is well known, it gives it most clearly and in detail in the so-called Schmalkaldic Articles. After first testifying and proving to the papacy that Peter had once received the keys not only for himself, but in the name of all the apostles, in whose name he had answered, our church makes the following highly important confession:

"About this it must be confessed that the keys do not belong to one man alone, but are given to the whole church; as this can be sufficiently proved with light and certain causes. For as the promise of the gospel is certain and without means," i.e., immediate and original, "to the whole

The keys, therefore, belong without means to the whole church; for the keys are nothing else than the ministry, by which such a promise is communicated to everyone who desires it; just as it is in the work for eyes that the church has power to ordain ministers. And Christ saith in these words: "What ye shall bind," 2c. (indicating to whom he gives the keys, namely, to the churches): "Where two or three are gathered together in my! Name."

In this golden passage of our confession we have in short words the substantial, clear, unmistakable, round answer of our church to the question, who actually is the original owner of the keys of the kingdom of heaven on earth. And what is it that our church hereby confesses as its own from God?

What is it that the Church confesses before the whole world and for all time? This is evidently mainly threefold; it confesses:

- 1. What the keys are, namely, nothing else than the office or power of communicating the promise of the gospel to all who desire it;

- 2. to whom these keys are given, that is, to the whole church; and finally

- 3. as they are given to the whole church, that is, as the whole church has the promise of the gospel, immediately and originally, so that therefore the key also have two or three gathered together in Christ's name, in short, every believing Christian.

According to the doctrine of our church, therefore, it is not the preachers or church ministers to whom Christ has originally and directly given the keys or the office of the gospel, through whom the church of the faithful first receives it, so that it therefore has it only indirectly; but conversely, this office is directly given to the church by Christ, through whom rather the preachers or church ministers first receive this high power, so that they therefore have it only indirectly.

Hence it is not said in our Lutheran children's catechism, The office of the keys is the peculiar power of preachers, but, The office of the keys is the peculiar power of the church, which Christ has given to his church on earth: the keys of the kingdom of heaven before others.

This is the power of the holy key: It binds, and makes free again; The church carries her by her side, The matron of Christendom.

Our church does not teach that every believer is a public preacher, a church servant, a pastor, a minister, but it does teach that the office which, according to God's order and appointment, only preachers are called to administer publicly, is a power originally and directly given by Christ to the whole church, that is, to all believers, and therefore resting and rooted in them, inseparable from them.

This was already the teaching of the ancient church before the rise of the papacy. Thus, for example, the great church teacher Augustine still writes in the fifth century in his writing on Christian doctrine: "When it was said to Peter, 'To you I will give the keys of the kingdom of heaven,' he meant the whole church: 'To you I will give the keys of the kingdom of heaven,' he meant the whole Church. In Petro the Church, which is founded on Christ, received from him (Christ) the keys of the kingdom of heaven." -

But is this doctrine also in accordance with God's word? is it, among other things, also in accordance with our church's reading text? And is it also so important that we have reason to fight for it with all seriousness as for a precious treasure? Well, to prove this is the task, which I now intend to solve with God's help; namely, to show:

How right and important the doctrine of our church is, that the keys of the kingdom of heaven were not originally given to Petro, nor to any official, but to the church of believers; I show you therefore:

- 1. how right, and
- 2. how important this doctrine is.

I.

As is well known, our text is respected or declared by

the Antichrist of Rome to be the iron wall of all antichristian claims. But if there is any text in the entire Holy Scripture that, like a thundering word from heaven, reveals the entire more than thousand-year-old edifice of the papacy as a structure of lies, condemns it, and smashes it to the ground, then it is precisely this passage of ours that has been read.

It is true that, according to our text, Christ once gave Petro the keys of the kingdom of heaven. Now, if nothing more than this fact were reported in our text, while nothing of the occasion on which this happened was reported, and nothing of a special cause was mentioned for the sake of which Peter received this miraculous power from Christ; if it were only told that Christ once suddenly gave Peter the keys of the kingdom of heaven, but then it would have the appearance as if Christ had at least given Peter a personal official privilege with it. Or, if the cause of the giving of the keys of the kingdom of heaven to Peter were stated in our text, but the apostolic office of Peter were explained for this cause, it would again at least seem as if Christ had given the keys of the kingdom of heaven, indeed to all the apostles, but to these alone, or only to the officials in the church, that is, to the public preachers of the gospel alone.

- But what do we find? - First, the cause why Christ once gave the keys of the kingdom of heaven to Petro is stated in our text in the most exact manner; but secondly, the institution of the apostolic office, which had already happened almost a year before, is not mentioned in it with a single syllable. What do we rather read?

Here's the thing.

Christ had first put to the disciples the question, "Who do men say that the Son of man is?" and when the disciples had then communicated to him the various opinions of the people concerning Christ, he asked them Christ continues to ask their own opinion about this, saying, "Who do you say that I am?" And now, after Peter, who is fiery, and always ready to answer, has at last replied, in the name of all the disciples who are asked, "Thou art the Christ, the Son of the living God," - now Christ speaks to him, among other things, "I will give thee the keys of the kingdom of heaven." What, then, does Christ himself declare to be the cause of his awarding to Petro the keys of the kingdom of heaven?

- The faith in him that Peter had just known, and nothing else. Peter had been given the keys of the kingdom of heaven, The Lord declared that the believers were Christ's bride, as well as blessedness, as a right and good of his faith in wife, and homemaker, and the mother of Christendom, and

But let us consider Christ's words to Peter in their context! him. For the sake of his faith Christ had first declared him that the preachers of the gospel were her stewards, blessed man, for the sake of his faith he called him one servants, and bondservants. Just as a bride and housewife

Christ begins his answer to Peter's confession with the Peter with all the members of the church, for the sake of his does not receive the keys to all the goods of the house words: "Blessed art thou, Simon son of Jonah. From this faith he therefore also finally awards him the keys of the indirectly through her servants, but directly from her we see for the time being that it was a question here of kingdom of heaven. bridegroom and spouse, so also the church does not

blessedness, and by no means of an official right. Christ There is no doubt, then, that Christ has given the keys receive the keys to the house of God indirectly through her then continues, "For flesh and blood hath not revealed this of the kingdom of heaven to all who, like Peter, believe and servants, the preachers, but she received them directly unto thee, but my Father which is in heaven." From this we confess, and who, like Peter, are built by faith on the rock from her heavenly bridegroom, Christ. Furthermore, see, secondly, that Christ did not praise Simon, the son of Christ, that is, to his whole church and to all its true believing according to God's Word, it is not the preachers through members. With Christ there is no respect of person. Neither their office, but the Christians through their faith who are is Christ a man, that he should lie; nor the son of man, that the New Testament priests. Not in one place are preachers he should repent. Therefore, as surely as Christ gave Peter ever called priests, but only servants, stewards, elders, the keys of the kingdom of heaven when he confessed him shepherds, teachers, bishops; but to all believing Christians Peter calls out, "Ye are the chosen generation, in faith, so surely is this also: if and where any man in the world, in answer to Christ's question, "Who do you say that I am?" answers in faith, as Peter did, "You are the Christ, the Son of the living God." Christ's answer is also to him, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him who hath called you out of darkness into his marvelous light." "Blessed are you, for flesh and blood has not revealed this to you, but my Father who is in heaven. And I also say unto thee, Thou art Peter. And I will give unto thee the keys of the kingdom of heaven." Now as every exemplary priest of the Old Testament originally had all priestly rights by bodily birth, though not every one could exercise them all continually, so also every believing Christian, as a true priest, with regeneration in the faith, originally has all priestly rights and powers, though likewise not every one can and ought to exercise them all continually. At last Paul cries out to the Corinthian Christians, who boasted of their teachers in a partisan manner, "Who is Paul? Who is Apollo? Servants are they by whom ye believed. Therefore let no man boast. It is all yours. Whether it be Paul or Apollos, whether it be Cephas or the world, whether it be life or death, whether it be things present or things to come; all things are yours." Paul means to say that just as it would be foolish for a mistress of a house to boast of the high rights, offices, and powers of one of her servants, since all things are hers, so it would be foolish for you believing Christians to boast of the high rights, offices, and powers of a church servant, since all these things are yours, that is, given to you originally and directly by Christ.

All other passages of the Holy Scriptures agree with this. Scripture that deal with this power. So then there is no question: the teaching of our church that the keys of the kingdom of heaven are neither in the 18th chapter of our textual Gospel, Christ, after describing the consummation of the bond by the church, Petro, nor to any official, but to the whole church of believers, is correct. Servants are they by whom ye believed. Therefore let no man boast. It is all yours. Whether it be Paul or Apollos, whether it be Cephas or the world, whether it be life or death, whether it be things present or things to come; all things are yours. Paul means to say that just as it would be foolish for a mistress of a house to boast of the high rights, offices, and powers of one of her servants, since all things are hers, so it would be foolish for you believing Christians to boast of the high rights, offices, and powers of a church servant, since all these things are yours, that is, given to you originally and directly by Christ. Let me now speak to you of two other things.

adds: "Verily I say unto you: What ye shall bind on earth shall be bound in heaven: and what ye shall loose on earth shall be loosed in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Can there be a more irrefutable testimony that every church has in all its believing members the keys of the kingdom of heaven? More clearly could Christ He said to Petro: "Unto thee will I give the keys of the kingdom of heaven. In the 20th chapter of the Gospel of John we read that Christ, before he said to the disciples: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," blew on them with the words, "Receive ye the Holy Ghost." Whereby Christ plainly signified that the keys of the kingdom of heaven were the gift of those who had received the Holy Ghost, that is, of the Church, or of all true believing Christians. *) In other passages of Scripture, the Church of the Holy Spirit is also mentioned.

of all Peter, rocks, or rock-men. - Well then, what does it mean when Christ finally says to Peter: "And I will give you the keys of the kingdom of heaven"? From the unbreakable connection of these words with the preceding ones, it appears irrefutably that Christ did not promise Peter the keys of the kingdom of heaven as an official privilege, any more than Christ had promised him blessedness as such.

*) See the note at the end of the sermon.

II.

In the question whether a doctrine is important, my hearers, it is enough for a God-fearing Christian to know that it is clearly revealed in God's Word. He may not, however, be able to understand how

But if this doctrine is of much importance, he regards it as the same then rests on the shifting sand of uncertain Christians no longer have open access to Christ and his an imperishable treasure, and therefore a greater treasure human assumption and mere probability. If the pastors die grace, for the preachers are then the mediators they need, than heaven and earth, for which he is willing to lay down out, then, according to this doctrine, the keys of the kingdom not the servants, but the masters of the Christians and his life and blood, because heaven and earth, says Christ, of heaven die out with them in their congregations; if these their subjects; so it is in the hands of the preachers "shall pass away, but my words shall not pass away. But pastors become hirelings and flee, then, according to this to open heaven for the Christians or not, for then it is they the doctrine that the keys of the kingdom of heaven are doctrine, they also take these keys from the church with alone who have the blessed office, which preaches originally given to the whole church is not only clearly them; if the pastors become wolves, then, according to this reconciliation, and who alone have to maintain it; Then it is revealed in God's Word, but is also of such a nature that doctrine, their congregations are cheated of these keys they alone who give or take away preachers from the even the simplest can easily comprehend its immense through them. On the other hand, it is quite different with church, who appoint or depose them; then Christians must importance. Let me now show you this, and in the shortness the teaching that the whole church of believers has the keys beg Christ's grace from them, but fear their banishment, of time call attention only to two points. originally. With this doctrine the Christian need not whether just or unjust. Where this doctrine finally leads, this

If the keys of the kingdom of heaven were not originally anxiously ask, But did my pastor also receive the ministry is proven by the Roman papacy; for this terrible empire with and directly given to the whole church of believers, but to from those who themselves already had it? Is he really its priestly rule and tyranny of conscience is nothing else the public officials as such, and therefore if the believers lawfully ordained by ministers who have themselves been than the logical implementation of this doctrine worthy of had the keys only indirectly through them, it would follow, lawfully ordained? - No, if the congregation, that certain cursing. The doctrine that preachers alone originally first of all, that Christians could be certain that heaven would holder of the keys, recognizes a preacher as their pastor, possess all priestly glory and propagate it by ordination, be opened to them only if they had the assurance that the and if he preaches rightly, baptizes rightly, absolves rightly, and that they therefore are the priests of the New person through whom this was to take place was a lawful and administers Holy Communion rightly, then they also Testament, penetrated, alas! very early into the Church, official; for if the public officials alone have the office of the know that he has been ordained. If he preaches rightly, and where did one finally arrive in this way? With the keys, it is undeniable that only they can give or confer the baptizes rightly, absolves rightly, and administers Holy antichristic claim that the chief bishop, with his so-called same on others. If, therefore, Christ had really originally Communion rightly, then a Christian, according to this high clergy, was the infallible master of the faith of the given the keys to the ministers as such, Christians also doctrine, knows for certain that the right keys are there; for Christians, appointed by Christ himself, and the could not now be certain that the same were administered the congregation, the original owner of them, has entrusted unrestrained ruler of all Christendom.

among them, unless they had the assurance that this power them to their preacher according to God's order, that he had come and been inherited in unbroken succession of may administer them not in his name, but in Christ's name church, according to God's word, that Christ did not office from the first ministers to their preacher. If, however, and in theirs. May the pastors die, may they become originally give the keys of the kingdom of heaven, or the it were possible that the chain of succession had been hirelings, yes, wolves: the keys are not lost to the church of ministry, to public ministers, but to the church of his faithful. broken at some time or other, and if it had happened a Christ according to the right doctrine, for she herself, the In this doctrine the word of Christ stands firm, "One is your thousand years ago, it would be and would remain church of Christ, does not waver because of it; she is built Master, Christ, but ye are all brethren." By this doctrine uncertain whether the power of the keys still existed in the on Christ, the eternal rock, so that even the gates of hell Chri- stus of Christians remains some King, but Christians church. Now it is absolutely impossible to know with cannot overcome her. Behold, as important as the subject to no man, to no angel, to no creature in heaven or unquestionable, divine certainty, even of one preacher in knowledge of the means of grace and of God's grace itself on earth, royal priests. By this doctrine, therefore, the the world, whether his office has come down to him in must be to every Christian, so also is the pure doctrine of children of God are preserved their glorious and blessed liberty. By this doctrine the Christians remain the household appointed by Christ, passing from hand to hand! those five and ninety sentences that laid the foundation for of God, but the preachers their stewards and the mere

Behold, therefore, of what immense importance is the the Reformation of the church: "Every true Christian, living of God, but the preachers their stewards and the mere correct doctrine of the keys of the kingdom of heaven. The or dead, is a partaker of all the goods of Christ and the administrators of their goods. By this doctrine, therefore, doctrine that Christ originally gave them to ministers alone church, as a gift from God. We say with good reason, Christians retain the power and right to appoint and dismiss preachers as their servants, and to examine their doctrine, has nothing less to do than to deprive the church of all without fre- vel or levity, that this treasure be the keys of the administration, and life, and to judge and adjudicate upon certainty of the means of grace, and thus of the certainty of church, given to the church by the merit of Christ." *) them. With this doctrine, no preacher has the power to divine grace itself. For, according to this doctrine, no But, my brethren, let me hasten to conclude by refuse absolution to a penitent Christian, which is not a Christian can ever know whether he has, through his pastor, reminding you of one thing only, from which the immense power of the preacher, but the property of the Christians, the right ministry preaching reconciliation, the right baptism, importance of the question of to whom Christ originally gave but only the duty to give it to him as his appointed servant. the right absolution, the right sacrament of the body and the keys is evident. For if one believes and teaches that

blood of JEsu Christ; all validity of these means of salvation, Christ did not originally give the keys to the church of Behold, my brethren, as important as it is that our and all consolation of the believers, but to the ministers, one has thereby abolished church should not fall back into the old pontificalism, yea, the equality of Christians in Christ, their brotherhood, and into heathen clergy, and so lose all the fruits of the thus their Christian freedom. For if the preachers are the Reformation, so important is it that in the church Christ original holders of the keys of the kingdom of heaven, then should remain on his throne, and that the preachers should they form a spiritual nobility which is raised far above the not become lords of the Christians in his stead, but their common Christians, and which perpetuates itself in the servants. church beside the Christians.

remain. As important as it is that each congregation We are of the opinion that the church, because of the Who are appointed to this office by the church by a lawful should not become a priestly kingdom, but that each character it is supposed to have imprinted on the nation, vocation, and possess it in the name of the same; that is, should remain a host of Christ, and as important as it has ruthlessly robbed itself of this prerogative, and has the lawful ministers of the church, who distribute in the is that faith should have all that Christ has purchased for excluded all others, whom they call laymen, as if they were name of the church those goods which were acquired by sinners, so important, on the other hand, is the swine (Matt. 7:6), from it with extreme contempt, who Christ's bloody warfare. Hence they are called by the doctrine that Christ has not given the keys of the therefore are not allowed to protest against the clergy in this apostle Christ's ministers and stewards over God's kingdom of heaven or the ministry to public officials, but matter, let alone be permitted to pass judgment on it. In mysteries 1 Cor. 4:1. In observing these distinctions, we to the church of believers. opposing our judgment to their arrogance, we hold, with Dr. take the middle course on both sides, and thus have

Well, then, now that the anti-Christian is again Luther, the blessed Chemnitz, and the other orthodox nothing in common with the high-mindedness of the Papal roaring like a lion to frighten Christ's sheep and carry theologians, that this privilege was granted by Christ to the clergy, nor do we in any way favor the Baptist confusion, them into his den, let us hold fast the high jewel of this whole church, his most beloved bride, who is the dispenser but give the Church her due honor. See: Luther's book On doctrine, faithfully defend it against all attacks which it of heavenly goods (Ps. 68:13), as which already before the Abuse of the Mass. Dr. Chemnitz's Gra- men, Theil experiences from without and within, and rather give up Matth. 18:18. a II, of the Sacraments in General (p. 48.) and of Absolution everything, peace, friendship, favour, honour, good so glorious a promise has been granted in this matter. Yes, (p. 360.), and Brenz in the place attracted." name, in short, rather sacrifice property, blood and life, also from this passage itself Joh. 20, 22. 23. it is not (UxplieatioDvavAslior . Domiu. than give up even one shred of this doctrine. unclearly concluded, whatever the opponents may babble against it (*obblaterent*), that this authority belongs to all who reveal. LÄ. II. 46E 1663. x. 732. scz.)

O realize, you representatives of our congregations, are anointed with the Holy Spirit. But since all true **We need to do inner mission as Christians.** what a treasure our Synod, with this inheritance Christians have the Holy Spirit, it follows that all are also (Excerpt from a sermon preached at the mission feast in D. County, of our Lutheran fathers, and watch, watch, that no one clothed with this authority. Thus concludes Mr. Jnd. by Th. W. may rob you of this crown, or even in any way shorten Dr. Brenz in the interpretation of John 20. This does not in II. and stunt it! But we, my brethren in the ministry, who are any way protect the wild nature of the Anabaptists, who mix In the direction of the task we have of spreading the Gospel. not ashamed to call ourselves, with Paul, servants the classes that God wants to be separated with each other. we turn to what is nearer and closer and move on to what is and bondservants of our churches, let us also prove by in the worst way and introduce the most horrible confusion. farther and wider. deed that we do not want to be lords over Christ's This error, it is true, is what I. B. Fickler in his answer to Heilbrunner's attack, when he writes thus: There (namely, The gospel is to be preached to the whole world. Go ye subjects, but only assistants of their joy, being in the Lutheran church) nothing is necessary but to say to into all the world, and preach the gospel to every creature," ourselves the most zealous guardians of the freedom and glory of the Christians entrusted to us. each one without distinction: 'Go, Hans, be a preacher; you, saith Christ unto his disciples before his ascension. But he Michel, take bread and wine and distribute Holyalso commands them where they are to begin in carrying Communion to your neighbor; you, Bart, distribute Holyout his command. Therefore it is said in our text: "and begin Communion to your neighbor. But from this suspicion weat Jerusalem". The apostles first went to the Jews, and since shall easily be delivered by the right interpretation of ourthe whole Jewish land was filled with the preaching of the not shall be taken away even that he hath." But it is good opinion, and by observing the distinctions which ourgospel, they went on and on beyond the borders of Judaism for us if we are faithful in this. And so the Lord will theologians make in this question. For these establish, as itto the distant Gentiles. continue to be with us and among us, according to his were, a threefold power, and teach that the supreme and autocratic In this we also have a sign from God as to how we great promise: "Where two or three are gathered together should go about spreading the gospel. - How foolish it would in my name, there am I," that is, "in the midst of them,be, beloved, if the little bread which we have in our hands, with all my grace and with all my riches. Amen. secondly, the office is with the church, as God indirectlyand for which our own children cry out, were to be taken calls, chooses, and sends the ministers; thirdly, finally, thefrom them and given into the hands of strangers. How execution is with those who are rightfully chosen and calledfoolish it would be to take the gospel away from those who by God through the church, that is, with the church ministers, live nearest to us, from our own people, and to take it to the who are commanded to use and administer the office of theends of the earth! But if we have enough bread not only to word and sacraments. Therefore, the authority itself issupply our own children, but also to give to strangers who common to the whole church, but the use and exercise of it, hunger for it, it is right and just to supply both. It is the same (so that in the church, in which according to the apostle'swith missions, i.e. the spreading of the gospel. We have to regulation 1 Cor. 14, 40. everything should be done properlylook after our own people as well as the Gentiles. One and honestly, every confusion is avoided) is only permittedshould do the one and not leave the other. How we are to them, committed to the

Remark. This doctrine has been so completely lost in our days even by most Lutherans that they think it is not a doctrine of our church but only a private view of Luther, especially concerning the interpretation of Joh. 20, 22. 23. For the sake of this, we will share only the following testimony of Johann Gerhard from many testimonies. In his interpretation of the Sunday Gospels on the Gospel on the Sunday of Quasimodogeniti, he writes, among other things, the following: "To whom are the keys of the kingdom of heaven entrusted?-How unjust the Roman Pontiff is against the church is already evident to every man from the fact that he has entrusted this exalted dignity (the power of the keys) to himself and his bishops alone, for the sake of a certain thing that is theirs in the Ordinary.

We have already heard earlier how we are to spread theThe state is not concerned about our teachers either, and immigrate. When they set foot on this land after a happy gospel among the Gentiles. Now let us look especially attheir salaries are of course our responsibility as Lutheran crossing, the people and the land are completely foreign our own people in this country and ask how we should andChristians. After all, they only serve our church. As it is with and unknown to them. At the landing places there are a can carry on missions among them. Unbelieving, indifferentthe preachers' seminaries, so it is with the school teachers' lot of crooks and thugs who, by all kinds of sweet people, of course, are soon finished with an answer to this.seminaries. We Lutheran Christians have our own parish speeches and charming pretences, aim at plundering They may say, "Well, let every man see for himself how heschools, because we want to give Christian schooling to our them and cheating them out of money and goods. Every receives the word of God; what is it to me? No Christianchildren. We believe that we can give our children no greater one of us who has been immigrated knows the situation of speaks like that. This is the Cain way. They say, Shall I betreasure for their lives than a Christian school education. But a stranger without home and friends. For the love and my brother's keeper? It knows not a particle of Christianif our schools are so numerous in children that the service of these immigrants, emigrant missionaries have mercy and true sincere charity. She would not care whetheremployment of a church teacher becomes necessary, now been employed in the seaports of New York and thousands of our people were wasting away and perishing;where will the teachers come from if there are no school Baltimore, who are to serve our compatriots free of charge if only she could secure her own, and even in this securingteachers - seminaries available, and again, if no teachers with all possible counsel and with action. As soon as a of her own she would miss her salvation. No, not so,were employed to teach and train these future church ship with immigrants arrives, the missionary is at hand, beloved, here it is for us as Christians to say: What is to beteachers? You see from this, my dears, that this too is an and one can imagine how happy the immigrant must be to done in this matter according to the love that has itsobject of the inner mission. Still more. What is the use of find in him a man whom he can trust and who helps to neighbor's eternal salvation in view? To this let us hear theseminaries, what is the use of seminary teachers, if young promote his physical and spiritual best. Will not the answer.

If you are a righteous Lutheran Christian, who not onlypreachers or teachers. But are these always found in such missionary leave a deep impression on the former and outwardly bears the Lutheran name, but who from the heartlarge numbers? After all, they need talented young people help him to remain faithful to his church and not to stray clings to the pure teaching of the divine Word, you have nowho are devout in their hearts. These are scarce, and into foreign false-believing church communities? I spoke other desire and no other will than that you, with all yourthough they are at hand, are they always easily obtained? to such a one on the Cars only a fortnight ago. He had just own, your wife and your children, do not want to hear andNo; and what is the cause that so few Christian parents may come from New York, and had been recommended to the accept any other pastor than a Lutheran one as yourgive gifted children to preachers and teachers? They cost West by the missionary Keyl, and I could gather from his shepherd and pastor. But where do these come from, whenthem money; they must maintain them in their studies for a account how glad he was of it. Now you see, my dears, those who now exist die out, or when congregations that donumber of years; they earn them nothing, and when they the livelihood of these missionaries is also procured by the not yet have one desire one? Preachers do not fall fromhave finally finished their studies, their ministry yields no love of the inward mission.

heaven, and we do not want ignorant preachers who wantmore than that they have bread. Is it not so? Is not, then, Further. You know that the fresh immigrants usually to get out of a secular profession and into the preachingavarice on the part of well-to-do parents the cause that so turn to such states and territories where they are offered chair; they are of no use. Now where do we get them? Wemany young people are withdrawn from church and school the best opportunity to buy land for little money. There it must have colleges, we must have seminaries orservice? So it is mostly poorer people to whom God has happens that the Lutherans are distributed in thin clusters universities where they can be educated and trained. Butgiven love and desire for the ministry of preaching and and cannot support a preacher for themselves. How then, these do not build themselves, nor does the government ofteaching. But how are these received? Their own parents shall we let such little groups degenerate and neglect the this country build them for us; we must do so if we want tocannot; they already make great sacrifices and thereby church, or should not love urge us to hire traveling have our own educational institutions. And even though thesubject themselves to many privations by giving up their preachers, who from time to time visit the settlements and institutions exist and the buildings have been constructed,children for the service of the church. - See, here again the can preach to them temporarily? Whoever knows that his there are still no teachers to teach young people so thatactive love of Christians has a mission field: namely, to greatest treasure is the orderly preaching, also knows how they can acquire the necessary knowledge and skills for thesupport these poor students so that they do not starve in miserable it must be for an abandoned Lutheran to sit preaching ministry. Such institutions must not be sparse,their diligent studies, but can continue happily and with joy. lonely in his blockhouse on Sundays and have to do but they must be sufficiently staffed with the necessaryThe lack of young people for preaching and teaching is so without public preaching. How necessary the loving teachers. For since the pastors in their congregations aregreat among us here in America that two pastors in activity of the inner mission is here, too!

to be, if possible, the most knowledgeable people amongGermany have condescended to serve the church here byAnd now one more thing. Who does not lament when a their members, they must be instructed in many othersending gifted young men. One poor but happy family life is destroyed; when father and subjects than is done in the ordinary schools. But who paysis in Nassau and is called Brunn; the other is in mother are taken away from a number of underage the teachers in these learned schools? In Germany it wasHermansburg in Hanover and is called Harms. The young children by death, and now the sweet and sweet tone with the state, for there state and church were united. Inpeople receive their first preliminary education there and which the children called father and mother is only in exchange, however, the communities had lost their rightswhen complete their studies here. The support of these two memory; when the children have become fatherless and and had to obey the state authorities in church matters asGerman institutions is also due to the love of the inner motherless orphans. Truly, even the most callous person well. Here, thank God, it is different, state and church aremission. Furthermore. Who does not know how many of our still feels a soft emotion at the sight of orphans. Now separated. Thus grieves compatriots and fellow believers from the old fatherland are behold, in the region... continually being baptized here?

of St. Louis, there is an orphanage on a farm. The house is only a log house; but the love of Christ, which dwells in the heart of the father of the orphanage, the dear Pastor Lehmann, prepares a place for them in this house, since they have found their father again in their keeper, and their mother in the Mrs. Pastor. - Also to support this cause, that the poor. It is an urgent matter for the inner mission to support this cause as well, so that the poor orphans may remain secure in care, shelter and education.

Not so, beloved, these are great tasks set before us. The needs of God's kingdom tower before us like mountains. Everywhere we look, Christian love and mercy find them. In the field, where they have to intervene actively. From every corner of life misery stretches out its pitiful form and calls for help and relief.

What should an individual community do, indeed, what can it do, in the face of these emergency situations? Should it try to erase all this from its memory, because the view of its own small means wants to frighten it back from the attack? By no means, my dears. The Son of God, our dear Lord and Savior, did not allow himself to be deterred from becoming a man and descending to this pit of misery, even though he knew what a hot struggle, what deep humiliation, what self-denial, even to the point of death, was necessary on his part in order to save us from all misery, poverty, and misery of sin, death, and the devil for eternity and to make us blessed; and yet he knew how few would be helped and saved by his work of grace. So let us also, who through his work have become children of God, who live in his grace, and since he has put love in our hearts so that he loved us, not let ourselves be afraid, but let us help. We want to unite with other communities of our faith and help in our part, each according to the measure of his faith and love, through heartfelt fervent prayer and intercession and through voluntary offerings of gifts. Here, nothing is imposed on anyone against his will; here, free unconstrained love prevails. It is much better to keep the gifts than to give them with unwillingness. But if heartfelt brotherly mercy and true Christian charity is the source of your work and help, well, even the cup of cold water or the small mite will bear rich profit under God's blessing.

repaired? Would it not be better for them to remain ignorant in some respects than to be induced to take in soul poison in un-Christian and false-believing institutions with all kinds of otherwise useful knowledge? Must not Christian parents tremble at the thought that they have helped their children to the temporal and eternal ruin of their immortal souls, while promoting them in many ways for their temporal welfare? What a heavy account will be demanded at the last day for the souls of their children that have been neglected by them! However, the need for a higher education of their children, corresponding to the requirements of the temporal profession to be chosen later on, is becoming more and more apparent also to those who perhaps did not feel it at all or at least less in former times. It is therefore also an indispensable duty of Lutheran congregations to think about the establishment and promotion of such institutions, which are guided in a truly Christian spirit, to devote all care to them and to spare no means. Because we were well aware of this duty, we set to work a few years ago and established a secondary school here. It is true that this school has had to struggle with many obstacles and difficulties, and the prospects for its continued existence have sometimes been slim. But now, as we confidently hope, with God's help, this crisis is happily over and there is the best prospect for the prosperous development of this institution. The society that founded and has maintained it so far, has once again renewed its courage, and because it saw that an increase in the teaching staff was absolutely necessary for the institution, if it was to prosper, it decided to call and employ another teacher of recognized ability and aptitude, especially for such a school. It succeeded in recruiting such a man for our school in the person of teacher A. Burgdorf. The lesson plan was

St. Louis, Oct. 6, 1870, by order of the above-named company, G. Schalter.
1518 Fulton St.

Church News.

On the 15th Sunday after Trinity, Candidate H. Hunziker was ordained by order of the Presidency of the Western District by the undersigned, assisted by Pastor Nuoffer, and was solemnly installed in his office at the congregation of Sherburnville, Kankakee Co, Ill.

Until recently, this congregation was served by unrighteous hirelings, of whom the last to serve the congregation led such an obviously ungodly lifestyle that he was removed from office.

The congregation then decided to approach our synod with a request to provide them with a faithful, righteous pastor. By God's grace, contrary to expectations, their request was quickly granted.

May the faithful God now give grace to his servant, that he may rightly feed the flock of Christ which is commanded in him, and be an example to the flock, that through his ministry many may be won, and that he himself, when the Arch Shepherd Jesus Christ appears, may receive the unfading crown of honors.

H. Loßner.

Address: Hov. H. Hunüklror, 81ioi'5urliivi11o, Xavl<nl<66 Oo., III.

By proxy of the Reverend Presidency of the Middle District, the two candidates from the Practical Theological Seminary at St. Louis, Mr. I'. C. L. Frese on the 4th of September; and Mr. Ad. Krafft on September 18, in the midst of their "parish", were ordained and introduced by me, assisted by the Reverend Father Karrer.

God's rich blessings be with them.

A. Detzer.

Addresses: Ilov. I. O.1-

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St. Louis High School.

How desirable, how urgently necessary to us Lutherans are institutions in which those who have been dismissed from the first school lessons of the congregation are

On the 13th Sunday after Trinity, Rev. Frederick Hachenberger was installed in his new parish at Boeuf Creek, Franklin Co, Mo, by the undersigned, assisted by the Rev. W. Sandvoß.

May the dear congregation also in its part be an inn for all the wounded and sick, and may the good Samaritan, Christ, instill such a sense in his servant that he may be a faithful innkeeper and untiring nurse of the sick. Th. Brohm.

Church consecrations.

On Sunday, the 16th after Trinit. the newly built church at Reedsburgh, Sauk Co, Wisc. was dedicated. It is 85 feet long and 40 feet wide, with a steeple 85 feet high. A bell 44 inches in diam- eter and weighing 1000 pounds, called the revelers to the church. In the morning Pastor Link of Lebanon preached and in the afternoon Pastor Hoffmann of Portage. In the evening services were held in the English and language. Pastor Hoffmann preached again this time.

August Rohlack.

On the 12th Sunday after Trinity (Sept. 4), 1870, the newly built church of St. John's Lutheran congregation near Somerset, Pa.-a very handsome frame building in the midst of the woods-was solemnly dedicated and committed to the service of the three-united God.

May God the Lord make the little church a Gate of heaven!

Pittsburgh, Pa, Sept. 27, 1870.

I. A. F. W. Müller.

Mission Feast.

On the 15th Sunday after Trinity, the Lutheran congregation of St. Thomas, Van Wert County, Ohio, in communion with St. John's congregation and the congregations of Rev. E. G. W. Keyl and Rev. Rupprecht, celebrated the first mission feast in this vicinity. Pastors P. Rupprecht and G. Heintz, the latter a member from the Ohio Synod, preached and abundantly edified the devout congregation with God's Word. A singing choir from Pastor Rupprecht's congregation also helped to embellish the celebration. What the 133rd Psalm says applied here: "Behold, how fine and lovely it is that brothers dwell together in unity. There the Lord promises blessing and life forever and ever." The Collecte, intended for "Gentile Mission," was H40.41. God bless giver and gift.

F. W. Oestermeyer.

Mission feast in St. Paul, Ill.

Sunday, Oct. 2, and Monday, Oct. 3, St. Paul's Lutheran congregation at St. Paul, Fayette Co., Ill, celebrated its first mission festival. Although the nearest neighboring congregations are 16-50 miles away, several brethren, especially from Bethlehem and from Pastor Streckfuß's congregation in Washington County, Ill. had joined them. On the first feast day, in the forenoon, Mr. Rev. Wangerin from Bethlehem preached on Matth. 22,34-46. At noon Dr. Preuß from St. Louis showed us the miraculous ways of God, which he walked with our heathen fathers, and which he walked with us himself. Monday, Oct. 3, the same preached on Revelation 3:7-13. the Collecte was \$35.10.

C. G. Schurich t.

St. Paul, Jlls, Oct. 3,1870.

Conference display.

The Quincy Preachers' Conference will hold its next meeting, God willing, Nov. 8-10 incl. at Palmyra, Mo. I. Seidel.

New Publications.

Fifteenth Synodical Report of the Western District.

of the German Lutheran Synod of Missouri, Ohio and other states.

The same has just left the press and is available for the price of 30 cents from Mr. Agent M. Barthel here. Suffice it to say that he has published the important, instructive, and The book also contains Prof. Walther's "Theses on the Right Relationship of a Lutheran Christian to the Local Free School System", which are no less important in their way, and which could hardly be half discussed, but which certainly give enough to think about and take to heart. Buy and read! read! C.

This year's report from the Missouri Synod eastern districts

has just left the press. At the request of the middle district reports, it has been printed, so that the so important negotiations about the Antichrist contained therein could be delivered into the hands of the readers, especially the preachers, before this year's celebration of the Reformation. The price of a copy is 25 cents.

Sermon of thanksgiving at the celebration of the 25th anniversary of the ministry of Pastor I. Trautmann

by Pastor H.

Lrmke.

In kindly issue, this excellent sermon has just left the press, and is available for the price of 10 cents pr. Exemplar at the Jubi- lar, Mr. Pastor Trautmann, Adrian, Mich. and at Mr. Agent M. Barthel here. Should there still be a need for a stimulus to purchase the same, then serve to know that the same for the benefit of our orphanage.

Luther's People's Library. Volume 21 and 22.

It has just left the press and is available, well equipped, from our agent Mr. M. Barthel. The following passage from the preface serves as a recommendation: "If the Christian reader wishes to inform himself more closely about various important objects of faith and life, as for example about the benefit of sufferings and temptations, about the difference between true and mere name Christians, what good, God-pleasing works are, about the office and work of the Holy Spirit, about the marks of the true and false church, about the mystery of the holy trinity, and so on, he will certainly also read this volume with great benefit. The whole interpretation will provide the next volume.

Our new calendar (for 1871) will be ready for dispatch at the end of this month. We ask the dear brethren to send their orders in good time, namely to Mr. ^1. 0.

Dörner ol 7tk and DaL^ette Street" to make. The price of each exemplar is 10 cents. A corresponding discount will be granted for larger purchases. P.

Received in the Western District treasury:

For the synodal treasury: From Past. Stephen's parish in Ehester, Ill, H6.75. Past. Kleppisch's Jmman... Congreg. at Waterloo, Ill, \$2.05. By same received at M. Feldmeier's wedding \$1.00. From Jmman. District at St. Louis, Mo., O11.45. Trinity Tisir. there \$15.60. Past. Th. Walther's Gem. at Humboldt, Kans. h4.00. coll. at Past. Nidel's Gem. on Sand Creek, Jefferson Co, Mo, K3.10. F. Also in Unionville, Mich, 50 Cts. Leubner teacher at Serbin, Texas, \$2M Past. Wunders Gem. in Chicago, Ill, H5.00. by Past. .Döderlein's Gem. there K6.43. by same from N, N. H5.00. teacher Fischer there \$1.00. Harvest Festival Loll. in Past. Schmidt's Gem. in Schaumburg, Ill, \$30.44. teacher Meyer in St. Louis, Mo. \$2.00.

For the college maintenance fund: from the Jmmanuels District in St. Louis, Mo., O11.00. from the Trinity District there HU.00. Colt. collected at Friebr. Glaß' wedding by Past. Beck H4.60. From Past. KösteringS comm. m Altenburg, Perry Co, Mo, iWM. Past. Ficks Gem. in Collinsville, Ill, \$18.50.

For inner mission: from Past. Stephen's congreg. in Ehester, Ill, H6.00. Trinity District in St. Louis 55 Cts. From the school children of Teacher Almstedt there, H4.30. N. N. by Rev. Bünger daselbst \$2.00. Of F. Lohrding and his bride by Past. Stephan in Ehester, Ill, H5.00. H. Becker Sr. in Echaumburg, Ill, H5.00. By the school children of Teacher Gotsch in St. Louis K4.00. Mission Festival Coll. in Past. Schuricht Ge- munity in St. Paul, Fayette Co.,Jll., \$35.10. By Past. Ficks Township at Collinsville, Ill, H9.45.

For the Synodal Missionary Caskers Of Rev. Stephen's congregation at Ehester, Ill, H7.75.

For the Synodical Building Fund: from the congregation at Troy, Ill, by Past. Burkhardt K8.40. teacher Leub 'ner at Serbin, Texas, \$1.00.

For the Emigrants - Mission in New Aork From the missionary box of Mr. Mickow, Chicago, Ill, H6.00. From H. Blum through Past. Hartmann in New Bremen, Ill., P2.00.

For poor students: Child baptismal coll. at F. Abbe by Past. Wvunderlich in New Bremen, Ill, \$3.70.

For the Hermannsburg Mission: from F. Schneller at St. Louis \$2.00. N. N. jn Fort Dodge, Iowa, O2.00. Lisette Kreißler at Lincoln, Mo. \$1.00.

For Past. Brunn's institution: from an unnamed person by Prof. Walther in St. Louis \$10.00. teacher Leubner in Serbin, Texas, \$2.00. past. Offerhuß at Dubuque, Iowa, K3.00.

For the seminary organ inAddison: VouLeh. rer Leubner in Serbin, Texas, \$2.00.

For poor seminarians in Addison: FromTeacher Leubner in Serbin, Texas, H4.00.

For the Philadelphia congregation: from Past. Fick's congregation in Collinsville, Ill, \$22.45.

For college - construction at Fort Wayne: by Heinrich Sievers in Staunten, Ill, H8.00.

For the community in Davenport, Iowa: from Past. Ficks Parish of Collinsville, Ill, \$22.00.

For Past. Walker's congregation in New Jersey: from N. N. through Past. Bünger in St. Louis \$2.00.

For the Leipzig Mission: By Past. Tear in Arenzville, Lass Co, Ill, \$20.00.

E. Roschke, Kassirer.

For the Lutheran orphanage near St. Louis

the following gifts were also received:

From Mrs. Scheppmann in Past. Jüngel's parish 50 cts. From A. S. through Past. Bünger \$1.00, Mrs. S. in St. Louis 50 Cts. Mrs. Henriette Tinnappel 50 Cts. Friedrich Schneller \$1.00. From the laudable Virgins' Association in Past. Bünger's congregation Coll. at its annual celebration in the Jmmanuel church \$34.15. From Mrs. N. N. by Rev. Bünger \$100.00. Mrs. Elisabeth Horst as an offering of thanksgiving for happy delivery \$1.00. F. Findorf in West Bend, Wis. \$2.00. Mrs. Voß in Cleveland, Ohio, K5.00. From the school children of the 4th grade of the Trinity S District in St. Louis by the teacher, widowed Mrs. Past. Pohle, H4.30. Miss Marie Dick- mann at St. Louis \$2.00. Mrs. Geitz iu Rock Spring. 65 Cts. N. N. at Hampton, Ill, 15 Cts. N. N. in the community au the Tandy Creek in Missouri \$2.00. Leonhard Vogelin in Springfield H5.00. Of the laudable knitting, embroidery and sewing school in Jmmanuels Distr. by Mrs. Michaela Rohlfing \$13.00.

Wishing the kind givers a heartfelt "God Bless" on behalf of the orphans.

I. M. Estel, Kassirer.

Changed address: Mr. ^1. 0.

Dörner ol Seventk ck Data^ette 8ts., 8t. Doui", No.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
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The conversion of Lieutenant-General von Dyhern,

communicated by Dr. J. P. Fresenius.

He was in error and brought him to the knowledge of himself and began to speak in a different tone. General," he said, and his Son Jesus Christ. Enlightened by a miracle of grace, "have you ever, as long as I have been in your service, found the general, who was dying, saw that he was cursed and any infidelity in me? When the sick man answered in the condemned; he repentantly and humbly took refuge in the negative, he continued: Well, that would be the first and most

Among the many wounded who were brought to him, he understood Jesus, who forgave his sins, gave him the peace of God, which is higher than all reason, and could not answer for before God, nor before you at the last judgment, nor before your wife's mother, nor before the judgment seat of my own conscience. The surgeons, who

Frankfurt am Main from the bloody battle of Bergen on April 13, 1759, was the famous Saxon Lieutenant General Georg Karl Baron von Dyhern, who died of his wound there a few weeks later. Fresenius tells it like this: On his bed of pain, the dangerously wounded general had hitherto always given you good hope, give you up.

This general, acknowledged to be one of the first felt no desire for God's word, nor for Christ, nor for good. Everyone is afraid to bring you this sad message, so I must statesmen and generals of his time, had studied properly at company or edifying conversation, and least of all for at tell you. You stand before the gates of eternity, and have no time to lose; therefore I beg you, send for a clergyman, and

especially in mathematics and philosophy. He had also In this sad and unhappy state he lay until two days before take care of your soul!

applied himself with great diligence to theology; but through his end, or until the time when the surgeons had his valet tell It may easily be imagined how unexpected this speech was to the sick man, who had hitherto flattered himself so

fallen into the unfortunate naturalism, in which he had The valet wished to deliver this death post to his master entirely with the hope of soon recovering his health. He lay a reached such a degree of unbelief that even the most skilled in the most amicable manner; at the end he put the question little still, and was quite absorbed; then he shook hands with and learned men were unable to do anything with him. to him: whether he would not be inclined to send for a the valet, thanked him with very kind expressions and

But God, who is rich in mercy, and wills not the death of a clergyman? No sooner had he said this, than the sick man countenances for his great fidelity, and now demanded that the sinner, but that he should repent and live, had addressed him with the words: Leave these people out of Dr. Fresenius might be sent for. In a hurry a servant of compassion on this poor man, and delivered him from my sight; I know myself what I must believe and do. The other high officer came to me and asked me to come. everlasting destruction, when he was already as a fire in the valet, a stout-hearted man, did not let himself be put off by immediately, it was mid-morning, he ordered me to go. fire; and by the ministration of his faithful servant, the this answer.

blessed Pastor Fresenius, convinced him of his

I went to the Gasthof zum Römischen Kaiser, where the sick man was lying. It had been arranged that I should be led into another room beforehand. Immediately the valet came to meet me to give me the necessary news of the state of his master's soul. He had hardly told me how he had induced him to call a preacher, when a high officer, Count N., also came in with the intention of preparing me for my official duties with the patient. Accompanied by him and the valet, I went up one flight of stairs to the patient's room. Before I reached it, another count came out of his room, and called out to me: 'He who will set this general right must be a set, experienced, and with divine power equipped clergyman.' With these few words I have told you everything. Remember, the General will not live another ten hours! With these words he returned to his room.

The speech of this man alienated me very much. I stopped and asked the count and the valet who were with me, what was the meaning of this address? They replied that the general was a naturalist, a man of a sharp, penetrating mind; that his unbelief was all the more dangerous, and that it would be all the more difficult to put him in his place. This is what the gentleman wanted to say by his serious words.

Oh my God! I sighed, what are you doing! To convert a naturalist who has only a few hours to live! And who knows how many of these hours will be taken away by phantasies and other effects of the disease! A naturalist who up to this hour has not yet been able to stand a preacher, and to whom only the sudden message of death has deterred the resolution to have me called! A naturalist, so learned and shrewd, who will oppose me with the most acute doubts. God, you must help here, you must do everything! Give me wisdom to speak to this unbeliever, and give my words strength that they may achieve their purpose, and that he may be brought to faith before he leaves this world!

To some comfort, the count told me that some surgeons thought the general would not live more than ten hours, but others thought he could last another two days. I should only be confident that God could restore a sinner in a short time. From here we went into the room, and I stood before the sick man's bed with a sighing and sorrowful heart. I spoke to him sweetly, and he answered me very kindly. After the words of welcome had been briefly concluded, I said: I had heard with regret that the end of his life was not far off; and because he would no doubt have me in the

If I had called him with the intention that, according to my office, I would assist him in the near preparation for death, then I wanted to proceed to the main matter myself without further ado, and there I would immediately have to put the question to him: whether his state of soul was such that he could have reason to hope to die blessed? He answered: Yes. To the question on what he based this yes, he replied: 'I have not committed any vice or any deliberate sin all my life, although I do not deny that I, like all men, have human faults in myself; but I have confidence in God's grace, and in the merit of his Son, that he will have mercy on me.'

These were his own words, which he pronounced very slowly, and especially the words about the merits of the Son of God, after some reflection, as if he were coming from behind. I cannot deny that this answer made me apprehensive. The first half, about sin, was highly naturalistic. The other, about Christ, seemed hypocritical to me. Later, however, I found that my suspicions were wrong, and that it was already the beginning of true faith in him from which this answer flowed.

I explained myself to my patient as follows: I would suppose that he had not been subject to any vice in his life; but whether he had committed no wilful sins, that was another question. Perhaps he did not consider some sinful acts to be sinful, and hence it would come about that he would believe that he had not committed any deliberate sins; but I am concerned that, to his great damage to his soul, he has fallen into the unfortunate system of those who either deny sin, or at least diminish it, in order to be able the sooner to set aside the doctrine of the atonement of Christ. If he wished to be saved, he must acknowledge that he was thoroughly corrupted by sin, and thereby became worthy of cursing and condemnation before God. - He further said that he put his trust in God's grace and in the merit of his Son; but here I must ask him, whether the latter was truth in his heart? - whether he certainly believed that God had a Son? that this Son assumed God's human nature and became our guarantor and redeemer; that this redeemer humbled himself most deeply to the point of death on the cross; that he had thereby done enough for our sins, and acquired eternal life for us? To which he replied: I must of course tell you something of the state of my soul up to now. I have studied properly, and, without claiming credit, I am well versed in the new philosophy, and according to it I had thought out a way to salvation, which consists in this: I would strive to the utmost of my power to lead an honest life, and to keep myself from sins...

And so the being of **all** beings, from which my being also **came**, would not push me away but rather accept me **into** its blessed fellowship. In this way, of course, I did not need Christ and therefore did not believe in him. But if I suppose that the Scriptures are a divine revelation, my philosophical way is not sufficient for salvation, but I must believe in Christ and come to God through him. - I replied, You say, If I accept 2c. I wish you could say: Because I suppose the sacred Scriptures to be a divine revelation. To which he answered with a deep sigh, Ah, God, thou wilt give me the because also!

My principle is not to run ahead of God in the soul's feelings, but to follow him. According to this principle, I concluded from the small effects of the beginning faith that God did not want to go the long way of a thorough proof with this soul, and that for this time faith should not be a fought-for good, but a pure gift of grace, without long-distance, and without the hustle and bustle that usually happens with other souls. Accordingly, I tried to behave wisely. But I could not conceal from such a strong spirit as the sick man that there was proof enough of the truth and divinity of the Christian religion; however, I could not go the way of this proof, partly because the goal of his life was so near, partly because God, to speak thus, had already laid the gift of faith without proof; and finally, because I already knew that he was not lacking in historical proof. I therefore said to the sick man: I wished with all my heart that the end of his life should not be so near, that I might have time to set before him the Christian religion from its essential grounds in its divinity. Some years ago, Herr von Wunsch, an officer, died here, who had also been a strong naturalist, but who had received the grace from God that he had been ill for a long time with emaciation, which gave me and him the advantage that I could have made a wide-ranging investigation with him into the truth of **the** Christian religion. **He** had been divinely convinced of it by the Spirit of God and had been converted, and had died confidently and blessedly at the atoning death of Jesus Christ. I would have had the story of this conversion printed, and wish very much that the General may still have so much time to read this tract.

Here the patient interrupted my speech, and indicated with a special emotion that the gentleman from Wunsch had been his compatriot and good acquaintance. He showed great eagerness to know something more about his conversion, and asked me to read him the most important part of his conversion story in the afternoon.

to read. I concluded from this that he might have been when the sick man had already sent for me again. I met him. He was a very good man, and in the constant approach of friends with the gentleman of desire because of the same praying, with his hands raised and his eyes turned to the officers, from whom he by no means hid his faith, he unbelief, and that therefore the story of his conversion might heaven. Jesus was all in all to him in his prayer. I reminded spoke continually and very freely of Jesus alone, of the grace be especially useful to him. I promised him, therefore, to him of some sayings of the Holy Scriptures that deal with of the Father in Jesus, of the power of the Holy Spirit through bring the treatise with him, and, if his circumstances faith in Christ, and he rejoiced in them most sincerely. He Jesus, and wondered without ceasing that he had found permitted it, to read to him the noblest part of it; but I also himself remembered verses from beautiful songs, which Jesus, and that all temporal things had disappeared against remarked that I did not intend to take the path of proof with also only contain Christ, and especially the verses:

him, because he was not lacking in knowledge, and his short life did not permit him to be extensive. Faith, he said, was a gift of God - and a poor sinner who stood on the brink of eternity had nothing more necessary to do than to ask for it. And if he does this, God will certainly give him this jewel, and thereby make him blessed.

No sooner had I concluded this exhortation than he bared his head finely, lifted up his eyes and hands, and prayed with these words: "Ah, Almighty God, I am a poor, cursed, and damnable sinner. But, O Lord Jesus, you eternal Son of God, you truly died for all my sins, and through you alone can I be saved. Oh give and strengthen this faith in me! Amen.

After this prayer, which could not last longer because of I found him on this second visit in a state which I can with him until he died. I promised him this, with the remark great weakness of body, he turned to me and asked if this more admire than describe. He was so completely drawn that if his end did not come so suddenly that I could still be was enough for salvation. I answered: If it is alive, it is into the grace of Jesus. He did not want to hear or know of called beforehand. Now he asked if I would also come if he enough. He rejoiced at this, and said, "Methinks it is already anything but Jesus Christ crucified. - All at once he called me at night time, and when I agreed to this, he let me alive, and I hope it will become more and more alive. Let us exclaim: I do not know how I feel. I have not experienced go happily.

pray diligently for it. such a change in me in my life. I can love Jesus, I can During the night I was not called; but the following

This was the work on his heart during the first visit. believe in him whom I otherwise rejected. Ah, my Jesus, thou morning I was called very early, as he - as the servant said Because he was now very weary, I said that for his rest I faithful Saviour, how thou hast mercy on me! Had he not had. had a great desire for me. When I arrived, I learned from would now remove myself a little and go into another room, to break off so short for lack of strength, no doubt a whole his valet that he had slept well for a few hours. Then he had but that I would come to him again as soon as he would send stream of the most glorious words would have burst forth, spent some time in prayer with the Lord Jesus and his dear for me. My intention was not to tire either way such a weak where with he would have glorified the grace of his beloved merit; then he had deliriums and disorderly fantasies, in beginner in the faith, and at the same time to see how far his Saviour. I watched with the most heartfelt joy how this found which he had only to do with the Lord Jesus and with me, desire to talk with me would go. He also accepted this offer little sheep was taken up on the armpits of the good and thanked God that he had led me to him. When he came with much kindness, and thereby confirmed the rule that a shepherd, and how it was so kindly comforted, fed, and to himself again, he ordered him and his other servant to ask preacher must not weigh down such sick people, who are refreshed by him, and how the faith increased from minute me in his name to write to his mother that he had died as a very weak, too long at once. to minute in conviction, light, strength, and life. - I had not true Christian. The officers should write this to the royal court

When I had left the sick-room, and was passing the room enjoyed such refreshment in my pastoral office for a long and make it known to all his relatives. of that Count, of whom I reported before that he had made time, and I was forced to tear myself away from him only for I was glad to see that faith and prayer had been his real me so embarrassed, I was forced in by him. He asked me to the sake of his exhaustion, so that he might have time to business during the night. I went to him and he received me tell him how I had found the patient, and when I pointed out recover a little. very kindly. I asked him if he had found true peace of mind that in his confession he had said that he relied on God's I had hardly been home an hour, and had only just eaten, in Christ. He answered: "Now I have it; but this morning grace and on the merit of his son, he thought, as I did at first, lunch, when he sent for me again. I went to him again something happened in me that I cannot describe. Praise that this was hypocrisy. But when I told him more, he was immediately. We greeted each other most affectionately. God! that it is over: I have enough that I have found Jesus, moved to praise the Lord Jesus with tears for his wonderful and looked at each other as happily in the spiritual my dear Saviour, and his grace. If he had been stronger, I grace. fellowship of Jesus Christ as if we had known each other in would have a closer account of what happened to him in the morning.

I had not finished my narrative.

this way for many years. I met him again in the

morning.

But he could hardly speak any more, and I had to be content with the fact that, according to all the circumstances, I could make the pleasant conclusion that God would have led him a little deeper into poverty of spirit, and would have better purified and proved his faith in the crucible of temptation.

I asked him further: whether the point of view of his faith on Christ and his reconciliation, had neither become crazy nor darkened since yesterday? He answered: "Neither made nor darkened. Not even from afar does a doubt come into my mind, and it is no different to me than if I had believed from childhood, as I do now, and had never doubted. So merciful is the Lord Jesus to me, a poor sinner. - I thanked God with him in a short prayer for this grace, and reminded him of some comforting sayings of the Holy Scriptures that were suitable to his condition, and of some beautiful song verses with which he was so especially edified. He also asked me to write to his mother and tell her that he was leaving the world in faith in Christ.

While I was staying with him, I was called to a sick man who had been struck by a stroke. When he heard this, he urged me, out of tender compassion for this new patient, not to miss him for his sake, but to visit him immediately; but he implored me to come to him again as soon as the circumstances of this patient permitted it. From this I again concluded that his desire to be edified by my encouragement and to be strengthened more and more in his faith was something constant in him, and that his faith had become active in love for his neighbor.

Throughout this second day I went to and fro with him, and I had the joy of finding him untiring in prayer and in the exercises of his faith. Towards evening he sent for me and told me that I should come soon, that his end was very near. I found him in his death throes. A delirium prevented him from making use of my encouragement as before, so I could do nothing more than call out short sighs to him now and then. At last I prayed for him, in which prayer I included the high people present, after which I blessed him with the laying on of hands, as he then gave up his spirit with the last word of blessing.

A royal prince, who was present, as well as the other high officers present, showed, partly by tears, partly by sad gestures, how great their esteem had been, which they bore for this general, and what strong emotions they felt, that he had been brought to such a living faith in Christ, and had fallen asleep in it so blessedly.

After his death I immediately wrote to his old 73-year-old mother. From her reply I noted with pleasure that she was a pious, godly lady. She praised God for the abundant mercy he had shown on her son's soul and reported that she had prayed constantly for him and was now very happy that God had so graciously heard her prayer. Among other things, she said: "The seed that is scattered in tender hearts into youth, though it seems to be stifled, yet grows again vigorously when God's rain of grace penetrates. From which words I conclude that the blessed General had a good education in his youth, and that his soul was faithfully worked on by the Word of God. After she has once more repeated to the praise of God that her sighing for the blessedness of her son has been completely heard, she adds: "For a long time I had wished to be able to pour out my heart verbally before my son. At last I saw this wish fulfilled when he visited me for a short time after an absence of eleven years. On the day I received your consoling letter, just two years had passed when he took the most moving farewell from me and gave me the consoling answer to my last request with tears: "Dear Mama, you can be sure that whatever you wish will happen: We will come together before God's throne."

A letter from New Zealand.

To the west of America, as is well known, lies the so-called fifth part of the world, called Australia. This part of the world consists of islands, which is why some people call it Polynesia, that is, many-island. The largest of these islands, which is also the largest island on earth, is called New Holland. To the east of New Holland, on the west coast of America, are two islands separated by a strait called Cooks Strait, which together bear the name New Zealand. This New Zealand was discovered only a little more than 200 years ago, that is in the year 1642. It covers an area of 4291 square miles and is inhabited by about 150,000 aborigines, who are brown in color and belong to the man-eaters. Since the year 1814 Christian missionaries have been working, not without success, also on these poor heathens. There are, however, already here not insignificant colonies of German Lutherans. Since the writer of this article has just received a letter from this distant country, which gives some information about our compatriots and fellow believers there, it will certainly please the readers of the "Lutheran" if they are informed of this letter. It reads as follows:

"Nelson, New Zealand, August 30, 1870.

Reverend Professor!

Since you hold an important office in our church, I feel compelled to give **you** some information about our conditions here, with some questions which I would like you to answer.

Through the mediation of the Oberkirchenrath, Dr. Kliefoth, and the blessed Pastor Harms, I have been a Lutheran preacher in Nelson for over twenty years. Until three years ago I stood alone, since then we have received a second preacher in Mr. F. Meyer. The congregation consists of immigrant Germans, especially from northern Germany. At first there was very little Christian sense and life, but it has improved; in general it will probably be the same with us as it is with you in the individual congregations.

We have three no churches; the two in the country cost a little over three hundred pounds sterling each, without the bells. They find built by mild contributions. The congregation is not numerous; for there are only about 140 families. They live, however, very scattered. In the schools only English is taught, and no religious instruction is given. Since I consider it necessary for the existence of our church that the children learn to read German and receive proper instruction in the Lutheran catechism before they are confirmed, we also employed Pastor Meyer as a preacher when the Lord so arranged that he came here. The church here is completely separated from the state and receives no support from it.

Only in the province of Nelson is there an organized Lutheran congregation. In the other provinces as: Auckland, Wellington, Canterbury, and Otago, there are so many German Lutheran immigrants that they could well form a congregation in every place; but there is a lack of stimulation and of preachers. From the middle of March to May of this year I went to the west coast of this island, where there are rich gold fields, and preached to the Germans. There are there the towns of Rosstown, Hokitika, Greymouth, Westpott, etc. Prompted by my suggestion, they have written for a Lutheran preacher to the Board for the Inner Mission in Hanover; but I have not much hope that one will come. I have also been to the northern island (Wellington and Wanganin), where I baptized and confirmed the children. They would like to have a preacher there also; but they lacked the means of obtaining the same. Likewise my college was to Auckland, where he also found it so.

Now that we also have a European post about North America, which I hope will endure, it seems to me very desirable if we could come into closer contact with your church. For the preachers of

sufficiently healthy, clear and comprehensive response to all and where it stands. We believe, indeed, that at Pittsburg the Germany are hard to get; also they, accustomed to German reasonable questions and complaints. But such an explanation majority of the Council understood the theses adopted there in conditions, will find it very difficult to find themselves in more would almost touch upon an open confession of his doctrinal the liberal or broad-minded sense. For not only did the President primitive circumstances. But theirs will be the same as ours. indifference and unchurchly, even unmanly cowardice. For the of the Council and its most influential paper (published by four

I have several sons. God willing, they shall become real difficulty is that no one knows for certain what the Council prominent men of the Council) openly defend that liberal preachers of the righteousness of Christ. My eldest son, had in mind to declare at the time, so far as the practical position, but, what is still more remarkable, only two District Theodore, will soon be sixteen. He is preparing to become a procedure concerning secret societies, pulpit exchanges, Synods found it necessary to make these doctrinal questions the preacher. I would like to ask Your Reverence to let me know under chiliasm, etc., is concerned. The Council claims to have subject of serious investigation and discussion. The majority of what conditions you would accept him into your colleges and train established the general principles, but this is only one half of these Synods formerly belonged to the Unionist General Synod; him as a preacher? If you could send me a church bulletin, answer necessary to know how things stand in practice. Hence they are surrounded by secret Gmischschaften and sects; the would appreciate it very much. it comes about that some supplement the missing half in this questions themselves have for years been a subject of serious

In commending myself to Your Reverence, I respectfully subscribe...

- Your most devoted servant

J. W. C. Heine,
Lutheran pastor."

(From The Lutheran Standard.)

What will the *General Council* do?

The *General Council* meets this fall at Lancaster, O., and its sessions will undoubtedly constitute a kind of crisis as to the internal development of this body and its relations to other parts of the Lutheran Church in this country. Not only are a good part of its own members waiting to see what kind of standpoint it will take in the future, but they heartily demand that it should openly stand on a firm, unambiguous, and unambiguous basis. -Not only are a good part of its own members waiting to see what position it will take in the future, and heartily desire that it may openly place itself on a firm, unambiguous, and noisy basis, but many who have hitherto stood alo apart, or have opposed its conduct as weak and unworthy of Lutherans, urgently desire to know what will be said or done by the Council. We all have the welfare of our church at heart, and thus the healthy development of its individual parts, both as regards doctrine and practice. We must, therefore, be not a little interested in the character of the principles which the *Council*, representing a large part of the nominally Lutheran Church, is likely to establish in regard to the government of its district synods and congregations. There are two items in particular to which I would like to draw attention for this time. The first is the much-discussed "four points," for it stands to reason that the Council, turn it may, must take them up again in some form and give some attention to the questions presented by the Illinois and Minnesota Synodes. Of course, the Council may reply with an express refusal to consider the matter again. It can say, as the "*Lutheran*" advises, and thus foreshadow the likely response, that the Council has already said all it is capable of saying or being asked to say. It may simply declare that it sifts to the Pittsburg resolutions, and regards the same as a

reasonable questions and complaints. But such an explanation majority of the Council understood the theses adopted there in the liberal or broad-minded sense. For not only did the President of the Council and its most influential paper (published by four prominent men of the Council) openly defend that liberal position, but, what is still more remarkable, only two District Synods found it necessary to make these doctrinal questions the subject of serious investigation and discussion. The majority of these Synods formerly belonged to the Unionist General Synod; they are surrounded by secret Gmischschaften and sects; the controversy throughout the Church-but these Synods have never discussed those things, nor agreed to any sort of principles about them-who can believe, then, that they have thus interpretation of its theses, and now it is asked to give an official, quietly and secretly adopted sound principles and a good find unmistakable explanation of its earlier determinations. Therefore practice? But if the *Council puts* the official stamp of its prestige it can be of no avail merely to point to these theses and say, on the liberal "view," the stricter elements will feel impelled to "That is all we can say," for then it would be plainly shown that protest, probably also to withdraw, because, for the sake of their the Council asks nothing of what interpretation is given them, Lutheran conscience, they cannot strengthen the cause of such and it would be morally responsible for the worst interpretation liberalism, nor cooperate with a body which does not have for its thus given them, because it does not see fit to reject the same guide and aim the full purity of gospel doctrine and the found as an illegitimate or ssc, a dangerous msspersich.v- of its 'ü. The rigor of scriptural practice in building up its churches, Council can also find other forms of expression which may well congregations, and synods. English, the *Council* might endorse suit both parts of its body, the liberal and the strict. But if then the strict interpretation of its general principles, and thus adopt neither of these parts has given up its former position and the position of the Missouri, Ohio, and other Synods. This would adopted the conviction of the other, nothing is gained by it. It is a step that would be greeted with rejoicing by many who true that the Council may then dream that, at the close of its could scarcely believe that such a thing could take place. But session, unity, harmony, and peace will be brought about within God's grace and truth has done miracles at other times and can its limits, but after a while, when the diversity of views appears do them today. Our Lutheran Church in America is a testimony at another end or in a new shape, the delusion will vanish into not to be despised. In 1846, if I remember correctly, a book was nothingness. The fact cannot be denied, and is denied by no published which contained a history of all denominations. Dum one, that the views found in the Council on the "four points" are church came from Dr. Schmucker in Gettysburg. In far different from each other, and no one can be sure that the it he reported that the symbolic books and their distinctive Council will not get out of fine difficulties in consequence of doctrines were not accepted by the Lutherans of America, ambiguous declarations, to say nothing of the lack of Christian except by some pastors in St. Louis and vicinity. What a change manliness and dignity shown thereby, nor come to lasting peace. has taken place since then! At least it is a possibility that the Further, Pas Council may pronounce itself Kar and definitely in *Council*, in its official position, may expressly and unmistakably favor of the liberal [or lax] interpretation of its former resolutions. declare itself to be a supporter of strictly Scriptural and Lutheran This at least would be honest and manly, and however much we principles, and we heartily desire that it may do so in sincerity of should deplore it if the same took this course, yet we would be conviction, and with a sincere purpose to meet the practical demands which the adoption of such principles implies. It would thankful for learning exactly what the Council means probably be ten times more

than eS is likely to lose by the departure of the Toc-less against the definition of infallibility took aGive to the South and West. Many of the most eminent corcn Krotcl, 2riß and others, who have threatened that threatening position. - This is more or less antaxpayers in churches of other denominations here in the they would rather leave the Council than give up their interpretation of the Bible, such as that papist theologian city of Washington were Unitarians when they lived in liberal position. The second point to which I wish to call gave, who wanted to prove from the fact that there were New England." This the "Christian Messenger" informs attention is the Free Conferences. In this the stand of 6 stone water jars in Cana that there must be 7us. That unbelievers, when their "business" demands it, the *Coun cil* is unhappily bulldozed into dense obscurity. sacraments. Perhaps, however, the Catholic Church deny their unbelief is not to be wondered at, but it is to The Missouri Synod proposed the holding of free Newspaper is only joking with this interpretation, for it is be wondered at that only too many deny the faith of conferences and dutifully reported this to the Council only too well known how little reverence the papists God's Word when the advantage of their business through its secretary. Thereupon the Council resolves have for the written word of God. A French zealous pope demands it. W. [Walther]

that it is ready to receive such proposals as may be once said, as the famous historian Sleidan reports, that Our enemies have now so often fetched it again that made to it. Why does the Council not simply decide to "without the prestige of the Church, no more would be we Missourians confessed our opponents in a wantonly accept the proposal already made and to initiate further said of Paul's letters than of Aesop's fables"; and this uncharitable unchristian manner that this is already negotiations on the manner, the time, the place, etc.? blasphemous speech is excused even by Cardinal considered by many to be a foregone conclusion that No, the Council does not. It is true that once eS has Hosius, who writes: "Indeed, if the prestige of the one does not even need to prove. The proverb is thus declared that it is ready to hold conferences with others Church did not teach us that this Scripture was fulfilled: Slander only freshly, something always sticks. at the time and place of its annual meetings. But that is canonical, it would have very little weight with us." *) - The strangest thing, however, is that our opponents in asking too much of us, since the way, time, place, etc. The papal religion is precisely not the Christian religion, this case place themselves as if they themselves, on the are fixed in advance by the Council people and we have but an entirely new one, which is not taken from other hand, were great enemies of a loveless, to bow to their authority and dignity in grateful Scripture, but which the pope asked to be drawn from unchristian struggle, while they attack us in such an recognition of the good deed that they have allowed us his fingers or brought forth from the shrine of his heart. unchristian manner that it hardly seems possible among to confer. Perhaps this sounds a little harsh, but we The Christian phrases that one asked to be kept in the those who want to be taken for Christians. Our readers cannot help thinking that this is the opinion of the papacy have only the purpose of making ignorant and know what the "Lutbe rinhe Kirchenfreund" has done in Council. Moreover, we do not propose a conference ignorant people believe that the papacy is also a this respect; but the "Lutherischer Herold" seems to want only with the delegates of the Council, but a free general Christian institution. W. to surpass the same in this. Thus, for example, in the conference or conferences between the members of our [Walther] issue of this paper of 15). October: "That is a lie of which

Synods and those of theirs. If this does not suit the Community schools and ecclesiastical colleges. only a Missourian is capable; Mr. L., like all Missourians, Council, and if it therefore considers it better to reject The "Christian Ambassador" writes: "The German is doing just what he would like to hang on me." Now the proposal made, it should tell us so straightforwardly, District of the Southern Metbodists has decided among suppose that a Missourian had written, "That is a lie of and also indicate that it does not want a conference with other things: 1. that we introduce parochial schools, which only a member of the Pennsylvanian Synod is us at all, or say what it wants and what it agrees where advisable, under the supervision of the preacher. capable," or, "Mr. N., like all Iowans, is doing just what about. - What 2. that we consider it most necessary, as soon as means he would like to hang us for." How then would it yield us?

will the Council do? -

To the ecclesiastical chronicle.

A sample of papist interpretation

of the Revelation of St. John is found in Mr. Oertel's now seek to attain. This should stimulate us Lutherans community and to all the members. We do not write this Catholic Church Newspaper of 22 September. In it eS to renewed zeal, lest it be fulfilled in us: "The first shall in order to defend ourselves against the "Lutheran bites: "After in the 9th Cavitel (of the Revelation quite be last." W. Herald. Such attacks are an honor to us, for they show easily understandable. Napoleon the Corrupter is dealt Disguised Unitarians. The "*Liberal Christian*", an what kind of opponents we have, opponents by whom to with.... follows palpably with the beginning of the 12th organ of the Unitarians, who deny the divinity of Christ be blasphemed is a praise. But we would like to warn the chapter the history of our recent events and the near and thus also the Holy Three "Lutheran Herald" and similar papers, which so often future ... The dragon, which (according to Rev. 12, 4.) unity or, as we Germans say, are rationalists, complain about our struggle as a wantonly loveless stands before the woman, the church, and protests believers in reason, writes: unchristian one, and remind them of the Word of God: against the birth of the child - the infallibility, has seven "In Massachusetts it is respectable to be a "Now you teach others, and do not teach yourself. You heads with seven crowns: Russia, Prussia, Austria, Unitarian. In other states, or in some of them, it is preach that one should not steal, and you steal. Thou Bavaria, Wurtemberg, France, and Italy; and ten horns, detrimental to a man's business to be called a Unitarian, sayest not to commit adultery, and thou committest i.e., to the above crowned states, the following three, and also detrimental to him socially. And so it comes to adultery. Thou dost abhor idols, and rob God of what is which at present have no crowned princes: Spain, pass that men and women who are not fully established his." Rom. 2:21, 22. It is needless to say, that here we Baden, Switzerland, which is not a crowned state. in the faith" (that is, in their unbelief) "deny their have-

*) Thus, in the writing of this Cardinal v. Bren.

tius "*De autoritate scripturae*, III, 262.

Formula, assembled in the monastery Bergen near Magdeburg on May 19-28, 1577, drawn with great care by our dear painter Wehle, have just appeared here in an exceedingly fine clean lithograph

The great theologians Martin Chemnitz, Jacob Andreä, Nicolaus Selnecker, David Chyträus, Christoph Körner and Andreas Musculus are depicted in this picture sitting around a table. The background is formed by the filled shelves of a library;

Through the open windows one can see the city of Magdeburg in the distance. The noble men whom this picture represents, who have rendered so much service to the church, are certainly worthy of having their memory kept alive among us in this way. Since we have entered the decade in which our church, God willing, will celebrate the tercentenary of the dear Concordia formula, now is certainly a fitting time for us to remember these men of God with gratitude. The picture should not be missing in the study room of any Lutheran preacher; but it is also suitable for a beautiful room decoration of every Lutheran. The price of the picture is 35 cents a piece. W. [Walther]

Attention!

The First Lutheran Trinity Parish in Buffalo, N. I., has a small 9 foot high, 7 foot wide and 3^ foot deep organ for sale. It has 8 stops and a Pedal and Ls' that have recently been voiced and tuned. More details are available from
Pastor C. Gross,
Xo. 10 ^ilnor 8tr., LuKalo, X. X.

Notice.

Liturgies for a children's service

for the celebration of the holy christmas compiled by pastor F. Lochner
are to be had H^WMWldt, 280 East water-street, Milwaukee, WA, the dozen at 40 Cts. the hundred at 42.50 and are hereby bestowed recommended.

Entered into the "äffe des nSrAdoDiftrietS:

To the general building fund: Bon Joh. Appold 41.00. I. G. Arnold 42.00. Wittwe Arnold 41.25. Brißer 42.00. Buchhage 50CtS. Eichhorn 41.00. I. I. Eschmbacher 41.00. I. G. Fischer 41.50. A. Götz Sr. 42.00. I. G. Gehringer 50 CtS. A. Grammel 41.00. Henninger 50 CtS. I. G. Jttner Sr. 41.00. I. G. Jttner Jr. 50 CtS. Young 41.M. W. Kernstock 42.00. St. Kernstock 41.00. Knörr 42.00. B. Koch 45.00. H. Koch 50 CtS. Kreikenbohm 75 CtS. Lang 43.00. List 41.00. Möller 50 CtS. E. Möller 42.00. I. Neumeyer 41.00. Pfeiffer 41.00. Prehm 50 CtS. Reiß (Kindtaur. Lollecte) 30 CtS. I. T. Schmidt 42.00. Sebald 25 CtS. B. Staudacher 4^00. G. Staudacher 42.00. Zi.gler 41.00. Fr. ZiilMW.
To the college - construction at FörtWayne: Don Kesr- meyer 42.00. I. G. Jttner Jr. 41.00. A. Koch 41.00.
To the hospital at St. LouiS: From Mich. Forester 41.00. Chr. Reuter (Toll, at the funeral of his child) 43.88. H. Pound (same) 43.75.
To the orphanage at St. LouiS: From Christ. Neumeyer Toll, at the funeral of his child 43.20.
C. Eißfeldt, Kassirer.
"iugkgaugen i" the "äffe of the middle district:-
To the synodical treasury: Bon Dr. Sihler's congregation in Fort Wayne 427.02. From Past. KuehnS congregation 45.70. Past. RupprrchtS congregation 47.75. Past. Horst's in Colum- bus 41.00. whose branch congregation 43.03. Past. Hoch- fttterS congregation in Indianapolis 4126.65.
For Past. BrunnS Institution: By Past. Wich- mann, Farmer- Retreat, from G. Bracher- Wedding gesam- mel 420.(X).
For the HarmSsche Mission: By Past.Wich- mann the Halste of Collecte at the Mission Feast in Dear- born County 443.50.
To the general building fund: from Past. Stock's congregation 415.75. From some members from Past. Horst's congregation in Columbus 44.00.
On college construction in Fort Wayne: From Past. Sitzmann's congregation in Pomeroy 48.00. By "several" members of Past. Königs Gemeinde in Eincinnati V25.00. By Mr. Geye vo" some members of the St. PaulSW

To the seminar in Addison: Don Mrs Dolch in Liverpool 41.Ä).
Fort Wayne, Sept. 30, 1870, C. Grahl, Cassirian.

With heartfelt thanks to God and to the benevolent donors, we certify the following gifts
for our church building:
From N. N. in Providence, Rh. I., 42.00. Don two members of the Lutheran ZionS congregation in Lanraster, Pa., 42.00. congregation in Adrian, Mich. 411.25. By Rev. Sieving of Johann Meier in Secor, Ill., 42.00. congregation in Arcadia, Jnd., 416.00. by a Gliche of JmmanuelS congregation in East Baltimore 41.00. congregation in WolcottSbura, N. I., 44.00. by Past. Hü- gli of L. Bieth in Detroit 41.00. congregation in Bay City, Mich. at 48.00. By Past. E. G. W. Keyl at Will- shire, O., 41.00. By Past. Fleckenstein of Johann Voß in North-East, Pa., 41.00. By Mr. Kullmann in Baltimore 45.00. By Mr. Georg L. Beyer in Fran- kenmuth, Mich. collected at his wedding 49.00. Parish in Springfield, Ill, 411.55. By d. Parish in North-Dover near Cleveland 414.00. Parish in Frankenlust, Mich. 410.75.
May God reward the kind givers abundantly here and in eternity, and may many still be found who have a mite to spare for us! The need is great.
On behalf of St. Paul's Lutheran Church Paterson, New Jersey, Sept. 28, 1870.

H. Walker, Pastor.
G. Hiller.
G. Schwoy.

For poor students received by Pastor Schuricht on Mr. W. Hilshorst's infant baptism collected 43.00 -by Pastor F. Reiß in Arenzville, Ill., 410.00 -by Pastor Schlesselmann communion collecte of his congregations in Hamilton and Tipton County, Jnd., 47.00 -by Pastor Fr. Nütze! **ML4s0-^ by dE- MMho" Nähverrm** rer Gemeinde H- ^Wn Pastor KnM in BeardStown, Ill., 12 pieces of BufeWWß" - by the werth women's association Pastor BeyerS in Ttzftago 430.00

' C. F. W. Walther.

For the Ge "i "ar Orsel in Addison received: From Mr. Anorr in Frazer, Mich. 45.00, from teacher Jakob Treichlek 45.00, from teacher Frftdr. Meier

Addison, Ill, Oct. i, 1870, **K. Brewer.**
For the Se^nar - household received: From the Bremer Frauenverei" 1 sack of apples and 25 gall. Aepftl- butter; au-Bltz 420.00, I - Dörmann 416.50, A E Großberger 412.90, L F Baden from Mr. Heinz 25 cabbage heads, 1 p. turnips, 1 Bush- Liebe 410.00, G Kranz, M Michael 413.50, Th Mießler 46.00, C Tomatoes, 1 bush. Cucumbers; from Mr. Ködert 2 Bush. Bolnftn, Frank, G Löber 418.00, C L Brnrner 46.00, E Starker 412.00, I H 14 bush. Sweet potatoes, 1 bush. Roots, 1 bush. CakeSieker, Dr G **M Gotsch 41 IGF** vegetables; from Mr. Past. Ruh- land- Gemeinde from H. Use it! 417.70, O Juul.
Kuhlmann 1 S. flour, H. Hecht 3 Bush. Wheat, H.Wepholz 2 Bush. Wheat, K. Schunkr 1 S. flour, W. SWitmann 2 S. flour, 43.00, A Wendorf, Ernst Leubner 427.72, W K Strobel, A Arome, Christ. Gerling 2 S. Flour, C. Gerlmg 2 S. Flour, Schürbaum 1 S. H Bartling 421.50, H SchnabeliuS 415.00, G Schildemeyer, L Kar- toffeln, F. Wille 1 S. Flour, Christ. Blas 2 Bush. Potatoes, F. Trrttin 46.00, C Grawe, L GöckS, H Trost, A Ehmann 410.50, E RaSft 1 p. flour, 24 bush. Potatoes, I. Frese 2 S. wheat, 40Götz 40.50, V Stoßkopf, W Hillermann, P Pfister, I Gopprlt, EC cabbage heads, H. Frese 41.00, Christ. Spö- nemann 1 p. flour, Maschger, N Smith 43.00, F Ost 40.75, R Haas, Fr Gade, G Godl. Ohlemeier 1 p. flour, H. Tannendera 1 side of bacon, W. Meyer, H W Meyer, M BateS, H Pritzlaff 430.00, G Heimlich, W Lahs 2 bush. Potatoes, C. Stünkel 21 cabbage heads, H. Geier, W Küchlin 424.00, P Th Bürger 450.00, W GürSmehl, H Hartmann 2 bush. Wheat, 14 Peck beans, H. Krönemrier 1 S. Bartling 420.00, ABohn 443.00, W Barth, I Brase 49.00, H flour, C. Kosten 2 Bush. Wheat, 1 bush. Turnip," H. SeppmeierBartling 411.00, L Weiß 49.00, I M Hubinger 425.55, I u. B- 2 bush. Wheat, 2 bush. Potatoes, 1 S. Beans, 1 Peck Onions, 4Laubenstein, I Müller, H Bö- Bush. Turnips, 1 peck Roots, 12 cabbages, 1 gall. Butter, C. Aldus 42.00, H. HollS 41.00, H.Meyer 4 Bush. Wheat, 16 cabbage heads. 2 lbs. butter, 3 gall. fat, I. Warnsing 1 bacon tiithes, 1 p. potatoes; from members of the Kreuzgemeinde of Mr. Rev. HollS 7 pb. but- ter, 180 pb. flour, 4s. Potatoes, 1 do. Apples, 14 Fuhre !-olz: from the congregation of Mr. Rev. Heinemann Ä4.35; by Mr. Rev. F. Reiß at Arenzville, Ca-S So- iii, 415.00.
For poor students: Autumn - Collecte of my parish in MinerStovN 46.00 for I. Krause; from N. N. of New Dork 41-OU- from P. Müller jun. of Mr. Pa- ter M. Hahn- Gememde 41.25. A Crämer.

Freestyle da- Lutheran Orphanage at St. LoukS

I have received the following gifts:
From Gühne in Manchester Crackers, Gingerbrod, play- aes for the children, 4 Barrel. G. Greb 5 Bush. Fall- Äftl. Seb. Bopp 14 bush, green beans. Mrs. Diet- W some apples and peaches. Andr. Bopp 10 bush

Krautköpft, 14 Bush. Hlrstftl,
Past. Gotthold Grüber LnWarsaw, Ill, 2 **bed-oUelltt**, 5 sheets, 4 Äinderschürzen, 7 Kinderhemde", 10 **KGen-** zirchen, 2 pairs of trousers, 10 ÄardS Liudsay. **Bo" Seh.** L-st 10 pcs. cabbage heads. H. Lohr 6 Bush. Falläpftl. Wittwe Rauscher 1 Bush. Arpftl, 2 Gall. EssiS- H- Rirbrüage 7 Bush. Apples. Wittwe Koch 3 Bush. Apples. Wittwe Höhne 4 cabbage heads, 1 bush, green beans. W. v. Eio" 2 Bsh. Sweet potatoes. Ch. Meyer in Schulrnburg **SeffW** Factory in St. LouiS 1 bag of scrub soap. **Mr.** ZU nia in St. Louis 1 Bush. Timothy seeds worth **v"** 44.50. By Past. Gräbnr of C. R. in St. Charftß 45.00. Vo" some limbs in Cape Ueberschuß > orphanage pictures 44.95. Through Past. **Geyer vo" -sM** kindrrn in teacher Karau'S school in Carlinville^W 45.00. By Past. Vetter by Dr. Brand- O" By Past. Matuschka in New Melle by R. R. Da: sacrifice 410.00. Collecte for the orphans, ges by Mr. S. Lust at KolbeS wedding 413.50. Past. A. Lehmann, **JnAW**

For poor students received from **the** Addison, Tu Page Co, Ill, 420.00 **E. A. Brewer.'**

For the "Lutheran" have" beMWtMM

The 24th year: Messrs Pastors: Agmb reuther 43.00, H Krebs 421.00, A Mennickr **O6.50**, HHL Fleischmann 43.00, P Rupprecht 48.00.
Further: A Vogel 410.00, M **Gender, V NWWM** bergrr 43.00, A Vogel 44.00.
The 25th year: **M T** Kuß, G Th Gotsch 4-5.50, I P Beyer 448.50, A Mennickr . 4-0.50, P Fleischmann 416.50, F Weseman" 4-4.50, A Biewend 414.50, F Groth, H Kanold 45.00, I Friedrich 49.00, IAFW Müller 49.75, W Vomhof, O Steter 47.00, I L Hahn 44.50, I Hjort, W Hattstädt 413.00, L Böse 43.00, A Mennickr 412.00, M Michael 43.00, I M Johannes 45.00, H Horst 49.00, C Schulze OIK.50, Th Mießler 44.50, C Frank 44.50, E Lehman" 49.00.

Further: G Bernhardt 49.00, I L Ulrich **451.00, I C** Dreyer, M Gender, G A Ranzenberger 448.00, T Götz, A Einwächter 411.30, F Ost 40.75, M BateS, **C** Scheff. ler, H Bewie 412.00, A Bohn 430.00, H Selber, Lind- hard 40.50, Dittmer, L Böttcher, V Prediger, A **Vogel** 41 .IXt, W Dettlaf.
The 26th annual: Messrs Pastorm: H **OvE^** 419.50, G Th Gotsch, N Quamm, M W Sommer 43.00, O Hanser 412.00, C BuSzin 44.50, H Wunder 425.50, Th Piffrl 442.00, O I lukam, F W Föhtmgcr 454.00, K L Moll 423.00, P S Estel, S Oppen, F W Oestermeyer 413.50, P Eirich, B H Succop 49.00, L Braun, Th MertenS 48.00, I M Hadn 410.00, G W Sckmmm 44.50, W Engelbert 439.25, W Hudtloff 43.00, P I Bühl 49.00, LAC Detzer 421.00, F Wendk 46.00, G EndreS, I Frese 412.00, EWR Frederking 419.50, I L Daib 420.00, A Detzer 420.00, F Ottmann 412.00, F W Scholz 46.W, F Groth, **E** MultanowSki 47.50, I Friedrich 49.00, IAFW Müller 468.50, W Vomhof 43.75, A Hoppe, H Wunder 421.50, Th BuSzin 44.50, H G Crämer 428.50, F W Brüggemann 430.00, **F L** Becker, L Geyer 410.00, M Wyneken 411.50, H Walker 421.00, C A Wieget, A Biewend 49.00, KTHorstnfta, A Johnsen, I G Nütze! 410.50, I F Biltz 420.00, I - Dörmann 416.50, A E Großberger 412.90, L F Liebe 410.00, G Kranz, M Michael 413.50, Th Mießler 46.00, C Frank, G Löber 418.00, C L Brnrner 46.00, E Starker 412.00, I H Sieker, Dr G **M Gotsch 41 IGF**

Further: G F Roller 46.50, V _.
A Wendorf, Ernst Leubner 427.72, W K Strobel, A Arome, H SchnabeliuS 415.00, G Schildemeyer, L Bartling 421.50, H Bartling 421.50, H SchnabeliuS 415.00, G Schildemeyer, L Gotsch 410.50, V Stoßkopf, W Hillermann, P Pfister, I Gopprlt, EC cabbage heads, H. Frese 41.00, Christ. Spö- nemann 1 p. flour, Maschger, N Smith 43.00, F Ost 40.75, R Haas, Fr Gade, G Godl. Ohlemeier 1 p. flour, H. Tannendera 1 side of bacon, W. Meyer, H W Meyer, M BateS, H Pritzlaff 430.00, G Heimlich, W Lahs 2 bush. Potatoes, C. Stünkel 21 cabbage heads, H. Geier, W Küchlin 424.00, P Th Bürger 450.00, W GürSmehl, H Hartmann 2 bush. Wheat, 14 Peck beans, H. Krönemrier 1 S. Bartling 420.00, ABohn 443.00, W Barth, I Brase 49.00, H flour, C. Kosten 2 Bush. Wheat, 1 bush. Turnip," H. SeppmeierBartling 411.00, L Weiß 49.00, I M Hubinger 425.55, I u. B- 2 bush. Wheat, 2 bush. Potatoes, 1 S. Beans, 1 Peck Onions, 4Laubenstein, I Müller, H Bö- Bush. Turnips, 1 peck Roots, 12 cabbages, 1 gall. Butter, C. Aldus 42.00, H. HollS 41.00, H.Meyer 4 Bush. Wheat, 16 cabbage heads. 2 lbs. butter, 3 gall. fat, I. Warnsing 1 bacon tiithes, 1 p. potatoes; from members of the Kreuzgemeinde of Mr. Rev. HollS 7 pb. but- ter, 180 pb. flour, 4s. Potatoes, 1 do. Apples, 14 Fuhre !-olz: from the congregation of Mr. Rev. Heinemann Ä4.35; by Mr. Rev. F. Reiß at Arenzville, Ca-S So- iii, 415.00.
decker 43.00, G Möckel sen. and jun., P Denningrr 47.50, C Böttcher, T Neidhardt, L Neidhardt, F KocherSperger, H Kaustnann, H Schröder, C Schmidt, W Kahle 43.00, IG Tröller 410.50, H Pritzlaff 430.00, W Beck, I Brase 412.00, C Peters, H SchnabeliuS 415.00, W Dettlaff.

(To be continued.)

M. L. Barthel. .

The title page and index for the **2nd annual of the** "Lutheran" will be published in the next issue.

Bernnderte address:

6. lur^vlorf, teacher, Xo. 1816 Lvutli 8t-r., 8t. I "u!s, Mo.

Drackerei Ler Shuvde vo" Missouri, OHio". ", 'M.



Why should we Lutherans still today, as Luther once did, stick to the Word without wavering?

The Reformation, which we have recently commemorated, is without a doubt, after the founding of the Christian Church, the greatest, most important and most remarkable event that both world and church history reports to us. Consider what a great and terrible power the papacy was! After almost a thousand years of existence, it had usurped the supreme power both in the secular and in the ecclesiastical, so that all secular and ecclesiastical rulers, together with all their peoples, trembled before the shattering rays of the spell of a man who had seated himself in the temple of God of Christendom as a god of the earth. And this greatest of all powers that ever reigned on earth was so overthrown by the Reformation in a few years that it can never rise again as it did in the past. Consider, moreover, what changes have taken place in Christendom during the last four and a half hundred years! After almost a thousand years of impenetrable night, the sun of eternal blessed truth has risen again in bright rays over the Christian nations, so that now everyone who will only open his eyes can see this sweet light of heaven.

can rejoice. And these great changes, too, are the fruit of no other work than the work of the Lutheran Church and Reformation.

So now the question arises: where did it come from that such a weak monk, as Luther was, accomplished such great things and carried out a work victoriously, which until then many emperors, kings and princes, great scholars and whole general concilia had tried in vain?

The true reason for this wonderful fact is, in brief, that Luther's motto in all his battles was: "Let the word stand and have no thanks for it." The prince of this world, however sour he may be, will not do us harm; that makes him a judge, a word can bring him down." Luther stuck to his word, and neither the shining wisdom, nor the glittering holiness of the world, neither its threats, nor its enticements, neither fear, nor hope, neither temptations of the devil, nor of his flesh and blood, neither misgivings of his reason, nor of his heart, in short, nothing in the world could dissuade him. No matter what he faced, he kept his word, and so he was and remained invincible and finally left the battlefield of this world as the victor.

When Luther stood before the emperor and the empire at Worms in 1521, and was called upon to recant his doctrine, he spoke those words which he had--

The great words of the Holy Father, "Unless I am overcome and convicted by the testimonies of the Scriptures, and therefore my conscience is bound in God's Word, I cannot and will not retract anything. Unless I am overcome and convicted by the testimonies of Holy Scripture, and therefore my conscience is caught up in God's Word, I cannot and will not recant anything, because it is neither safe nor advisable to do anything against conscience. Here I stand, I cannot help it, God help me. Amen." When in the following year he and all Lutherans were threatened with death, Luther wrote to Hartmuth von Cronberg: "They threaten us with death. If they were as wise as they are foolish, they should threaten us with life. For ours do not believe in Luther, but in Christ himself. The Word has them, and they have the Word; the Luther they let go." (XV, 1983. 1989.) When, in 1524, Carlstadt attacked the doctrine of the presence of the body and blood of Christ in the Holy Communion, he was not satisfied. Luther confessed that he himself had suffered great challenges to his reason about this five years before, "but," he added, "I am trapped, I cannot get out; the text is too powerful and will not let itself be torn from my mind with words." (XV, 2449.) But when Zwingli attacked the same doctrine at the Colloquium at Marburg in 1529, Luther immediately wrote with chalk on the tablet the words of Christ before him, "This is my body;" from which words he could not be dissociated by any more words.

Luther was not to be dissuaded by such sophistry of reason. Is not our Roman church the first and oldest, while all others are new churches? Does not our Roman church stand under the visible head in truly admirable unity, while all other churches are divided and divided among themselves? Is not our Roman church holy, for has it not a great number of saints whom it venerates, while all other churches want to know only of poor sinners? Have not miracles been wrought in our Roman Church at all times, while all other Churches dare not refer even to A Miracle? Is not our Roman Church the most blessed and rich in earthly goods and honors from God, and the most spread out over the whole face of the earth, to which even emperors and kings belong, while all other churches are poor, despised, and small insignificant groups compared to ours? Do you not see our innumerable sublime temples adorned with the creuze? Are you not amazed at the splendour and devotion of our service and the adornment of our priests and bishops? Do not our orphanages and hospitals and other great charitable institutions shine in your eyes everywhere? Must you not therefore admit that our Roman Church is the one true holy Christian universal Church? -

Many can be deceived by such pompous speeches, but, my dear reader, I ask you: who alone is the man who can settle the dispute and decide who is Christ's true church? Certainly none but Jesus Christ, her only Founder. But how does he speak, among other things, in the above passage? - He saith, "If ye continue in my sayings, ye are my true disciples."

That Christ understands by his "true disciples" the true members of his true church, no one will deny. But what does Christ say is the only unmistakable characteristic of them? -The abiding in his speech. or, as it is called in the original language. that is, by his word. "If ye continue in my word," saith he, "then are ye my disciples indeed."

There, then, we hear nothing of all that the popes boast of as the mark that they are the true church. There we hear nothing of age, nothing of unity, nothing of holiness, nothing of miracles, nothing of riches, honor and great multitudes, nothing of earthly splendor, splendor and adornment, nothing of great institutions, but only of abiding in Christ's word. This saying of Christ himself, therefore, like a mighty thunderclap from heaven, knocks the whole edifice of papal pretence to the ground all at once; but to us that saying gives a clear answer to the question: Why should we still today, as once Luther, without all

Luther was not to be dissuaded by such sophistry of reason. When Luther was called upon to yield a little of the word for the sake of love, he answered: "My love is ready to die for its visible head in truly admirable unity, while all other churches are divided and divided among themselves? Is not our Roman church holy, for has it not a great number of saints whom it venerates, while all other churches want to know only of poor sinners? Have not miracles been wrought in our Roman Church at all times, while all other Churches dare not refer even to A Miracle? Is not our Roman Church the most blessed and rich in earthly goods and honors from God, and the most spread out over the whole face of the earth, to which even emperors and kings belong, while all other churches are poor, despised, and small insignificant groups compared to ours? Do you not see our innumerable sublime temples adorned with the creuze? Are you not amazed at the splendour and devotion of our service and the adornment of our priests and bishops? Do not our orphanages and hospitals and other great charitable institutions shine in your eyes everywhere? Must you not therefore admit that our Roman Church is the one true holy Christian universal Church? -

"Hitherto have ye heard the right true word; now look to your own thankfulness and prudence. The devil will kindle the light of reason and bring you from faith. I have had before me more than thirty spiritual rulers, which would have taught me: but I have confuted all their things with this saying, This is my beloved Son, in whom I am well pleased: hear ye him. And with this saying have I hitherto preserved myself by the grace of God; otherwise I should have received thirty faiths. I will gladly suffer all manner of reproach, but I will not depart a finger's breadth from the mouth of him that saith, Hear ye him." (XII, 1534. f.)

Lo and behold, Luther stuck to his word. "It is written" was the castle in which his heart dwelt and which he never left, never surrendered to the enemy. "It is written" was the sword with which he attacked all enemies of the truth, and at the same time the shield with which he covered himself against every attack of the same. "It is written" was the flag which he, as a good fighter for Jesus Christ, held high during his whole life, and in which he wrapped himself while still dying, and thus triumphed over the world, death, and hell.

Hereby Luther has shown what we too must do if we want to rightly bear the name Lutheran. And this is what Jesus Christ, the Mouth of Truth, testifies to us when He says: "If you are Lutherans, then I am Lutheran. If ye continue in my sayings, ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free."

In the light of this word of Christ, then, dear Lutheran reader, as a reverberation of the recently resounding Reformation festival jubilation, you are to be given an answer to the question of why we Lutherans, even today, like Luther once did, should stick to the Word without wavering? -

The main weapon with which the Popes attack us Lutherans is the accusation that we have fallen away from the true church; for the true church is no other than the Roman church, which Luther once left. This accusation is also the main net in which the Popes seek to catch souls.

But with what do they seek to prove that they are the true church? They call out to us:

Do we waver from the word? First of all, because then we are Christ's true disciples and therefore members of his true church.

It is true: if we compare our Lutheran Church with all the other churches, it seems quite ridiculous before reason to claim that it is the true visible church of God on earth. How small is the number of true Lutherans who still hold to Luther's teaching! How many warring factions it has disintegrated into! How few who are respected by the world profess and adhere to it! How poor and despised it stands in the whole world! But as certainly as, according to Christ's express declaration, the few despised people who once abode by his speech in Christ's time were alone his true disciples, and therefore also his true church, while the high priests Annas and Caiphas, with their glorious temple and worship, and likewise the hypocritical Pharisees, were the only ones who were his true disciples, and likewise the hypocritical Pharisees as well as the unbelieving Sadducees were excluded from Christ's true church, so certainly the few true Lutherans who still now abide by Christ's word are also in our days Christ's true right-believing visible church on earth, while all who willingly depart from Christ's word are excluded from it. For Christ does not lie to us when he testifies in our text with clear words: "If you abide in my word, then you are my true disciples." It is not Luther, then, who abided in Christ's word, but the papists, who add to and subtract from this word, who have fallen away from Christ's true church, but Luther and all true Lutherans who have remained with it.

Christ's church is his wheat field in this world; but the seed of his wheat is his word. Christ's church is the flock of his sheep; but his sheep, saith he, hear his voice. Christ's church is his dwelling place on earth, but he will come and dwell only with those who love him and therefore keep his word. Christ's church is the invisible temple of the new covenant; but this temple is built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, i.e. on his word preached and written by them.

If we Lutherans, then, leave the papal church the appearance of the true church, if we stick to our word without wavering, we are Christ's true church in fact and in truth. -

But Christ not only says of those who abide in his speech, "So you are my true disciples," but he also adds, "And you will know the truth." From this we Lutherans see that even today, as Luther once did, we should stick to the Word without wavering, because then we will also have the precious jewel - the truth.

Nothing is more offensive to most Christians of our day words may easily and surely find and lift up lying treasure of but in the fact that some stick to the word, while others than when we Lutherans say, let us possess the truth. the fabric, saying, "If ye abide in my speech, ye are my right depart from the word.

We admit that the truth is found in the holy Scriptures, but disciples, and shall know the truth."

we think that no one can say that he has really found it

Behold, the way to know the truth, then, is a most simple a sagacious men disagree about many doctrines, how can a in them. To say so is regarded as nothing but an one; namely, it consists in simply abiding by the Word. The simple layman be sure and decide who is right! No; Christ insufferable arrogance. It is said that a Christian should Bible is not dark, as many say. Rather David says: "Thes saith, "If ye abide in my sayings, ye are my true disciples, not despise any religion or church, for who can know testimony of the Lord is sure, and makes the foolish wise. and shall know the truth." To know the truth in all the which of the various parties is really right? Probably each Thy word is a lamp unto my feet, and a light unto my path." doctrines of faith, on which our righteousness before God has its truth and each its falsehood. The difference of And Peter writes, "We have a sure word of prophecy, and and our salvation rest, does not therefore require any great doctrine and faith among Christians is evidently ye do well to hearken unto it, as unto a light that shineth in learning, any great sagacity, for God's word is the truth; nothing but a difference of human views and opinions, the dark place, until the day dawn, and the morning star therefore if only a man abide in the word, he abides in the and is based only on different interpretations of Scripture. arise in your hearts." To be sure, there are certain dark truth. Then he cannot go astray, for God does not deceive Therefore, in our day, even a whole church has come into passages in the Bible, of which Luther says: "God's word is us; yes, then one could boldly say to God himself on the last being which establishes it as its supreme principle: since not to be trifled with; if thou canst not understand it, removed day, as Luther once did: "Lord, a dispute has arisen about no one can say that he has the truth in all articles of faith, thy hat from off it"; *) but nevertheless God's word is and this and that; one meant this, the other meant that; so I have then each one should be allowed to believe, especially in remains so clear, bright, and plain, in what we have to kept Your word in simplicity. If then I am deceived, thou hast the articles that have become controversial among believe for our salvation, that even a child can understand deceived me. But I know that Thou deceivest us not, for believing Christians, what he, according to his it. That the faith of Christians differs so much is not because Thou sayest Thyself in Thy word, All men are liars, but the knowledge, considers to be the most correct, yes, he the Scriptures are so obscure that no one can know what is word of the Lord is true, and what He saith He keepeth.)

should no longer argue about false and pure doctrine and the right interpretation, but only because most Christians, But, one thing more! Christ not only says, "If ye continue thus disturb the peace without any need. This is, after all, following their reason, do not keep to the Word.

the principle of the so-called evangelical, or rather unirreformed, church. *)

But their supreme principle is, praise God, a grave error. It is true that all the wise men of this world, no matter how astute, have never been able to answer Pilate's question: "What is truth? Even the greatest philosophers, in all their research and reflection, have not been able to get any further in the most important questions of the human heart than to uncertain assumptions, opinions and views. But for this very reason God has given us poor people sitting in darkness his holy word to lead us out of all doubt to certainty, out of all error to truth. Christ not only says that truth is contained in his word, like a treasure in the depths of the sea; he not only says of his Christians, "Sanctify them in thy truth, thy word is truth"; but Christ also says, how his own people are to follow the truth contained in his word.

*) In the revised statutes of the "Evangelical Church Association of the West," which, however, now calls itself a synod, it says, for example, that it accepts the Augsburg Confession and Luther's and the Heidelberg Catechism, but "in their points of difference," it goes on to say, "we adhere only to the passages of Holy Scripture relating thereto and avail ourselves of the freedom of conscience prevailing in the Evangelical Church in this respect. With these phrases the Uniate Church here seeks to cover up its religious mongering. But the phrases are very unhappily chosen. For it follows from this that, in those points which are not points of difference, she does not adhere to the Holy Scriptures alone. Scripture and acts against her freedom of conscience in doing so. What she really wants to say about this is this: in order for her union to exist, she lets everyone believe what he considers biblical in the points of difference, whether that be Lutheran truth or Calvinist error.

Tell us, dear readers, where does it come from, for the truth," but he finally adds, "And the truth shall make you free." From this we see that we Lutherans today, like Luther

example, that we Lutherans believe that Christ's body is in the Holy Communion, and that the Reformers, on the other once did, should remain faithful to the Word without

hand, believe that the blessed bread only signifies Christ's

body? Why, for example, do we Lutherans believe that

Christ's body is in the Holy Communion, while the

Reformers believe that the blessed bread only signifies

Christ's body? Is this because the Scriptures speak of it so

obscurely and ambiguously? No, Christ says, "This is my

body!" But what can be more clear? Where does it come

from that we Lutherans believe that man is born again

through baptism, and that the Reformed, on the other hand,

believe that baptism is only a sign of rebirth? Does this come

from the fact that the Scriptures speak darkly about this? No,

St. Paul expressly speaks of baptism as "the bath of

regeneration and renewal of the Holy Spirit. But what can be

more explicit? Whence, finally, is it that we Lutherans

believe that infants are also to be baptized, and that the

Anabaptists, on the contrary, deny this? Does this come

from the fact that the Scriptures speak darkly of this? No,

Christ says: "Let the little children come to you only, and do

not hinder them, for such is the kingdom of God. Except a

man be born again of water and of the Spirit, he cannot enter

into the kingdom of God." But what can be more clear? - And

so it is with all the differences of Christians in doctrine and

faith. They do not consist in the fact that some accept and

hold to a human interpretation, while others hold to the same

interpretation.

*) To Jer. 23, 5-8. VI, 1396.

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the truth," but he finally adds, "And the truth shall make you

free." From this we see that we Lutherans today, like Luther

once did, should remain faithful to the Word without

wavering, because then we stand in true freedom.

While the popes deny that we Lutherans are the true

visible church, and the sects deny that we have the true

doctrine, the unbelieving world also denies that we stand in

true liberty. Christ, however, grants not only the true church

and the true doctrine, but also true liberty, to those who

abide in the true word.

Freedom is the symbol, the watchword of our time.

Freedom! Freedom! so it resounds again in all the

newspapers and pamphlets of our day, and it is it that is

celebrated and praised over and over again with all kinds of

splendid words as the goal of humanity that will soon be

reached. Whoever, therefore, does not now enthuse about

freedom is regarded by the multitude as an enemy of

humanity, who is not worthy to live. But what is the freedom

that is meant? It is bodily, earthly, civil freedom.

Now this, too, is admittedly, if it is used properly, a great

and valuable good,

*) Compare Luther's joyful declaration of faith in his great

Confession of the Holy Supper. XX, 1300. f.

But this is not true freedom, for what does it help a man if his body is free but his soul, his immortal spirit, lies in shameful bondage? what does it help a man if he is not the subject to any man but is a slave to his own carnal desires, his sins and vices? what does it help a man if he could do whatever he desired during his life as a free lord, but when he finally dies God's wrath, death and hell engulf him? Of bad liberators, who make man free in body, but leave his soul in the slavery of sin! who make him free in time, but at last deliver him up to eternal bonds! Of such apostles of liberty Peter already says: "They speak proud words, when there is nothing behind, and promise them liberty, when they themselves are servants of destruction."

Who then is it that can and will make us truly free? This is none other than JESUS Christ, the Son of God, who says of Himself, "If the Son shall make you free, ye shall be truly free." But this right freedom of Christ is none other than freedom from God's wrath and displeasure, freedom from the dominion of sin, freedom from all human authority in matters of faith and conscience, and finally freedom from death, judgment, hell, and eternal damnation. But the way by which we attain to this right freedom of Christ is described to us by Christ in these very words, "If ye continue in my sayings, ye are my disciples indeed, and shall know the truth, and the truth shall make you free." Christ herewith sets before us a golden chain consisting of four inseparable links. The first link is abiding in the word, the second is right discipleship of Christ, the third is truth, and the fourth is liberty; but the first link, on which the others all hang, is abiding in the word.

Behold the one way to true freedom! If we would be free from God's wrath and displeasure, we must abide in the Word, which is a Word of grace, and God's displeasure upon us will vanish like a cloud. If we would be free from the dominion of sin in our members, we must abide in the Word, which is a word of sanctifying power and strength, and sin will lose its power in us. If we want to be free from all human authority in matters of faith and conscience, we must stay with the Word, which is the Word of the Most High God, and no creature may command us to believe otherwise. Finally, if we want to be free from death, judgment, hell, and damnation, we must stay with the Word, which is a Word of life and salvation for all sinners, and our death will not be death, but an open gate of eternal life.

Well then, my dear Lutheran reader, if this year's commemoration of the Lutheran Church Reformation is not to have been in vain for you, you must first and foremost let it serve you and encourage you, as Luther once did, to remain true to the Word even now in these last sorrowful times, despite all wavering. As Luther once in every question of faith always first asked, "How is it written?" and then stuck to the clear written word, so now you too in every newly arising question of faith must always first ask, "How is it written?" and then stick to it, whether all the world and your own heart contradict you.

Consider: the Word is the only light of truth that still shines for us Christians in these dark times; the only foundation of faith on which we can stand firm; the only weapon of the spirit with which we can fight; the only source of consolation from which we can draw the comfort of heaven in all Irish tribulation, distress and temptation; the only anchor of hope on which we can hold fast in life and in death: if thou forsake the word, then thy only light is gone out, thy only ground is gone from under thy feet, thy only weapon is gone from thy hands, thy only fountain is dried up and dried up, thy only anchor is broken; then is it done for thee, then art thou lost for time and for ever. But if thou abide in the word, then no power of the flesh and of sin, of the world and of the devil, can overcome thee, for then thou art Christ's right disciple, a member of his true church, the truth of thy souls the sun, eternal liberty thy portion. W. [Walther]

The obedience of children and students to the commands of parents and teachers.

Christ says of the scribes and Pharisees, "This people draws near to me with its mouth and honors me with its lips, but its heart is far from me. But they serve me in vain, because they teach such doctrines as are not the commandment of men." (Matth. 15, 8. 9.) In regard to this teaching of the commandments of men He calls His disciples: Beware of the leaven of the Pharisees! (Matth. 16,6.11.12.) And because a little leaven leaveneth the whole dough (1 Cor. 5, 6; Gal. 5, 9.), so all apostles and all faithful servants of Christ warn with the highest diligence against "commandments of men"! He who teaches such is guilty of a grievous sin, for he rejects Christ! Therefore a Christian can scarcely be accused more severely and terribly than when it is said of him that he establishes "the commandments of men"; and he cannot be more clearly assigned to hell than when it is said to him, "Thou art a Pharisee, because thou establishest "the commandments of men"! The Pharisees, the enemies of Christ, were not only un-

They were also shameful hypocrites, whom Christ cursed and condemned to damnation. Should we not, therefore, first reflect before accusing any one of teaching "the commandment of men" and of being a Pharisee? And can this accusation be made with any right against parents and teachers who demand of their children and pupils that they show obedience to the commandments given them by men (i. e., by parents and teachers)?

Parents and teachers (also employers, teachers, all authorities) must command, enjoin and forbid many things that God has not expressly commanded; and they demand obedience from their children and pupils - true, heartfelt obedience!

Now the question arises: Are such commandments of parents and teachers also such "commandments of men" as the Pharisees taught them? And further: Do parents and teachers have a right to demand obedience to commandments of which they cannot say: here and there in the Bible they are expressly written? May they be obeyed? Must they be obeyed?

These questions are answered differently!

Some say: One must be obedient to the parents and teachers even in such things which God has not expressly commanded, for the sake of conscience, - one must be obedient to them from the heart, and disobedience to such commandments is sin!

Others, however, say: No, not so! Children owe obedience only in so far as they recognize that the commandments of their parents are in accordance with the love which God demands of all men; for the rest, the commands of parents and teachers are human orders which may be transgressed without sin, - the non-observance of which does not violate the conscience! To demand obedience, unconditional obedience, is to establish the "commandment of men"!

Which answer is the right one? - This much is certain from the outset, that the question raised cuts deeply into life, - that family and school (also the state) are touched by it in the most intimate way! No one can avoid answering this question, least of all parents and teachers! On the right answer to this question depends whether we shall bring up a people obedient to the Lord, or whether we shall open wide the gates of revolution - revolution in homes, schools, churches, and states!

The distress of conscience forced me to think about this matter with all seriousness and to seek the answer to the raised question from the mouth of God. Family and official life demand clarity in this! Every father, every teacher, must be certain: whether he is a

right to command his subjects, - whether this right be æso create and order. Otherwise, in the sight of God, all areParents see. First, that they are flesh and blood; and divine or a human one, - whether he may demandequal; but among us, without such inequality and orderlysecondly, that jewel which God hath put upon their parents, obedience or not! distinction, it cannot be. Wherefore here also it iseven his word. For he hath thus set them in his word, as in

Praise God, the Word of the Lord speaks clearly andcommanded of God, that thou be obedient unto me thya monstrance, and clothed them with his will. And so the distinctly about this; and Luther has interpreted this Word inFather, and that I have the preeminence."

such a way that no doubt can remain in the mind of anyone A little further on he then says, "For God hath set thisof God. - For God has put his word there, **in which is all the divine majesty**. And therefore it is his divine will that they

who wants to understand, - who does not decide from theæstate above, yea, in his stead on earth." (X, 64.) should be honored; wherefore they ought not to be

outset to stick to his opinion in any case! - I believe I am And in another place (III, 1639 ff.) Luther says: "Here we should be honored; wherefore they ought not to be doing a service to all parents, to all teachers, when I brieflyare also to learn that father and mother are quite similar to measured by flesh and blood only, but by the word of God." communicate here what God and his prophet Luther answeredGod in their ministry towards the children, and in them the

to our question. For the sake of a better overview, I willdivine and fatherly heart towards us is finely painted. For in divide the whole into individual paragraphs. father and mother we can feel and experience how God is minded toward man." ----- "For God be-

I.

When God speaks to every child on earth (Ex.20,12.pf the children: so that we may learn, and see, as in a mirror, Of the many delicious words of Luther, which should still Ephes. 6,1-3.): Thou shalt **honour** thy father and thy motherwhat God's mind is toward us: as the father's heart is toward be taken into account here with seriousness and diligence, he thereby distinguishes the parents above all other men;the children, so is God's heart toward thee. Hence cometh, only one is mentioned for the sake of brevity. It is this (III, 1815 ff.): "Would anyone ask: Where does this come from, whom only he would have loved. He makes them a majestythe common saying, and it is well true, that father and that children esteem their parents so great and valuable, puts a crown on them, confirms them as his governors andmother may serve heaven and hell in their children, if they especially if they are poor, despised, ill, shapeless, or representatives on earth, through whom he not onlypreside over them well or ill. For father and mother must take otherwise of low standing? - Well, let these make a rule: distributes his bodily and spiritual benefits, but throughcare and remember how they supply the children bodily with The honour that is paid to parents ariseth from the whom he also wants to rule! In doing this, he imposes afood, drink, shoes and clothing, and also in the soul that they consideration of God and his will. This is the way it goes: If heavy burden on the parents, but he also bestowscome to know God rightly through his word. God will make a pious child thinks, "My dear, has not the divine Majesty unspeakable honor on them and unspeakable benefits ora hospital out of every householder's house who has been ashamed to give me such a man for a father? why the children. children, and will appoint him a hospital master to care for should I be ashamed of him? Has it pleased the Most High

After the apostles, no one has recognized and expressedhis children, to feed them, to give them drink, and to preside God to work in him and to create me through him; why this more clearly than Luther. He says in his Largeover them with good teaching and prayer, so that they may should it displease me that I am created for him? - Catechism, in explaining the fourth commandment (X., 59)learn to trust in God, to believe in him, to fear him, and to put Therefore I will honor the workshop of my God, and will not "To this father- and mother-ship God has especially givetheir hope in him, ...honor his name, swear not, nor curse, look upon how poor, and shapeless, and base my parents the prize, above all ranks that are under it, that He does nobasthen themselves with prayer, fasting, watching, labor, are, but upon God my Maker.-So, thou seest, reverence badly command to love parents, but to honor them. Fowaiting on the service and the word, keeping the Sabbath does not flow out of parents, but out of God into parents, toward brothers, sisters, and the neighbor in general, haunto him, learning to despise temporal things, bearing when I look upon them as something higher than flesh and commands nothing higher than to love them; so that headversity with meekness and forbearance, not fearing blood, but as a workhouse of the highest Majesty. Who separates and excludes father and mother from all othedeath, nor loving life." ----- For father and would despise a prince's workhouse? What work of a persons on earth, **and sets them beside himself**. For it is a muchmother are equal to God here; for they are regents, bishops, master hates his workshop, in which: it is made? Now if God higher thing to honor than to love, than that not only lovepope, doctor, pastor, preacher, schoolmaster, judge and wills that parents should be honored, because they are the understands, but also a discipline, humility and shyness, asord. The father **has all the names and offices of God over his** house of his workmanship, **then this commandment also has** against a ma- jesty, hidden there. Nor does it only require that**children**; and as God cares for us, feeds us, protects and "no" other difference from the preceding ones, except that in the they be spoken to kindly and with reverence; but most of allshields us, teaches and instructs us; so also the father preceding three commandments God is honored as in himself; that they both stand and show themselves from the heartteaches the child, feeds him, and provides for him." - "Now, but in this commandment he is honored in others, namely, in his and with the body in such a way that they think much of themthat the children have known this in their parents, God rulers and governors. For father and mother find a throne, a **workhouse, an altar, and a mercy seat of God**. And so thou hast and, according to God, consider them to be the highest. For hecommanded them to honor their father and mother. They workhouse, an altar, and a mercy seat of God. And so thou hast who is to be honored from the heart must truly be esteemedshall not look only at the flesh and blood of their parents: for what is the right and true reverence." high and great. So that the young people may be made tof they look only at the flesh and blood, they shall find no

think of their parents in **God's stead**, and so think, though theygood in them, and shall soon despise their parents: but they How many Christians are there today who believe this? be lowly, poor, frail, and strange, that they are yet father andshall open their eyes, and lift up their faces above the flesh How many Lutherans are there who are truly Lutheran in mother, given of God. They are not deprived of honorsand blood, and they shall find a marvelous thing in their this matter? - Not only do the vast majority of children not because of their defect or fault. Therefore it is not the persorparents. For there are two things in the believe it, they have hardly any idea of it; but even the parents themselves hardly know it, much less believe it. that is to be regarded as they are, but the will of God, who has done it.

they do it and rejoice in it with humility. Luther therefore He did not let himself be held back any longer, but wrote to rightly complains: "But honor extends further than love; his parents with deep remorse, asked for their forgiveness, therefore God thinks highly of father and mother. For honor and vowed to remain faithful to the pure gospel from now belongs to God alone. Now he shares the honor with father on until the end. With indescribable joy his father answered and mother; therefore there is no greater dominion on earth him: "Your transgression in evil shall not be remembered. than the dominion of parents. But it has become common, Trust my words. Father's heart remains father's heart." The therefore no one respects it; as is the case with all God's son who was found again remained faithful to his faith in words and works; when he gives it to the world in true godliness. The epitaph, which the father wrote for his abundance, it despises it, soon becomes full, tired, and son who had already passed away in 1643, begins: weary of it." (Ill, 1637.)

But it is certain that if there is to be an education of children in homes and schools that is pleasing to God, it must begin here, here, here: "Thou shalt honor thy father and mother. Every education in which this commandment is forgotten is at best only a glaring sin, a dangerous corruption, and the apparent obedience of the children is before God nothing but shameful Hypocrisy!

-----" ">. -----
(Sent in by Pastor G.)

A son lost and found.

The pious songwriter Heermann had since 1638 sent his son Samuel to the Magdalena Grammar School in Breslau. Here, through a Catholic with whom he lived, he had come into contact with the Jesuits, who first determined that he would exchange the Lutheran grammar school for the Jesuit school, and then knew how to persuade him to convert to the Roman Church in 1610. He had concealed both from his father. The saddened father, who had heard of this from others, immediately wrote to him asking whether it was really true that he had exchanged the Protestant school for the Jesuit school against the advice and will of his father, and urgently asked him to come home. "Come, come, my son," he writes, "you shall find a faithful father and a loving mother. Let me yet see thy face one more where thou wilt behold God's face." Five days later followed a detailed, faithful admonition, in which it says, among other things: "As soon as God demands my soul, I will fall down before God's throne and demand that those who deceive you be brought before a serious court within a year's time, and if you do not turn back, I will at the same time answer you with. There you shall answer to God and to me." The signature read, "John Heermann, whose soul is sorrowful unto death." Although the Jesuits had made the son promise not to read any letter from the father without first having handed it over to them, he nevertheless allowed himself to be moved by filial love not to obey their commandment this time. The fatherly admonitions had so much effect that he returned to the school he had left. The Jesuits fetched

"Here lies buried my Samuel, my most pious son, Here lies the mother's delight, the father's comfort and heart."

Church News.

On the 17th Sunday after Trinity, Mr. Rev. F. Wendt, after leaving his former congregation at Delphi, Jnd. in peace. had been dismissed, was introduced into his new field of labor at Waymansville, Bartholomew Co. and Sey- mour, Jackson Co, Jnd, by the undersigned on behalf of the Most Reverend President Schwan. May the Archpastor and Bishop of our souls, JESUS Christ, bless ibn abundantly, that his churches may increase and grow through his ministry according to inside and out. H. lünge I. Address: Kov. V Vonclt,

Lurtlroloroo^v Oo., Inä.

After Mr. Pastor C. Vetter had made a proper profession from my former branch, the Lutheran Jmmanuels congregation on "Hone" Creek, Cole Co., Mo., and with the approval of his former congregation in Calhoun County, Ill, he was installed in his new office by the undersigned on the 20th Sunday after Trinity, by order of the honorable Presidency of the Western District. May the Lord and Arch Shepherd of His host also make this His servant a blessing to many in His new field of work. C. Thurow.

Address: Rov. O. Votier, Lvx 208. lesserZon Oit^, Oolo Oo., HIo.

Rev. L. A. Detzer, formerly pastor at Hartem, NewAmk, called by the Lutheran congregation at Holland, Dubois Co, Jnd^ to be their pastor and minister, was installed in office by the undersigned, by order of the presidency of the middle district, on the 18th Sunday after Trinit.

May the faithful Archpastor Jesus Christ give him his Holy Spirit, so that he may carry out his ministry. for the salvation of many souls.

C.'F. W. Scholz. Address: Hov. 1^ V. Doctor, HoUautl, DudoI8 Oo., Inä.

Church consecration, ordination and introduction.

To all friends of our Lutheran Zion serve the news that we were able to experience the great joy of dedicating a new and quite beautiful large church (40 dv 70 with altar niche and tower) in the name of the Triune God for Lutheran worship on the 14th after Trinity Day here in Manestee, which is situated on Michigan Lake. As festival preacher fun-

flirted Messrs. Pastors F. Lochner and A. D. Stecher, who preached in German, and Mr. Director Crull, of Milwaukee, who preached in English.

May the merciful God help that this still so young Trinity congregation of ours will grow stronger and stronger, both inwardly and outwardly. Here in Mancher there is work to be had almost at any time in the numerous sawmills. Also a high wage is offered for this coming winter in the local pineries. Quite a few of our Lutheran brethren in faith, who perhaps have little or no earnings, could establish a home here and thereby help to enlarge our community. There is also much good land to be had cheaply in the vicinity of Manestee. Acres of forest land overgrown with maple and beech trees still sell for five and six dollars. In addition, Manestee is a good market for all farm products because of its important trade. Boats leave from Grand Haven and Milwaukee almost daily, except in winter, and it is very easy to get here.

Since the undersigned was no longer able to serve the fourteen preaching places he had accumulated in the short time he had been here, the united congregations in Manestee and Grand Travers District appointed Mr. Martin Toewe from the practical seminary in St. Louis as a second preacher for this field, and he was ordained by the undersigned in Leland on the 16th Sunday after Trinity and inducted into his office.

May the faithful God grant the dear brother strength and much endurance to faithfully carry out his ministry in the seven preaching places entrusted to him. May he make the dear synodal congregations quite willing to make rich contributions to the empty missionary coffers, so that this brother may soon receive support for the procurement of a horse. W. Denke.

Address: Hev. ^1. Dosrvs,

Co., Niell. -

Church dedications.

On the 19th Sunday after Trinity one of the The congregation of my dear congregation (the one near Edgerton, O.) had the great joy of dedicating their newly built Frame Church to the service of the Triune God. Before a numerous audience Pastor P. Karrcr preached in the morning on the basis of the word of God Joh. 10, 22. and si: "Of the glory of a Lutheran church. He showed that it consists 1) in the fact that the Lord Christ dwells in it with His word, 2) the congregation with its faith. In the afternoon I preached on the basis of the 93rd Psalm: Of God's great grace, which He shows us in that we can consecrate a place of worship to Him for the holding of Lutheran services; and of the thanks we owe Him for this.

Three singing choirs, two from Candleville, under the direction of a capable conductor, Mr. Lebrer Rcnner's, and one from Fulton Co. contributed materially to the elevation of the feast. The collection made on the feast day was \$16.15. Half of the same was given for Rev. Brunn's institution, the other half for the Lutheran Hospital in - and intended for the Lutheran Orphanage near St. Louis.

Glory to the Lord alone!

Fulton Co, O. I. C. L. Frese.

It is certainly a real joy for the lovers of Lutheran Zion when they read in the "Lutheran" the announcements of so many church dedications. Thus the newly founded congregation in Neu-Berlin, a preaching place of the undersigned, had the joy of being able to celebrate such a church consecration on October 2, when they were able to consecrate and hand over the newly built Frame Church to the service of God. It was a splendid celebration for this region, and all the more so since the pure and clear Word of God has also found a place in the midst of the sects, both the Roman and the other, which rule here.

Early in the morning the train brought the congregation of Springfield and their choir. After the congregation members from lacksouville had arrived, the service began, which the Springfield choir, under the direction of the local teacher Garbisch, opened with a beautiful choral song.

After this, the song of faith of the faithful man of God, Ör. Luther's "Ein feste Burg" ("A Mighty Fortress") was sung. Pastor Burkhardt of Springfield entered the pulpit and preached on Psalm 87, in English, in which he showed: The glory of the Lutheran Church, 1. its foundation, 2. its adornment, 3. its blessing. After the morning had passed and the poor body had been honoured and refreshed with food and drink, which the members of the congregation provided in abundance, the afternoon service began. Pastor Gever from Carlinville preached on Genesis 28:16, 17, answering the question: When will it be said of this house: "How holy is this place, it is not different from God's house", etc.: 1. when he speaks here who spoke to Jacob; 2. when he speaks here of the "God who spoke to Jacob"; 3. when the sermon is received with such a heart as Jacob received it. After this testimony had been given of the pure and honest doctrine of the Lutheran Church, the time had passed and the guests went merrily on their way.

May the Lord, who has also opened a door to the pure word here, let it run and grow, so that his Zion will be built and many souls will be saved.

I. Bergen.

Mission Feast.

On September 11, the 13th Sunday after Trinity, a mission feast was celebrated in Collinsville, favored by the kindest weather. From our neighboring congregations in Pleasant Nidge, Troy, Belleville, East St. Louis and St. Louis many guests appeared, from the latter place with their own train. The chorales, accompanied by instrumental music, rang sweetly through the green woods. Our dear President, Pastor Bünger, showed us in his sermon how in the second petition lies an urgent call to do missionary work, which he then demonstrated in more detail from the content of the same, as well as from the position it occupies in the holy Lord's Prayer. In the afternoon Pastor Sapper preached and answered the question: Why is it necessary to do missions, on the basis of the text Rom. 10, 12-15: 1. because salvation in Christ is destined for all men, and 2. because men are saved through the preaching of the Lord alone.

Word of God can be granted salvation. Doctor Preuß then followed with an apologetic lecture, in which he showed how the unbelievers take their weapons to fight Christianity especially from philosophy, history and nature, but how their attacks made with them are exceedingly miserable and futile. The intermissions were devoted to refreshments, which were arranged by the congregation, and to joyful brotherly conversations. A total of \$260.50 was collected for the inner mission. May God fill us with zeal to do everything possible so that His kingdom may also come to our German fellow believers who have been orphaned in the church.

F.

" " "

Bible Stories for Upper Classes, Published by the Lutheran Synod of Missouri, Ohio, & other States. St. Louis, Mo. 1870.

At last this book is ready and waiting to be sent out as the first fruit of our "Committee for Schoolbooks" in our agency. We hope that the book, which has been so long in coming, will now be found to be a more mature fruit. It contains the entire historical material of the Holy Scriptures in the words of the same in the greatest possible made completeness. It is divided into two parts, the first of which contains the history of the Old Testament in 89 sections on 181 pages, the other the history of the New Testament in 105 sections on 154 pages. Above each section, in addition to the heading indicating the content, is an indication of where it is found in the Scriptures themselves; at the end of each section is one or more biblical passages to indicate the teachings that lie in the story. The first section contains a special overview of the ceremonial and political laws of the Old Testament, as well as the major and minor prophets, with details of the kings under whom they preached; the second section contains a chronological table of the biblical histories according to Luther's calculations. The prophecies that occur in the historical narrative and the sayings that are to be emphasized above others are set in blocked type. The most laborious work on the book has been done by Prof. Selle, as far as the Old Testament is concerned, and by H. Bartling, the school teacher, as far as the New Testament is concerned. We have no doubt that this beautiful book will soon become a favorite in our schools. It is also excellently typographically furnished and beautifully bound. The price is: the copy 65 cents, in lots of 100 copies 45 cts.

W. [Walther]

Our calendar.

Our new calendar is already being sent out through Mr. M. C. Barthel (corner ob 7Ui au<1 8tre6t8). Single copies cost 10 cents, 15 copies P1.00, one hundred H5.00, ex6lu8iv6 postage.

Many of the errors that were criticized in our first attempt have now been corrected: the feast days are all written in their places and in bold letters. The days of the Apostles and of Mary, for which the Gospels and Epistles are found in our hymnal, are also highlighted in this way. The Quatember days and the beginning of the seasons are printed in bold. As for the Lenten Sundays and the Sundays after Easter, they all have their conventional Latin names. -

Newly added is the beautiful title page drawn by a member of the Synod; an excellent Bible calendar prepared especially for this year's Almanac; the names of all teachers belonging to the Missouri Synod, who have sent us their addresses; and the standard numbering of the Sundays. - The collection of traits from the lives of so-called strong spirits, drawn from reliable historical sources, will hopefully be of interest to readers.

As far as our future calendar is concerned, I would like to make the following request: The dear brethren whose names do not yet appear in this year's calendar, or whose names do not appear with their exact address, and also those whose addresses might change in the course of the coming year - whether they are preachers or teachers - should not neglect to inform the undersigned of such changes by letter. Only in this case can a guarantee be given that the new or more precise address in question will find a place in our newsletter. Anyone who is even superficially familiar with the difficulties of an undertaking such as the one in question will not find the request just immodest. St. Louis, Nov. 10, 1870. P.

Christian Choral Songs.

We take the liberty of returning to this collection of mostly four-part chants for performance at Sunday and festival services, which was already mentioned in the previous issue; the wish that the choral singing in our churches does not disturb the service, as so often happens, but promotes it, urges us to do so. Almost all of the already existing collections of choral songs suffer from great deficiencies. In part, the pieces are fabrications without spirit, in part, they are products of real artists, but then, as a rule, they have been mutilated and watered down in order to eliminate the difficulties of their presentation; in part, the music is of a thoroughly secular character; partly, and most of the time, the text is either empty, if not downright unbiblical, or, if it is Christian, it is only added to the music later, so that music and text are in constant conflict with each other, for few understand the difficult art of adding the right text to already existing pieces of music. The indicated "choral songs" therefore meet a decided need. The melody and harmony of them breathe a truly ecclesiastical spirit; as far as the text is concerned, it is purely biblical, truly Christian, and it has not been added to the music as an afterthought, but rather, as it should be, the appropriate tones have been sought for the wonderful texts. It is true that the pieces are not of such a nature that they can be quickly learned like secular arias and then easily sung with great effect even for the uneducated, tasteless, spoiled ear; But with some diligence, even a choir that is not skilled in the art can quite easily overcome the minor difficulties that our collection offers, and at the same time, the pieces, like all genuine music, are of such a nature that their frequent repetition does not arouse weariness, but rather that the more often they are repeated, the more palatable they become to the ear. Mr. Baum, who composed all of the pieces himself, is a prolific composer. Should the herewith

If this sample of his production gifts is well received, he will be encouraged to gradually provide the church with a genuinely ecclesiastical piece for every Sunday and feast day; and this would in any case be a true blessing; the time would dawn for better choir singing in our church, and it would also bring no small blessing. God be with you! W. [Walther]

Conferenz - Display.

The Hon. Pastoral Conference of Northern ZUinois will hold its next meetings, God willing, at the residence of the Rev. Great, at Chicago, January 10-12, 1871.
Gottl. Traub, secretary.

Obituaries.

We have just received a letter from Pastor Hein in Wiesbaden, dated October 17 of this year, in which he informs us that he is about to "go to Steeden to the funeral of Gustav Hie- rony mu s, who has died of great physical misery, but, as we confidently hope, has gone home blessed. The blessed man, who had just left Steeden and had been trained for the holy ministry in our local seminary, returned to Steeden to help our dear Brunn in his preaching and teaching ministry, which seemed all the more fitting since he was engaged to Pastor Brunn's daughter. But God's thoughts were different. Dear Jerome was soon stricken with a debilitating illness that put an end to his activities after a short time. So now the Lord has already called him out of work to rest and, we do not doubt, since he was faithful over a few things, he has put over many things and let them come to his Lord's joy.

Today, November 9, early at 5 a.m., Pastor Johann Damann passed away gently and blessedly in the Lord in our hospital here as a result of fever and emaciation. He had received his theological training in Hermannsburg, was then a pupil of our local practical institution for another year, and only last summer entered the sacred ministry of preaching, following the call of Pastor Schwemm's former "filial congregation," which is located very close to here. His desire to be allowed to serve the Lord in his church was earnest and burning; but after only a short time of work, the incomprehensible God harnessed him and took him home to eternal rest. Oh, Lord, we cry, look at the great need of preachers, and desist from so quickly thinning the ranks of your fighters, and awaken godly young men, that they may come in multitudes and fill the gaps again. A. Crämer.

Received in the Western District treasury:

To the synodical treasury: from Trinity district in St. Louis, 422.35 from Past. FickS congregation in CollinS- ville, Ill., 424.00. Past. Tormann's St. Peter's parish in Randolph county, Ill, 412.35. whose St. Pauligem. 430.75. Past. Riedel's parish in Thornton Station, Ill, 436.00. Past. NanschertS parish in Dalton, Ill., 410.00. Rev. G. Löber's Gem. in NileS, Ill., 415.25. Past. Wehrs' Gem. in NussclSgrove, Ill., 48.80. Rev. Rover's congregation in Dunton, Ill, 42.00. Collects of the congregation of the Rev. Bergt in Paitzdorf, Mo., 418.50. from its branch congregation in Perry County, Mo., 43.10. Past. Bergt himself, 42.00. Past. Ruhland's comm. in Pleasant Ridae, Ill, 42.00. Past. KleppischS JmmanuelS - parish at Waterloo, Ill., 4'2.17. Past. Koehler's Gem. at Benton Cvuntv, Mo.,' W.58. Jmmanuel's District at St. Louis,

Mo., 419.80. Past. MarkworthS congregation at Danville, Ill, 49.75. coll. of the comm. of the Past. Meyer in Leaven- worth, Kansas, 411- 25. past. A. Schallrr in Red Bud, Ill., 41.00. teacher Deffner there 41- 00. harvestfest coll. of the comm. of the Past. -Ltoege, Dundee, Ill., 412.00. Rev. Wagner's congreg. in Chicago, Ill., 426.00. Rev. Wunders Gem. at Cbicago, Ill, 4'26.10. Teacher N. at Chicago, Ill, 42.35. Past.Piffels Gem. at Matteson, Ill, 421.25. Past. EirichS Gem. in Minden, Ill., 435.00. For College - Maintenance - Fund: From the Drci- eimgkeits District in St. Louis, Mo., 411.00. From the Jm- manuelS - District in St. Louis, Mo., 411-00. Bon the Gem. in Huntley by Past. Richmann 46.00. by Rev. Büniger to substitute for instruction of a departed pupil at Fort Wayne, Jnd, 41-00. For inner mission: from the Trinity District in St. Louis, Mo. 4'2.60. From the Jmmanuels District da- itself 43.31. By Past. Mennicke of the congregations at Davenport and Rock Island 4'32.15. By Past. EirichS congregation at Minden, Ill, 461.00. To the Synodal Missionary Fund: from Past. Ei- richS congregation in Minden, Ill., 461.00. On the synodical building fund: by Past. MuckdS Ge- mcnlde in Staunton, Ill., 410-50. past. Bergts Gem. iu Paikdorf, Mo., 426.00. Whose branch church in Perry County, Mo., 422.00. From the piggy bank of I. L. T. in Chicago 46.00. For the Hermannsburg Mission: Through Past. Vombof in Davenport, Iowa, 45.50. For Poor Students: Kindtauf-Collecte bei Hör by Past. Bergt in Paitzdorf, Mo-, 4'1-05. by Pastor HartmannS Gemeinde bei Bremen, Ill., 47.25. For Past. BrunnS institution: mission feast - Collecte in Past. FickS congregation in CollinSville, Ill., 4260.00. By Past. Mertcns in Aork Centre, Ill., 413.00. by H. Stclter through Past. Riedel, Thornton Station, Ill., 45.00. Past. BcselS congregation at Pcrryville, Mo., 413.50. Past. Pennckamp's congregation at Darmstadt, Ill., 48.00. Rev. HartmannS congregation near Bremen, Ill., 47.25. For poor seminarians in Aeddison: Collecte in Past. KatthamS parish in Hoyleton, Ill, 4'3-75. On college construction in Fort Wayne: from Past. Stretchfoot's Washington County Community, Ill, 4'8-00.

E. Noschke, Kassirer.

For poor students received from the missionary treasury of St. John's - Parish, BeardStown, Ill, by Rev. Knoll, 425.00 - from Rev. W. Hudtloff, Wau- sau, WiS., 410.00. For Brunn's Institution from an unnamed person of Illinois 410.00 C. F. W. Walther. Having received the Mission Festival Collect from the Lutheran congregation at Town Ehester, Ottawa County, Mich. amounting to 485.00, for the purchase of a wagon and dishes for the service of the mission, hereby testifies with heartfelt thanks against said congregation

Johannes Karrer.

Received

for the college budget and for poor students in Fort Wayne: From the congregation at Trov, Ill, 43.50 for H. Fischer. From Past. StubnatzyS congregation: from H. Sander 45.00, F. Meyer 46.00 for Grimm; collected for the same at the wedding of Herr Lehrer Schmalzriedt 49.35; at Karl Kruse'S wedding collected 412.25; at W. Wem- hoff's wedding gcs. 4'3.25; at Messrs. Kräh's and Seemann's weddings gcs. 411-35. collected by Mr. Pastor Detzer at M. Eckert's wedding gcs. 44.00. From JmmanuelS parish in Noble County, Jnd.: from Mrs. M. Weimer 1 pair of woollen stockings; from Mrs. CH. Baumann 1 pair of underpants, 1 towel, 2 handkerchiefs, 2 pr. woollen stockings. From Past. Fleischmann's parish 1 cartload of pumpkins, 1 sack of grain.

W. Reinke.

For the seminary - budget received: From the congregation of Mr. Past. Sandvoß 9 sacks of flour and 42.00; Harvest Festival - Collecte of the congregation of Mr. Pastor Wangerin 412.60; Harvest Festival- Coll. of theGem. of Mr. Past. Biedermann 43.75; from Mr. Seifensieder Haas dahier 3 Kistchen Seife; from Mr. F. Nagel in Red Bud, Ill. 2 Gall. Pig fat and 1 Bush, dried apples; from Wilh. Lütckmrier from the comm. of Mr. Past. R. Riedel 4 gall. Molasscs; from Dan. Müller from Mr. Past. Sondhaus' parish 2 bush. Kartoffeln, 15 Kraut- kopfe; from Herr Past. HeinemannS parish in Neu- Geblenbeck 4'27.30; from Messrs. Millers Leonhardt "L Schuricht dahier 12 barrels of flour; from a member of Messrs. Past. Hahn's parish 4 bushels of dried apple slices; by Mr. Past. Knoll of his congregation in BeardStown from their missionary treasury 4'25.00; from an unnamed person in Illinois 440.00; from Chr. Mugele of Rev. Sondhaus' congregation 2 sacks of cabbage and 1 peck of fiebcln; from Rev. N. Riedel's parish from I. Dittmar 34 bush. Potatoes, 14 Bush. Beans, 2 Bush. Turnips, from H. Schürmaun 2 Bush. Turnips.

For poor students: Harvest Festival - Coll. in Herr KatthamS congregation 411.50 z Erntescst-Lollctr m H WolbrechtS congregation 418.20; half of the Harvest Festi in Mr. Past.'Pennekamp's congregation 48.00; from M Altenburg 43.00; from Mr. Past. Vetter 41.80; surplus Conferenz - Collecte 49.90; from Mr. Past. Burkhardt's paris for Lauterbach; Kindtauf-Coll. at Mr. Fodder's in Collinsville Hertwich; from Mr. Past. Tormann's JmmanuelS - Gem. 42 Mr. Past. Kannings wedding collected for Lange 46.55: Past. GruprS congregation in the number of Oct. 1 too little 50 LtS.; from Mr. Rev. Claus and some of his parishioners Mr. Rev. Matuschka's congregation 415.00; from the Women's Association 15 bust shirts and 8 pairs of stockings from an unnamed person 4 Pr. stockings.

A. C.

For the "Lutheran" have paid:

The 24th year: The gentlemen pastors: JRupp- reckt 4 Darmstädter, O Hagestadt, H. Hörnicke 49.75, P Erns 415.20, M Guinther 412.10, G Bcrnthal 43.00. Further: H ThieS 44.50, Jul. Siegrtt 43.70, G Mauch, F M Karrer. The 25th year:- Messrs Pastors: W Wehrs 46.00, F W Pc 412.00, I I Büchsenstrm, A Mennicke 47.50, W Schlechte Hcid 412.00, A MMeisen, A AlviSaker, G Streckfuß 49.00, 45.25, W Hattstädt 46.75, I Grüßte, I M Johannes 47.50, A 49.00, H A Stub, I C Schulze, I A Darmstädter, O A Hag Hörnicke, G A Müller 45.00, L E Knies 413.50, H Ernst 43. Ticke 418.00, I M Johannes 47.50, I L Weisel 445.00, Th J M Hahn 4'22.50, M Meyer 415.50, F I Th Jungt 411.25, 410.00, G Brntha! 419.50, M Fimmermann. Further: A Vogel, H Hesse 427.75, F Rerse 4100.00. 430.00, I G Langener 433.00, H ThieS 4'31.5!>, P Große 4. Eißfeldt 415.50, G Mauch, I Wisch, H Horch, M Karror 5 Nirdel, A Tamköhler 411.50, C AFrentzcl 419.50, I F Br 43.00, L Häfale, F Fathaurr 4'45.00, I Meier 75 CtS., C Kreis 43.00.

The 26th year: Dir Herren Pastoren: I F Siegier, A Biewe I C Steege 49.00, I Petrrsen, W WehrS 412.00, Th W 430.1X), G A Susner 43.00, C Demetro, W A Frey, W B 415.00, O Hanser 419.50, I Bergen 415.00, F König 416. Markworth 410.50, W Denke 4'6.00, Ph Wambsganß 4 Müggrlsen, A Jakobsen, Ni Merz 412.00, H Kühn GSreckfuß 46.00, SBrehler, I C T Moses, L Voge Brackhage, G Grüber 4'27.00, GVor- berg, T H Dahl, H W 43.00, M-Tirmenstein 437.25, H Wunder 418.00, L Thurov T Hassel- quist, I Gräßle, P Bühl 413.50, P Rupprecht 41 Frese 413.00, M Stephan, B Muus, C F Goldammer, I C IFN Wolf, P S Estcl, I Biltz 416.50, L E Knief 4'13.50, O Wüs 46.00, Th Mießler, H Ernst 41.00, P H Dicke 417.25, E 428.50, W Vomhof 4'2.25, A Wagner 439.00, I Kern, H H MarkhuS, M W Sommer 45.00, S Swenungsm, H So 4'19.50, T Johnson, I W Weinbach 4'2-50, A Biewend 4 BuSzin, H Flachsbart 45.00, A Weisel 410.50, W Hallerbrgr A Sußner, G H Hörnicke, N Sörgel 4'4.50, L Mucket 4'37.50 410.00, F König 423.05, I M Hahn 412.50, I List 24.50, H 419.00, G Jung, M Meyer 43.80, H Siewing 49.00, A Detze F Nützet 45.60, E C Georgii 418.00, H Niemann 413.50, M C Körner 4'3.00, C H Senne, H Lemke 46.00, I G Hahn, mann 4'13.50, M Michaelis, H Horst, A Henket 47.50.

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No. 7.

The obedience of children and students to the commands of parents and teachers.

II.

To "father and mother"-to the parents whom God wants honored-also belong the teachers. They do the work of parents to their pupils, they care for body and soul, therefore they are also "father" or "mother" and their pupils are "their children" towards them, no matter whether they are young or old. According to the degree to which teachers must assume parental duty and parental responsibility, according to that degree they also possess parental authority (i.e. prestige and power) and are due the honor which God Himself has given to parents. They are rightly called school fathers and school mothers, and the Lord also says of them: You shall **honor** your father and your mother!

Shall I first prove the correctness of what has been said here? - Unfortunately, it will be necessary, for even this truth, which has been written so deeply and indelibly in the hearts of men since creation, that even the heathen have recognized and spoken it,-it is doubted,-it has often disappeared from Christian consciousness!

In our Dietrich's Catechism it is taught (Question 63) that "under the name of.

Parents" should also be understood to mean "the teachers...and ordains them... so that all those who are called lords in high and low schools"; and (question 64) that "by the name **found in the place of parents**, and must take from them of the children" should also be understood to mean "the power and authority to rule. Wherefore also according to the pupils". As a proof saying, 2 Kings 2:12. is adduced. Here scripture they are all called fathers, as those that exercise we are told how Elisha, as Elijah was going up to heaven in the office of fathers in their government, and that they should the weather, cried out, "My father, my father, chariot Israel bear a fatherly heart towards their own. . . Now what a child and his horsemen!" Elisha was then no longer a youth owes to his father and mother, so also do all those who are (Comp. v. 23.); but he honored his teacher as a "father." -bound to the domestic government." . . . (page 70): "Thus we The pupils and students were called "children of the have three kinds of fathers presented in this commandment: prophets" in those days, and that also when they already had of blood, in the house, and in the land. Above these also are a wife and child (comp. 2 Kings 4:1.), that is, when they spiritual fathers, who rule and preside over us by the word of themselves were warm fathers of families. Who could God, as St. Paul boasts of a father, 1 Cor. 4:15, saying, I therefore doubt that our students in the parochial schools, have begotten you in Christ Jesus through the gospel. our high school students, seminarians and college students Because therefore they are fathers, **honour** is due unto them are also "children" and that they all have to regard and honor also, even well above all others."

their teachers as "fathers"?

In his interpretation of the Epistle to the Galatians, Luther Dr. Luther speaks (X, 67): "In this commandment also says the following about the words of St. Paul: "whom I once belongs further to say, of all kinds of obedience to superiors, bore with fears" (4:19): "For the apostles, all pious who have to command and govern. For out of the parents' preachers, and also schoolmasters, are (in their way) also authority all other authority flows and spreads. For if a father **our parents**. For as we have the form of bodies from natural is not able to bring up his child alone, he takes a birth, from our parents, so these help that our hearts and **schoolmaster** to teach it; if he is too weak, he takes his consciences gain a right form in us." (VIII, 2509.) friends and neighbors to help him; if he goes away, he commands and hands over the rule and supremacy to others, who are called to rule and govern.

III.

Because God has made parents and teachers his governors, who are to rule the children in his name, they are not only allowed to order and command many things that are not written in the Bible, but **it is** their duty to do so; they must do so for God's sake if they are to carry out their office faithfully. No home government, no school can exist without orders being made, commandments and prohibitions being given, and compliance with them being observed. Parents and teachers cannot live with their children for an hour without commanding them, without keeping their commandments. And I mean such commandments as are not written in the Scriptures.

The infant Jesus also received such commandments from his parents. Luther (XIII, 363 ff.) remarks on the words: "he was subject to them" (Luc. 2, 51.) as follows: "But what does it mean, he was subject to them? Nothing else, but that he walked in the works of the fourth commandment. Now these are the works of which father and mother in the house have need, that he hath offered water, and drink, and bread, and meat, and kept the house, and such like things, which they called him, as another child. This is what the dear Jesus did. When his mother said, Son, run and fetch me a jug of water, fetch me some beer, fetch me wood, straw, etc., he ran and fetched them.

And as parents must rule and command in the home, so also the teachers in the schools; and these must be all the more careful to fulfil their commandments, as disobedience in the school, with a large number of children, has a still more injurious effect than in the home. They must enjoin many things concerning the outward order, the secular government, for they are not merely "preachers," but also "judges and officers," just as a father in his house must "punish like a judge, teach like a doctor, preach like a pastor or bishop" (Luther III, 1658.). - It is a mistake to compare a school with a Christian congregation at the drop of a hat. A Christian school is indeed a church, but it is not only a church, but also a house; and as a father is a preacher and a regent, so is also a teacher, and it makes no difference whether the school is a higher or a lower one, by which, of course, it is not to be said that the regiment must be the same in all schools. Now, because school and school office are of a double nature (namely, belonging to the house and to the church), no teacher can avoid having to give various commands and prohibitions, of which he cannot say: they are written here and there in the Bible.

They are not lawmakers, nor is their discipline falsely lawful, because they do not give the things that are necessary for their rule, and they insist on their fulfillment.

IV.

Because parents and teachers are God's servants, who have to act in His name with the children, they are not allowed to command and forbid arbitrarily, but have to act according to their authority and instruction, which God Himself has given them, and which may be expressed here with the words of St. Paul: "And you fathers, do not provoke your children to anger, but bring them up in discipline and admonition to the Lord". (Ephes. 6:4. - Compare Coloss. 3:21.)

Dr. Luther says (X, 72): "Besides this, it would be well to preach to parents, and what their office is, how they should behave toward those who are commanded to govern them. This, though not expressed in the Ten Commandments, is abundantly commanded in many other places of Scripture. God also, in this very commandment," (the fourth,) "will have it included, when he calls father and mother; for he will not have boys nor tyrants to this office and government, neither giveth them the honour, that is, power and right to govern, that they may be worshipped, but think that they are under God's obedience, and above all things take their office heartily and faithfully, not only to nourish their children, servants, subjects, 2c. not only to nourish and provide for them bodily, but most of all to bring them up to God's praise and glory. Therefore think not that such things are at thy pleasure and at thine own discretion; but that God hath strictly commanded and enjoined, to whom also thou shalt answer for them."

Because parents and teachers are under God, follow:

1. That they may command nothing which God hath forbidden; and that they may forbid nothing which God hath commanded. Their commandments must not be contrary to the ten commandments, either to the first or to the other tablet. What God calls sin, no man may call good; but what he calls good, or leaves free, no man may call evil.-It also belongs to this that parents and teachers have no power to command or forbid anything in order to be justified before God, for then they would be teaching "the commandments of men" (Match. 15:8, 9), which consists precisely in saying of works of one's own devising "that by them one may make atonement for God and merit grace" (Augsburg Conf., Art. 15).

2. That all their commandments and prohibitions should be according to love, serve the best, promote love. This means, then, that in their commands they should consider the good of the people.

The children's age, the time and circumstances, and so on. Therefore God rules through "Father" and "Mother", so that not the rigid letter of the law, but love rules and reigns. Teachers, of course, are not to misuse their authority to demand services for themselves from their pupils by virtue of it, or even to compel them morally to do so, and to desire them as something other than services of love.

V.

As soon as parents and teachers command something that is **contrary to the** commandment of God, the children should consider such commandments to be vain "commandments of men" and should not obey them. Parents sin against God when they give such commands or prohibitions; they have no right then to demand obedience; the children should then obey God rather than men. (Acts 5:29.)

Therefore Luther says (III, 1648): How if they command something against God, shall I obey? No, there God is excepted; there we shall not obey, if they command against the commandments of the first tablet; they shall have the preference. Then shall the son say unto the father: We have one God, who is more than thou. I will gladly obey thee, if it be not contrary to God, as Peter saith, Acts 5:29. 5:29, "It is necessary to obey God rather than men."

In another place he thus speaks out (X, 1645): "Where parents are foolish and children are worldly, the children should not be obedient to them in any way. For in the first three commandments God is to be held in higher esteem than parents. But to draw worldly, I call that, if they teach, seek no more than lust, honor, and goods, or the power of this world."

And in the house postilion (XI, 646) he says on the occasion of the explanation of the gospel of the wedding at Cana: "But notice here, how he (Jesus) is also so to his own mother, in that... that he confirms that we are to know neither father nor mother in God's things and service, as Moses says 5 Mos. 33,9.: Whoever says to his father and mother, I do not know them, keeps your statutes, Israel. For though there be no greater authority on earth than father's authority, and mother's authority, yet is it not, when God's word and work are concerned; for in divine things neither father nor mother, much less bishop, nor any man, but God's word alone shall teach and guide. And where father or mother would tell you, teach you, or ask you to do something against God and in the service of God that is not clearly commanded by God.

*) It would therefore be wrong, of course. It would be wrong to treat adults like children, and tyranny to treat and punish them as only adult slaves can be treated and punished.

And commanded, thou shalt say unto them, What have I to do with thee, and thou with each other? Just as Christ did men, but the **commandments of God, and the** teachers in **matter what it may be, then one must do the same. And then** not want to do the work of God, because he wanted his own their circle share in this dignity. **their commandments are not human, but divine**

mother to do it. For father and mother also are guilty, yea, for Unfortunately, few parents and teachers know and **commandments.** For God hath given them power to this very cause were father and mother made of God, that believe this! Most of them know only human authority, the command, but that the ten commandments should remain they should not teach and lead the children unto God right of physical power; they do not believe that they are inviolate, as to which they themselves also are subject." according to their own conceits and devotions, but according to God's servants and governors, - they do not believe that they Concerning Gen. 4, 9, Luther remarks (1,520): "That to the commandments of God." have to command in the name of God, - they therefore do Moses says that the Lord spoke thus, I understand ... that

But if the children want to refuse to obey their parents, it not have the joy to say: my commandment is God's Adam spoke such things by the Holy Spirit, as in the person must also be certain beyond all doubt that they would sin if commandment! Naturally, then, they have no courage to of God, which he, as a father, conducted against his son; they were obedient. They must be able to name and indicated demand obedience-in the name of Almighty God, the God of therefore this form of the Holy Spirit to speak praises and the commandment of God against which they would have to heaven and earth, to demand unconditional, entire affirms the parents' office and authority, namely, that the sin if they followed the commandment of the parents or even obedience! No, they must rely on the insight of their children, **children hear God, and be obedient to God, when they hear the parents and are obedient to them."** of the teachers, as far as the circle of the latter extends. Mere on their own prudence and force, on favor and chance! God appeal to conscience is of no avail, for God's word is above be lamented that it is so in Christendom, - that it is even conscience, and the latter must allow itself to be corrected thought to be the right state! -

by the former; otherwise every one might come and say: my Luther has also spoken about this point in the clearest conscience forbids me to obey my parents. possible way. In explanation of Match. 15, 9. (: "But in vain

All the commandments of parents should be in do they serve me, because they teach such doctrines as are accordance with love; but it is not for the children to judge nothing but the commandments of men.") he thus says (VII, whether this is really the case, in order to make obedience 378 ff.): "Here it is necessary to explain and make a dependent on it. They must believe that their parents always distinction between the commandments of men and have their best interests at heart, even if they do not between the commandments of God, because the understand it in regard to individual commandments; and on commandments of parents and princes also seem to be no account must they refuse obedience because they think commandments of men. This difference is perfectly taught It has been some time since I have thought of you in that a commandment is not according to love; for otherwise us by the ten commandments themselves, by the order of writing. But you must hold that against your cousin and blame it would not be the parents but the children who would rule, the commandments; for the first tablet is preferred to the it on his old back. When, God willing, you get to my years, and the latter could not demand obedience until they were other, and has its influence in the other, and governs they you will know it too. Then all the writing will go by itself, the convinced that the commandment was really good, which same. For example, the second tablet says, Honor your pen will get rusty, and life, like an old wall clock, will go its would not even be possible in the case of young children parents, hear them, follow them; but where the parents quiet course, at most catching a few crickets now and then, moved by passion. To make obedience dependent on the should command something contrary to the first tablet, it is so as not to forget that at least. As a fiery young man of understanding of the children is nothing else than to now a **commandment of man**, because it is altogether twenty-six, you probably still have a lot of fire under your hat, introduce revolution into the home and school; for it then contrary to God. The like happens in the case of religion, and you're not thinking about catching crickets for a long time depends entirely on the personal conviction of the subjects when parents force their children to idolatry and impiety. yet. Well, I won't hold it against you. Just see that you don't whether they will obey or not; and if they do, they do it not Here it is to be said: One must obey God more than man. get too carried away, and save a little fire for your old age. because they honor the parents for God's sake, but because Apost. 5:29 For in this case the commandment of parents is The *General Council* may be a thoughtful example of how they understand. There all true obedience comes to an end! a pure commandment of men, without God, apart from God, much you could still need it sometimes, and unfortunately, - The children, however, should be led more and more to see above God; because it does not flow from the first table, but the older it gets, the more and more it seems to run out of oil their parents' good will and the benefit of obedience, but resists the first table. Otherwise, where it is not contrary to on the lamp. - Because this *council* recently met in my obedience can never be made dependent on their the first table, **the command of parents is truly God's** vicinity, in order to look again at the well-known hot paps, the understanding. Only then may and must they refuse to obey **command**, because he himself commanded that parents noble virtue of curiosity also drove me there. So I put on my when God's express commandment compels them to do so. should be obeyed; but not contrary to God, when he brand-new skirt and put on my best hat, and then I also stood

VI.

Such commandments of parents as are not contrary to commands. Secondly, the case may also arise out of in, like Saul among the prophets, only that I could not God's commandment, which they therefore give by virtue of religion, that a man may not obey his parents. As when Prophecy and the others did not want to. - After the *Coun- eil* spent two mornings on the doctrine of justification, and the other tablet, for example, that one should kill, commit many a fine debate had taken place in the matter, the *Coun- eil* reflected for three days to make clear what he had meant adultery, steal, lie, and do other such evil things. For God had exempted all these things from obedience to parents, by the resolutions he had made two years ago in Pittsburg and has also subjected parents themselves to the other concerning pulpit and communion. At that time the Ooun- eil table. Wherefore, if the commandments of the two had declared, "*Heretics and fundamental error- ists are to be excluded from the Lord's*

tadle" (and pulpit). This the Germans in the *Council* had understood and translated in their report: "Heretics and such as err in fundamental doctrines shall be excluded from the communion table" (and pulpit) ". But not so the English element. How they understood it, and how the Council now understands it, you will see from the following. The Minnesota Synod had asked for an explanation of "fundamental errorists" in such a way that the Council should first determine what it meant by "fundamental" and secondly by "fundamental errorists." To both questions the Council replied, thus to No. 1: "What is set forth as doctrine in the approved confessions of our church, whether in positive or negative form, that is regarded and confessed by the general assembly of the church to be fundamental to the whole completeness of our Christian faith. In harmony with the confessions and theologians of our Church, the General Assembly of the Church makes a distinction between such doctrines as are fundamental to the continuance of Christianity, i. e. The General Church Assembly makes a distinction between those doctrines which are fundamental to the continuance of Christianity, i.e. 'essential to the true knowledge of Christ and to faith in him,' without which one cannot hope to be saved; and between those doctrines which are fundamental to the whole completeness of our Christian faith, i.e. to the complete and absolute perfection of Christian doctrine, without which, if one does not wish to judge uncharitably, it may still be possible to attain to blessedness." - Now this is somewhat learned, my dear nephew, or buntkraus, as Dr. Luther says, and means, according to my brief understanding, as much as this: the Council confesses once and for all the doctrine of our Confessions and rejects all doctrines that are contrary to them, that is, false. That is beautiful and praiseworthy. Then, the Council wants to go on to say, a Christian man can be blessed even if he does not hold the whole Christian doctrine down to the dot of the i. This, too, is not wrongly spoken. This, too, is not wrongly said. - Now what does the Council 2nd mean by "fundamental errorists" who are not to be allowed to the Lord's Supper, not to the pulpit? Read: "The General Assembly of the Church holds that the doctrines of distinction" (the doctrines in which our church differs from sects and enthusiasts) "of the Evangelical Lutheran Church are fundamental, so that those who err in them err in fundamental doctrines. But by the expression "fundamental errorists" the Pittsburgh resolutions do not mean those who have fallen victim to heresies without their own will (?), but those who deliberately, maliciously, and persistently fall away from the Christian faith as a whole or in part, especially as it is contained in the confessions of the general church of the purest form on earth, namely, the Evangelical Lutheran Church: who therefore overturn the reason known therein, such errors in spite of the admonitions of the church.

To make this even clearer to you than it already is, let the following serve as an explanation: The Council does not want to admit to its altars or pulpits 1. the *heretics, the heretics who* attack the three main symbols of the Christian Church; 2. the "fundamental errorists" who "deliberately, maliciously and persistently" fight the doctrines of discernment of the Lutheran Church and "assert and defend in defiance of the admonitions of the Church" the heresies rejected in our Confessions. Lutheran Church "deliberately, wickedly, and persistently," and who, in spite of the admonitions of the Church, "maintain, defend, and propagate the heresies rejected in our Confessions, and thereby lead souls astray from the way of life," or, in short, the thick, coarse, incorrigible false teachers. But now there remains the third class, namely, those "who have fallen a victim to error without their own will,"-who err in their simplicity, that is probably what it means. What will the Council do with these? Listen: "So then only a narrow (?) circle remains open, in which there can be a difference of opinion on these points, since they have already been partially decided by the Pittsburgh declarations. And how then in this narrow circle the above principles and distinctions are to be applied for the good of the No-preservation of our pulpits and altars, that the general church assembly leaves to the conscientious judgment of our faithful pastors and congregations in the individual case, by whom alone the individual cases can be decided." Look, my dear, I wish the Council all love and good, but the longer I spell out this sentence, the more nonsensical it seems to me, and I am properly angry that the three doctors from the theological faculty in Philadelphia, Schäffer, Seiß and Krauth, have done themselves so little honor with it. First, they say, "only a narrow circle remains," namely, the third class, who are just badly in error. In this circle a difference of opinion on these points could still take place. Then in this narrow circle "the above principles and distinctions," i.e., the rules about heretics and false teachers, are to be applied, and the Council still leaves this to the sweet resting-place of the faithful and conscientious judgment of the individual pastors and congregations. But I do not want to put a big collar on the sentence. The Council wants to say, using what has been discussed orally: Ueber die dritte Klasse können wir noch keine Regeln aufstellen. The Council leaves the exceptions to no given rule to its faithful pastors and congregations. God grant that the individuals may be more faithful than the whole. Dr. Seiß wants a door left open; Dr. Krotel, even if an angel comes from heaven, cannot yet take the stand of the brethren in the West, because the Council does not care for the synods of Ohio, etc., as well as for the churches in the East.

has to bear (*provide*). Karlsen, of the Augustana Synod in Chicago, is sometimes visited by Methodist, Baptist, and Presbyterian Bible-colporteurs, to whom he opens his pulpit for speeches; he would not want this to be stopped; Prof. Hasselquist, of the same Synod, said: "Let us make a rule that Lutheran pulpits and altars are only for Lutherans, and leave the exceptions to the pastors; Dr. Passavant does not want to have any rule at all, that should be left to the personal freedom of the congregations; in general, Passavant has done everything he could to ensure that the Council does not go a hair's breadth further. Passavant does not want to have any rule at all, that should be left to the *personal freedom* of the congregations; in general Passavant did everything he could, so that the Council would not come a hair's breadth further than it had come in Pittsburgh. vr. Krauth does not want to put a fetter on the strictest of the brethren, but the Council would not yet be ready to take the strictest stand; however, only Lutheran Christians would have the right to Lutheran pulpits and altars, but these would also have the right to invite. Pastors Brobst, Sieker and Knoll have tried to persuade the Council to issue a firm rule, but the Council is not yet ready. They want to be precise about admission, but they don't want to have a rule. The Illinoisans filed a protest. - You see, things are slow with the Council. If you do not think it is a step forward that the Council has unambiguously declared its support for pure doctrine and the rejection of false doctrine, as both are set forth in our Confessions, - it has not accomplished anything extraordinary. - How it would probably go could almost be inferred from Dr. Schäffer's opening sermon. He said in an otherwise beautiful sermon: "*Give us time; when time and emergency comes, then we will run fast, run very fast,*" i.e., "just be patient; when the time and the right moment comes, then we too can hurry forward quickly, very quickly," so that I thought to myself: "You are a dear old gentleman; but if you do not soon begin to hurry forward more quickly, then you will end up *behind time and emergency*. So, my dear nephew, there you have what I learned at the Council, and learn from it the lesson that you should pick up a bit of fire in your old age. Next year the *Council* intends to explain in more detail its resolutions on secret societies, and later on those on chiliasm, "since, as one said, the Council has few chiliasts among it. May the good Lord not let the Council's fire go out; it would have been a pity for the beautiful beginning. God keep you, my dear synod nephew, and greet me all our synod relatives.

from your

...and then a synodical cousin in Pennsylvania...

Shun sin is a shrine, put patience in suffering;
Good for evil do. Merrily in poverty - now lock up.
Luther.

To the "ecclesiastical" chronicle.

The small Lutheran catechism, as we have just read, is being made into a bait by the local souls, who are giving it to their sectarians in order to catch Lutheran fish. The Reformirte Kirchenzeitung reports the following in its number of October 13: Pastor F. Brunow of the Methodist congregation in Philadelphia reports in the "Christl. Apologeten" of a "German Union Camp Meeting" recently held near Baltimore, and makes the following remark: "All the preachers of the Evangelical Fellowship present at the camp meeting displayed a great and accurate acquaintance with the Lutheran Catechism, and it soon became clear to me wherein one of their levers consisted, so that they often try to move the German people so successfully. Their applications were thoroughly good, their reasoning cogent and correct, so that it remained beyond all doubt that our Methodist view of the doctrine of justification by faith, of regeneration, and even of sanctification, was not only scriptural, but even still Lutheran. I have learned something and will make use of what I have learned. Brethren, learn the Lutheran catechism by heart, it does you no harm to preach to name - Lutherans. If they love Luther's teaching, they will soon agree with you; I mean, of course, with regard to the fundamental doctrines of Christianity mentioned above. Remind the German people of Dr. Luther's catechism; the brethren of the Evangelical Fellowship have done it not without good success." So be on your guard, you inexperienced Lutherans. Let the so-called evangelicals and the Methodists, after all, say in their sermons, "So says your little Lutheran catechism!" Do not trust them; it is only bacon in a trap. W. [Walther]

The Methodists now want to introduce a kind of confirmation, since they see that some Germans do not want to become Methodists because they do not confirm their children. At the last meeting of the German Central Conference in Louisville, at the request of Dr. Nast, the conference adopted the following resolution, among others: "The admission of children into full connection should take place after a previous public examination in the catechism, in as solemn a manner as possible. It was also decided: "That it is against the principles and customs of the Methodist Episcopal Church to introduce ceremonies and forms similar to Confirmation, e.g. laying on of hands," but this decision is only sand in the eyes of the strict English Methodists. For the sake of this, the German

Methodist Confirmation, the laying on of hands, etc., are stand wholeheartedly on the ground of the Lutheran confession," - was it really so? Or if the necessity of the one and right divine truth of the Lutheran doctrine was so of course, very dishonest. W. powerfully emphasized against the Union and against the

Preacher Election Law. In a Methodist church insyllable said about how grossly and severely the pure Indianapolis there is at present great discontent because the Lutheran doctrine is denied today by so many Lutherans conference of the congregation does not want to let their themselves, partly by those who were members of the preacher, whom they would like to keep. It is almost Leipzig Conference? There is a profound untruth before incomprehensible that the Methodists can still hold on here, God, and I have no doubt that God will not give his full in spite of the papist nature that prevails among them, blessing to the confession of Lutheran truth made by the namely, that the Methodist congregations cannot choose Leipzig Conference until it is really meant honestly. But if one their own preachers, but must accept those whom their means it honestly, it must be shown by witnessing and conference chooses to send them. That the Methodists putspeaking out against false teaching wherever it is found, not up with this, even in America, shows clearly to what humanonly among the unrighteous and the Protestant Association, bondage those can be brought who are not accustomed to but especially among the many in our time who say they are be guided solely by the clear letter of the Word of God. W. Lutheran and yet are not. And this is especially true of the [Walther] learned Lutheran theologians and professors of our day,

The Unirt Evangelicals. The "Reformirte Kirchenzeitung" of November 3 complains that in the exception, still teach the greatest errors in almost all the German calendar for the Reformed Church for the coming fundamental articles of the Christian faith, and who, year "the German evangelical (unirt) synods are completely overlooked. (united) synods of the West, Northwest and nevertheless, in universities are the teachers of future preachers and pastors. If one allows the damage of false doctrine to sit there, in the deepest inner heart of the East are completely overlooked". With full justification this is Lutheran Church, eating away like cancer, what good is all complained of. For these Unirt evangelicals, when they go the insistence on pure doctrine against the external enemies out for robbery, often deceptively pretend to be Lutherans, of the Church? And does it not make a deeply melancholy which they are not; and although they are also not a impression when at the Leipzig Conference it was said so Reformirten in the strict sense of the word, but a loudly and publicly that now is "the time of the most hermaphrodite, they can at any rate rather be counted mendacious phrases," but the Conference itself tolerates among the so variegated Reformirten than among the without any contradiction all false doctrine in its midst, when Lutheran Church. At the very least, we are most grateful for it calls itself only "Lutheran," while it knows how to make so the honor of being able to add the Protestant religious to us many beautiful, true, and glorious words with its mouth about Lutherans in order to increase our numbers. the necessity of "doctrinal unity"? One must fear that only a

W. [Walther] Our dear Brunn first expresses his great joy about the General Lutheran Conference, which met in Leipzig in the Psingst week of this year, but then he adds: "But mixed in with this joy is a twofold deep sadness. In spite of the love that hopes and bears all things, and that especially does not like to judge and reprove the brethren, but prefers to cover the multitude of sins, we must not conceal from ourselves: first, how much the confession of the pure Lutheran doctrine at the general Lutheran conference in Leipzig lacked real inner truth. Ah, what is the use of speaking of the necessity of the unity and purity of Lutheran doctrine, as Professor Luthardt did in his beautiful lecture, if this doctrinal unity does not exist, but if one harbors and tolerates in one's own army camp the greatest and most serious disunity and false doctrine? When the chairman of the Conference, von Harleß, pronounced it, the Conference was a "free fraternal meeting of such as are

building is being erected without a foundation, which will soon collapse in itself.

Furthermore, the second reason for our sadness: the general conference in Hanover two years ago was accused of being full of words without deeds; therefore, this year in Leipzig, this accusation was very much resisted. And indeed, we are far from denying all the many good, true, and beautiful things that the Lutheran Conference in Leipzig brought to light, especially in the debates that were heard there. But in the main, as far as deeds are concerned, will it be better than before in Hanover? When the chairman of the Leipzig Conference declares it to be one of its tasks to discuss "what is to be done on the part of the assembled for the Lutheran Church, its order and legal status," and when it is said that the Lutheran Church is to be "made more effective," it is said that the Lutheran Church is to be made more effective.

at the end, as the sum of what was unanimously decided tofer is. Once, when she had no supply of either flour or do, "to appeal to the holders of church power to preserve themoney, she told her children to pray, and she did not refrain Lutheran church in the unity and validity of the confessionallfrom doing what a widow would do when she knew no doctrine," - well, then one must ask: do confessionalscomfort or help but from God. It was her motto that she used Lutherans in this day and age really have nothing more to do say in times of need, when she was dealing with God: for their church and the pure doctrine than to appeal to other"Lord, my heart holds out your word to you: you shall seek people, church regiments, or kings and princes? Oh, will youmy face; therefore also, Lord, seek your face! Hide not thy keep them? And if now, as is the case, these kings andface from me, for thou art my help: forsake me not, neither princes, their governments, consistories, etc., have long andturn away thy hand from me, O God, my salvation. Ps. 27:8 often told us that they neither understand the pure doctrine9 - O Lord, where shall I go in my trouble, but to thee, who of the Lutheran church themselves, nor can and will protectart the help of thy faithful in their trouble? - After this prayer, and uphold it, what are such petitions to them but mere emptyshe went out of her house to visit a friend, who was also a words without deeds? Words that will fade away without awidow, and to confer with her, and, as she was wont to talk trace in lust, while in factual life everything quietly continues to weep her fill. There she met a man from the country, who its old sad course as before? No, this is not the way to helpaccording to the custom of the place and royal office, had the Lutheran Church in our time. God's Word commands uscome to the mill, and had some sacks of rye ground. To his not merely to "ask" for protection against false teaching, bututter astonishment, he had not been able to put his flour it commands us to avoid false teaching and false prophets. Ifback into the sacks in which he had brought the grain, no we do this, then these are not self-made deeds, againstsmatter how hard he tried, but had had to borrow a goat, or which one rightly warned in Leipzig, but they are the only rightas my countrymen call it, a goat, from the main pillow of the deeds commanded by God. But how false doctrine is to beabove-mentioned widow, where he used to stop, and put his avoided in our time, the Leipzig Conference should have laidsurplus into it. When he had taken a bite of bread and a drink down above all the right principles and precepts. Then itat the fine innkeeper's, the priest's widow, who had been would have become a decisive act for our time. But preciselyannounced above, joined him. The man saw that she was this is shunned and avoided, lest the external peace bedistressed, and knowing that she was a priest's widow broken, and the external peace and order of our present-day(though he had no actual knowledge of her poverty), he national churches be shattered." consulted with his wife, and told his landlady that he would

God's harvest of children. A brother minister from our give this flour, which God had given him, to her, if he knew synod has just written to us: "A few weeks ago I buried sixthat she would not spurn it. Whether she now, since this children from one family here within a short time! Of these, proposal reached her, recognized and accepted the oldest boy was fourteen years old and a very godly boy, goodness of God with joy, I leave up to all godly hearts whose Christian mind reached far beyond his years, a practiced in the cross. She also added this, that this flour diligent reader of the 'Lutheran' for several years. Much couldhad a special blessing with it, as she got more bread out of be said of these children, how fond they were of the Lordit than she meant, and I am certainly quite sorry that I did Jesus, and of their joyful deaths. Oh, that was a joy thatnot keep the number of them, which she knew; but the name cannot be described!" Weish. 4, 7-15. W. of the man and the place where he lived, as well as the other [Walther]. circumstances, I can still quite remember." (Widow and peasant, go and do likewise). —E—"

Teaching and comfort for preachers-Wittwen.

The godly Scriver relates in his Soul Treasure (II., 17. Sermon, § 40.): "There lived in a city of my fatherland a godly priest's widow with five small children, and because her pious husband left her very little provision, she had cause to cling the more firmly to God, and to hope in his goodness alone. This woman experienced many times that God is the provider of the poor and the father and helper of the orphans.

Filling Stone.
Christian Consistency. Pastor Harms told the following in his sermon at the last Hermannsburg Mission Festival. Pastor Caspar Adler (Latin: Aquila), friend and assistant of Luther, was a knight without fear and reproach in the blood of Christ, a right iron-firm man, always cheerful and confident. But that was also highly necessary, for at that time many pious pastors were deposed, because they

did not want to abandon their Lutheran faith, and had to flee across the border with their wives and children. Our pastor Adler also met the same fate; however, he found friendly acceptance with the brave knight Franz von Sickingen. The latter made him the teacher of his two sons, but soon found his own death. When the castle, in which Pastor Adler was with Sickingen's two sons, was besieged by the Count Palatine of the Rhine, the Archbishop of Trier and the Landgrave of Hesse, the first bullet, which had fallen into the castle from outside, was brought to Pastor Adler and he was asked to baptize it, in the superstitious opinion that the other bullets could then do no more harm. But Pastor Adler resolutely refused to lend his hand to such an abuse of holy baptism. They pleaded, - in vain, - threatened, - Pastor Adler stood firm. They raised an appalling uproar and ordered him to do their bidding at once. But he remained calm: "I will not do it!" Then in their fury they put him head first into the barrel of a loaded cannon, in order to shoot him out of the castle into the camp of the enemies. They poured powder on the fuse hole, and the cannoneer seized the burning fuse to fire the shot. But, alas! - the powder did not ignite. At the second attempt, too, the success remained the same. This finally made such an impression on the captain in command that he had Pastor Adler pulled out of the cannon barrel again. But even now he was not more yielding, but as soon as he stood on his feet again, he spoke loudly and fearlessly: "I won't do it!"

Church News.
By order of the Honorable President, Eastern District, Rev. A. W. Diederich was inducted into his new office at the congregation in Hartem, N. I., on the 20th Sunday after Trinitatis by the undersigned, assisted by Pastors S. Keyl and T. Körner.
May the Lord give him wisdom, patience and faith.
C. C. Schmidt.
Address: Rev. Oieckenob,
2254 3rã ^v.,
Harlew,
After Candidate August Sippel, a pupil of the Practical Seminary at St. Louis, had accepted a regular appointment from the congregation of Faribault, Minn., and had passed the prescribed examination, he was ordained and solemnly installed in his office by the undersigned in the Presidency of the Northern District on the 22nd Sunday after Trinity in the midst of the said congregation.
May the Lord make him a blessing.
O. Clöter.
Faribault, Nov. 14, 1870.
Address: Rev. 8ippe1,
k'aribault, Won.

After Pastor Hermann Sieving had received and, with the that the name of God be sanctified in this little church consent of his former congregation in Secor, accepted a new through the right administration of the means of grace, word appointment to the Lutheran St. Paul's congregation in and sacraments, and that his kingdom come to us for the Egypt, Mason Co., Jlls., he was installed in office by the salvation and blessedness of many. Amen.

I. G. Schäfer.

District on the 21st Sunday after Trinity, Nov. 6, 1870.

May the Lord grant him a bountiful harvest!

G. Reisinger.

On the 21st Sunday after Trinity, Rev. C. A. Frank was installed at his new congregation in Lancaster, O., by the undersigned, by order of the Most Reverend Presidency of our Middle District, assisted by Mr. Praeses Knoll.

May he also "be strong in the Lord, and in the power of His might."

H. G. Crämer.

Church dedications.

The "Lutheran," who is a herald of joy with his church notices, for those who rejoice heartily in the building of Zion, outwardly as well as inwardly, also calls out to his readers in this notice, "Rejoice with the joyful." The rejoicing ones in this case are the two congregations of the Rev. F. W. Schmitt at Marilla and West Seneca, Erle Co, N. I., which on the 13th and 18th Sundays after Trinity dedicated their new houses of worship to the service of the Triune God.

The former, very small congregation, lost its former house of worship through the machinations of Grabau's followers, and has finished its new cute little church so far that it is usable for worship. The undersigned, formerly pastor of the congregation as a member of the Buffalo Synod, had the beautiful task of helping to consecrate the little church by preaching in the morning. In the afternoon the local pastor preached. The spiritual sweet songs of the singing choirs of West Seneca and Wolcottville helped to increase the solemnity. On the 18th Sunday after Trinity, in the morning, the countless festive guests along with five choirs and the congregation of West Seneca moved from the old church (built in 1853 and now much too small) to the new spacious and tasteful church, whose beautiful steeple can be seen for miles around. The consecration sermon was held by the former pastor of the congregation, Pastor Ch. A. Fischer's school, under the Rev. Wonder's church on their north side. All teachers from the vicinity are cordially invited to attend. H. Dierseck.

Chicago, Nov. 7, 1870.

The Hon. Pastoral Conference of Northern Illinois will hold its next meetings, God willing, at the residence of the Rev. Great, at Chicago, January 10-12, 1871.

Gottl. Traub, secretary.

On the 22nd Sunday after Trinity, St. John's Lutheran Parish near Lanesville, Harrison Co, Ind, had the great joy of dedicating their newly built church to the service of the Triune God.

On the occasion of the consecration of the church the good Lord gave us the most beautiful weather, so that many people came together from our neighbourhood, both of English and German tongue.

Of the pastors invited, Pastor Jüngel alone showed us the love to accept our invitation and to edify us with a wonderful sermon.

May the Lord our God grant that also in

School dedication.

On the 22nd Sunday after Trinity, my congregation in Effingham, Jlls. had the joy of dedicating their newly built school.

G.A. Feufel.

Conferenz - Ads.

The Canada Special-Conference will, God willing, hold its meeting at Rainham on the 7th and 8th of December.

Tuesday, the 6th of December, at 3 o'clock in the afternoon, the necessary wagons or sleighs will be ready at Canfield Station to take the dear guests to the place.

F. W. M. Arendt.

The Michigan Conference of the Northern District of the General Synod of Ohio, &c. States, will meet, God willing, (according to resolution) Dec. 6, the 1st inst. Morning, 9 o'clock, at St. John's Parish, Bridgewater, Washtenaw Co, Mich, and will remain there until Dec. 8th, to discuss all kinds of doctrinal questions. The dear neighboring pastors of the Venerable Missouri Synod are kindly requested to attend this conference, that with God's help a conference connection may be established with them, and thus the work of the Lord may be jointly promoted.

I. F. N. Wolf, Secr.

Jackson, Mich./d. Nov. 9, 1870.

The Iowa Specialconference will meet, God willing, Jan. 3 and 4, 1871, at the home of Rev. Studt. H. Engelbrecht.

The Cleveland Special - Conference will meet, God willing, January 3 and 4, 1871, at the home of Mr. Rev. Wyneken in Cleveland (west side).

I. Rupprecht.

The Chicago Teachers' Conference will meet on the Wednesday between Christmas and New Year's Day, at Mr. Fischer's school, under the Rev. Wonder's church on their north side. All teachers from the vicinity are cordially invited to attend. H. Dierseck.

Chicago, Nov. 7, 1870.

The Hon. Pastoral Conference of Northern Illinois will hold its next meetings, God willing, at the residence of the Rev. Great, at Chicago, January 10-12, 1871.

Gottl. Traub, secretary.

Our calendar

is still to be had from Mr. M. C. Barthel (Oor- Q6r vk 7tk anä l'aia'ette Ltrees). Single Eremplare cost 10 cents, 15 copies H1.00, one hundred H5.00, exclusive of postage.

The name of Witt, C. L., Westfield, Chau- tanqua Co., N. I., (page 28, column 1, line 36) has by an oversight come into the list there included.

P.

The Lutheran Calendar for the year 1871, edited by Rev. S. K. Brobst, Allentown, Pa. has just been kindly sent to us by the same. This volume also has the well-known advantages of the former ones. The price is: 10 cents the copy.

Obituary.

Just before the close of the paper we are notified by telegraph that Rev. Muckel died blessedly in Staunton, Illinois, Nov. 27.

Received in the 'Saffe of the middle district:-

To the general building fund: from Past. Schwan's congregation in Cleveland -86.09. Past. Strieter's congregation in Peru -41.25. Past. Horst's branch church -4.55. Ch. Hcngerer in Fort Wayne -10.00. Past. Maat's congregation in Sugar Grove -14.75. Collected through same at M. Bauholzer's wedding -2.50.

On college building in Fort Wayne: By Pastor Crämer in Zanesville from the sewing club of his congregation -20.00. By Rev. Kühn's congregation -27.65. Heinrich Bester in Fort Wayne -5.00. Friedrich Schmetzert there -5.00. Past. Nützel's congregation in Columbus -5.09. Past. Sallmann's congregation in Newburah -35.00. Mrs. Hcngerer in Fort Wayne -3.00. Of some members from Dr. Sihler's congregation in Fort Wayne by Mr. Geye -26.00. Past. Lothmann's congregation at Liverpool -29.75. Whose congregation at Elyria -1.25. By some members from Past. Zagel's congregation -13.00. Ch. Matsch in Fort Wayne -5.00.

To the synodical treasury: from Past. Evers -1.00. whose congregation -14.62. Past. Jor in LoganSport -1.00. whose congregation -15.60. Past. Detzer's congregation in Defiance -11.42. Past. Meyer in Valparaiso -1.00. Past. Horst's congregation at Columbus -7.00. By Past. Lothmann of L. Schnell in Elyria thank offering for recovery of his wife (for Synod Printing Office) -5.00. Reimbursed by Past. Stubnatzy reimbursed travel money -2.00. Past. Nützel's congregation in MarvSville -21.00. Past. Sauer's parish in Sey- mour -39.00. Rev. Saupert in EvanSville -1.00. Dessen congregation -16.15. Past. Jungk's St. John's parish -6.40. Past. Oestermeyer's St. ThomaSgrmeinde -4.31, St. John's parish -4.07. Collected on Jes. Gunset's infant baptism -2.43. From G. Mueller in Fort Wayne -5.00. Past. Evil's congregation in Noble County -5.20. From N. N. there -1.25.

To the Widow's Fund: From Past. Zagel's congregation -16.11. Mrs. Böhm in Elyria -2.00. G. Mönning in Seymour -1.00. Collected by Past. Reichhardt collected at Erdmann's wedding -19.35.

For college maintenance at St. Louis: From Past. Wyneken's parish in Cleveland -71.00.

For poor seminarians in Addison: Collected by Past. Horst at M. Ring's child baptism -3.00. Collected by Mrs. Kniese in EvanSville -5.00. Mrs. Seip there -1.00. Mrs. Köster there -10.00. Collected at teacher Hafner's wedding -10.18.

For Past. Brunn's institution: From Past. Kunz's congregation -12.00. Brackhage in Past. Fleischmann's parish -5.00. W. Ducoi in Seymour -1.00.

For poor college students in Fort Wayne: For Karl Schliepsick from Mrs. Mayländer in Newburgh Thank offering for happy delivery -2.00.

For inner mission: from Rev. Stubnatzy's congregation in Fort Wayne -8.00. Collected at his country school -2.60.

To the church building in Paterson, N.'J.: By Past. Nützel in MarySville -1.00.

To the orphanage at St. Louis: Don Wittwe Ch. Bohne in Darmstadt -2.00.

For the Heathen Mission: Coll. at the Mission Festival in Past. Oestermcier's St. Thomas parish -41.41.

(Delayed) On college building at FortWayne: March 29, 1869, by Past. Schwan's congregation in Cleveland -117.75.

Fort Wayne, October 31, 1870.

C. Grahl, Kassirer.

Entered in the "monkey of the northern" district:

To the college household in St. Louis: From Past. Werfelmann- Parish in Saukville -6.00.

To the Seminary-HauShalt in Addison: from Past. Werfelmann congregation in Grafton -6.49.

For poor pupils: FLrA. Trautmann from the women's association in Roseville -5.00. From the same for Heuser -5.00. For Georg Häffner by Past. Präger in his former parish -6.00.

For Student Cousin: On Brueggemanns Wedding Collected -4:00.

To college hauShalt in Fort Wayne: Don Past. Werfelmann's congregation in Graston -6.28, in Town 11. 50Cts.

For the purchase of instruments in Addison: Collected by teacher Bück in Freistadt -5.10.

To the Hospital in St. Louis: From Mrs. Emmert in HillSdale -1.00.

For teacher salaries: Bon Past. Chr. Bauers Heil.- Geist - Gemeinde AscensionSfest - Coll. -3.62, Pentecost- Coll. -5.87. Harvest Festival- Coll. at LoganSville -6.42. From Past. A. E. Winter -3.00.

For heathen mission: Bon Past. School" congregation \$5.00. With thanksgiving to God and the benevolent givers, I, the a wagon load of potatoes, flour, cabbage, **turnip**", **apples**, onions, 2 dozen brooms and \$2.00; from Herr" **Passt. A. Lehman**"- parish from Trinity congregation in Milwaukee, collected in missionundersigned, certify the following gifts of love for the **Synodal Printing Office**

For poor students in Addison: From the Woman's Club inby Mr. Friedrich Lange: Roseville \$5.00. From Past. Schumann's congregation in By Heindr. Heier \$1.00. Heindr. Glescocke \$5.00. Karl Dorn \$5.00. Heindr. Reller \$5.00. Gottl. Warnemann \$5.00. W.-Lange Freistadt \$23.31, of its branch \$4.37. \$5.00. Peter Llausen \$5.00. H. F. Heiland \$5.00. Aug. Meyer **Lange "S** Pleasant Ridge 8 sacks of Welschkom, 3 S. Wetz", 1 **KeuerM.OO**, Allwardt \$5.00, Popp \$4.00, Strafen \$4. "M L. Hahn \$5.00. John Thraum \$2.00. From I. G. Kienzle of Shelbyville, Ill, frttm mutton, 12 cocks, 1 side of bacon; harvest festival tsll. axU \$3.00, W. Hudtloff \$2.00, Werfet- \$1.00. By Mr. I. F. Schuricht from a" Unnamed 50 CtS. the Johannis parish of Mr. Past. JutiuS **Müller** G- Bernthal \$4.00, E. M. Bürger \$5.00, Further: From Rev. F. W. Brueggemann's branch by Mr. Past. L. Frese Erntefest-Coll. his **Gemeiad" at** Ridaeyille IW4fenhaus at St. Louis: Don Mrs. ZwmermatmWKonroe \$1.00.congregation in Indiana \$10.00. By Rev. Lothmann of L. Schnell \$6.50. Thanksgiving offering of Mrs. Hrin- lcin in FranHWßAL.OO. Past.in Elyria thank offering of his wife \$5.00. Chr. Bauer's parish anuSwan TrMWMts. Heinrich Kalbfleisch.

To the SynvWkkasse: From the pastors Keller and Bernthal each \$11M During my protracted illness, which forced me to resign my office, I received support: From Past. Schulze's congregation in Sibley County, Minn. \$20.18, from Past. Sprengeler's congregation in Car- ver County, Minn, \$5.00, from Past. Winter in Sauk County, WiS., \$5.00, by Past. Citizen in Winona County, Minn, \$1.00, by school children of Past. Lehner in New Havrn, Jnd. of, \$3.00, by Dr. Sihler \$2.00, by Past. Stubnatzi of the Middle District (originally intended for Past. Scholz) \$63.00, by Past. Horst- Congregation at Hay Creek, Minn, Reformation Feast Collecte \$14.58, by Past. Rolf in "t. Paul, Minn, \$5.00, by Mrs. Sophie Fark thank offering.

For **internal** mission: weddingS-Coll. at W. Fichel- korn \$2.78. Bon N. N. at Cedar Creek \$2.00. To the widow's fund: from Mrs. Anna Gabe in"Lo- gansville \$1.00. Past. WerfelmannS parish in Cedar- vurgH \$6.75. For poor students in St. Louis: By Chr. Schmidt in LoganSville \$4.00. Now again on the mend, give thanks to God and to the dear givers for such abundant gifts

To the synodical treasury: weddingS-Toll. at I. G. Kraus in Frankenmuth \$7.00^, From Sheboygan congregation \$6.42. Harvest festival - Colli in Past. Aulich's congregation \$9.M. Surplus of travel money of Past. Penalties \$1.85. Bon G. Buettner in Mequon \$4.00. Harvest Festival-Coll. there \$4.45. Of Past. Schumann's parish in Freistadt \$9.25. Past. I. A. Hügli's congregation in Detroit \$15.00. Thanksgiving offering of Mrs. Maria M. Schäfer in Frankenmuth \$5.00. Refor- mationSfest- Loll. in Past. Lochner'S congregation in Milwaukee \$23.00. Past. E. Georgii'S parish in Rockland \$10.50, in Morriffon \$6.00, in Rantoul \$7.62. Harvest Festival Coll. in Bloomfield \$12.50, in \$20.00 and from the Young Women's Association \$20.00-from the "honored" Women's Association in the local Trinity congregation 13 Büsenhemde"-from Mr. Biermann, Sr. in Benedy, Ill, \$5.00-collected by Pastor Halboth at Pastor Johls wedding \$8.00C . F. W. Walther.

For poor students received from Past. Beyer's congregation in Chicago from the Young People's Association of the same \$20.00 and from the Young Women's Association \$20.00-from the "honored" Women's Association in the local Trinity congregation 13 Büsenhemde"-from Mr. Biermann, Sr. in Benedy, Ill, \$5.00-collected by Pastor Halboth at Pastor Johls wedding \$8.00C . F. W. Walther. With heartfelt! Thanks I certify on behalf of my community, for their church building To have received from Rev. Stephen's congregation at Echester, Ill, \$20.00wt. Genevirve, Mo., Nov. 16, 1870 O. Voigt, Pastor.

For the new professorship in Addison: from Past. WerfelmannS congregation in Cedarburgh \$1.16. Past. I. L. Hahn's congregation at Cold Water \$5.00. Past. A. Stamm's congregation in Kirchhain \$4.70. Past. W. Hattstädt's congregation in Monroe \$11.00. Past. Trautmann's congregation in Adrian \$23.20. From the congregation in Cape Girardea" for the synod treasury \$14.80, from Mrs. Hör for Pastor Brunn \$1.00, from the congregation of Mr. Pastor John travel expenses for the visitator \$10.00, from the congregation of Mr. Rev. Besel travel expenses for the visitator \$2.25, be- certifiesE . A. Brauer.

To the general building fund: Coll. ofComm. in Frankenmuth \$18.00. By Past. Keller Easter Coll. \$1.80, Confirma- tionSfest-further donations have been received, which are acknowledged4-35.00, I König, I Sirgert \$10.01", I Lange, B Stoll, I Siegert Coll. \$2.10. By Past. BemthalS congregation in Richville \$12.36. with heartfelt thanks: From Messrs. Heinicke, Estel L Co. a case\$10.00, A Einwächter \$35.00, G Grothe \$3.00, P Brinkmann Past. W. HudtloffS congregation in Town Berlin \$6.00. of Kitchen and HoSpital Gerathschaften to the value of \$30-00,\$4.00, M Fellwock \$21.00, I Siegrrt \$10.00. On the emigrant mission in New York: High- time - Coll. withfrom Messrs.Steinemeyer L Niese 20 lbs. of white sugar, from The 25th year: Messrs Pastors: Tb Pissel, J L Hahn, Carl Otte in Adell \$3.22. From Past. Chr. Bauer's Heil. - Geist -Messrs. Kalbfleisch L Lange 3 sacks of MeA, 700 lbs. of cow LLohrmann, O Magelsen, W Hattstädt \$5.05, A Saupert \$26.50, Gemeinvde \$4.18. Past. Schulze's congregation \$5.00. Past. A.feed, WeddingS - Collecte at Herm Dr. Nohlfing in St. LouisD I WarnS, W Hattstädt \$10.00, A Ernst \$14.40, M Holls \$27.00, \$22.60, from Joh. Meyer in New Wells, Perry Co. on Mo., \$1.00, W Bartling \$W.OO, L Bück, G Traub \$4.50, F W Wirr, JKrohn, W from Messrs. Brockschmidt L Eo. 2 S. flour, 1000 lbs. cow feed, Schmogrow, M Merz \$13.50, H Grätzel, FH Warnke, G Präger from Meyer, Bro. <k Co. in St. Louis 1 barrel of codlin oil, from \$5.00, E AHnrr, P Rupprecht \$16.50, LDulitz, CBock, W Hattstädt \$6.00, G Schilling \$15.00, H Grätzel Mt.OO, F Keller from Past. MertenS' parish in DorkCentre, Ill, \$5.50, from Mr. \$11X00, CBauer \$3.00, ACOlsen, C Bolz, H Rose \$3M, G Heinz in St. Louis 2 coal buckets, 4 coal shovels, 4 stoveWünsch, H Früchtenicht \$7.50, G H Führ, G WoM'ger, E Bock, pokesrr, 3 tin ladles, 1 large spoon, from Messrs. Meyer andW Hattstädt \$6.00, G Schilling \$15.00, H Grätzel Mt.OO, F Keller Westermann 1 box of Küchengeräthe, from Messrs. Leonhardt" \$5.00, L Damm \$2.00, I Horst \$8.50,M C Bauer, V Klein, W Schuricht 4 sacks of flour, from Mr. Waltke L Co. 1 box of soap, Hattstädt \$3.00.

C. Eißfeldt, Äassirer.

With joy and heartfelt gratitude to God and the benevolent givers we acknowledge the reception of the following Love offerings for our church building: From Mr. Past. I. P. BeyerS congregation in Chicago, Ill, \$32.50; by Mr. Past. Th. PiffelS congregation at Rich, Cook So., Ill., \$25.50; by Mr. Past. L.E. Knief's congregation in Bloomingdale, Ill. \$6.25; of Mr. Past. Phil. Studt at Luzerne, Iowa, \$1.00 ; together, \$65.25. In expressing our heartfelt thanks to the kind donors for every gift of love received so far, and in wishing them God's rich blessing in time and eternity and imploring it from God, we are driven by the urgent need to ask wealthy congregations of ourE. Leubner in Serbin, TeraS, \$2.00, from the Women's Association of the congregation at Belleville, Ill. 1 large quilt, 1 sheet, from Messrs. Kalbfleisch & Lange 3 sacks of flour. 1000 lbs. of cow feed, by.Herm Pastor Wunder in Chicago from the following members of the Virgins- VereinS of his parish: B. Wunder \$4.00, C. Welge \$2.50, M. Welge \$2.50, E. Koplien \$2.50, I. Tipoph \$2.50, L.MöhlenbrmkW.OO. F. W. Schuricht, Kassirer.

Davenport, Iowa, November 8, 1870. W. Vomhof, Pastor. P. Stahmer. F. Meier.

For students and pupils from Mrchigaa the following gifts have been received by the undersigned since April 1870: From Mr. Past. Sievers' Gemeinde Collecte on Palm Sunday \$18.00, from the Frauenverein in Past. Hügli'S Gemeinde for S. and W. \$10.00, from the Jünglings- Verein in the same Gemeinde \$6.00, from the Jungfrauenverein in Frankrnmmuth for F. \$20.00, from the Frauenverein in Past. Hügli'S parish for S. \$5.00, from the parish in Frankentrost Kirchweihfst-Lollecte \$15.82, by Mr. Past. Müller Collecte at Mr. EichingerS Kindtaufe \$2.00, at ReichardS Kindtaufe \$1.00, by the Jungfrauenverein in Past. Hügli'S parish \$11.00, by Mr. Bieth'for S. \$1.00, vvn some readers of the Missionsblätter 25 CtS. For the seminary budget received from W.Tetering au- Mr. Past. Ruhland's congregation 20 Bush. Welsch- com, 5 Bush. Rübm; by Mr. Past. Streckfust: Refor- mationSfcst-Coll. of his congregation \$15.65, collected at Heindr. Harre's wedding \$7.15; from the Kreuzgemeinde of Hrrrn Past. Kleppisch 1 Fuhre Kraut, Kartoffeln, Rüben, gelbe Rüben und \$7.00 baar; from Mrs. Pastor Olsen (Norwegian) \$5.00; from the congregation of Mr. Past. Holst

K-L minor.

For poor students: Toll. d.Gemeindede-Herr" Past. Pissel \$12.40; Thank-offering from the **R. R.** family i- the congregation of the Lord Rev. Hallerberg \$3.00; **Lall**, of the congregation of the Rev. Besel \$8.60; from **Mr. " Fuhr** mann in Cape Girardeau 5V CtS; Harvest Festival Coll. of **the Ge**", of Mr. Past. Jske \$6; of Mr. **G. Renther dahier** \$5.00; of Mr. Past. Julius Mueller \$10.00; by **Httm** L. Lange of HillSdale, Mich. congregation, **\$2.00**; by Mr. Past. L. Frese of Ar. Krause \$4.00; "m" Bat. preacher\$5.00 for E. **A. Crämer**.

The following songsS^rbm were received for the college hauShalt at Fort Wayne from October 4 to November 5: From Past. JabkerS parish in Adam-Comity from Mr. Gallmeier 1 sack of potatoes, 4 S. wheat, 3 Vsb. Ko.ru; from Danitl Liberich 1 Gall. Syrup, z Bush. Onions, j Bush. Aepflrschnitze, 1 sack of potatoes", 6Kmut- köpf"; from F. Koldewav 2 Bush. Wheat. 3 Pock Lchueu, 3 Gall. Syrup; from Ernst Eiöchost 4 p. grain, 2 bush. Turnips, 2 peck of beans. From Past. BodeS parish from Jakob v. der Au 1 p. potatoes; from Moritz Drüueck 64 gall. Syrup, 2 Bush. Apples. From Past. FritzeS Gem. from F. Christiäner 1 quart of beef. From Past. Za- ael's parish of Mr. Frosch 1 calf. From Past. Streck- fuß' parish in Washington county, Ill, \$Ä.25. From Past. Sehnerv branch parish of Milmeier I G.'-Mchl. Out of Past. Stocks township of Brtrtmüller 1 S. cariös- feln, 1 S. Wenen, 1 S. oats, 2 Bush, rothe Rüdra.

For poor students: From Mrs. Hengerer \$2.00. Christ. Hengerrr. **For the "Lutheran" have" tepihlt:** The 2t. Year: Messrs Pastors: W **Holls** \$17.00, SKleppisch \$0.50, M Guinther \$5.00, CBock, JKrohn, H Grätzel, PRupprecht\$8.50, SKleppisch \$3.00, H Horst \$2.50, M Guinther \$38.50, M Guinther \$17.00, S Kleppisch. Further: H W Rincker \$6.00, F H Warnke, C Ahncr, I F Koch 4-35.00, I König, I Sirgert \$10.01", I Lange, B Stoll, I Siegert \$10.00, A Einwächter \$35.00, G Grothe \$3.00, P Brinkmann \$10.00, A Ernst \$14.40, M Holls \$27.00, \$11X00, CBauer \$3.00, ACOlsen, C Bolz, H Rose \$3M, G Heinz in St. Louis 2 coal buckets, 4 stoveWünsch, H Früchtenicht \$7.50, G H Führ, G WoM'ger, E Bock, pokesrr, 3 tin ladles, 1 large spoon, from Messrs. Meyer andW Hattstädt \$6.00, G Schilling \$15.00, H Grätzel Mt.OO, F Keller Westermann 1 box of Küchengeräthe, from Messrs. Leonhardt" \$5.00, L Damm \$2.00, I Horst \$8.50,M C Bauer, V Klein, W Schuricht 4 sacks of flour, from Mr. Waltke L Co. 1 box of soap, Hattstädt \$3.00.

Furthermore: L Jung \$15.00, Frird. Fischer \$46.50, 3 Bäu'umer \$21.00, O Baumann, A Vogel \$6.00, H W Rin- ker, Fr \$17.50, I F Winter \$18.00, J Diersen \$0.50, I Wilkeowg, W Arkrnbrra, F Härtet \$5.00, K Lauterbach \$6.00, L Lest \$4.50, L Fetzer, I König, S \$6.00, from Mr. Reppert, H Wemrich, Kr Ko- nemann \$6.M, Fr Werte, Kr Schäfer, A Arnold \$7.50, G Grothe \$4.50, Fr Engelhardt \$13.50, C F Carls, 1 F Kä'stner, I Reitz, H Bernhardt \$12.00, G Pinkert, H Bom- holdt, W Schneider \$24.00, E Krückeberg, T Göppinger. (To be continued.)

Changed addresses:

Rev. O. Never, Xeokulc Junotion, XaruuS 6o., 111th ^utou Ltunanu, teacher, Du kaAs Oo., IN.

D. o. Lekurlokt, teacher, oare ot Rev. Otiss. O. Kokuriokt, lox K3. Vauäalia, Ills.

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No. 8.

Short Christmas reflection

by Sebastian Schmidt, once a professor in Strasbourg.

(Translated from the Latin by W.) [Walther.]

"Great indeed is the mystery of God: God is manifested in the flesh!" saith the apostle 1 Tim. 3:16.

It is a "secret" not if it is not allowed to reveal it to others, as the Athenians once thought of the Eleusinian secrets of the goddess Ceres; but because no man is able to explain and interpret it in such a way that the human intellect could completely grasp and understand it, because it is therefore rather to be accepted with simple faith than to be investigated with reason, as it infinitely exceeds the power of comprehension of all men.

It is a great mystery, not because, like all the mysteries of God, it is great, nor because it alone is great, but because, among the great mysteries, it is the greatest. For as much as God surpasses men, so much more does this mystery surpass all other mysteries, that God became a man and was manifested in the flesh. For what is not easier to believe about men, about angels, about God himself, than this, that God is a man?

Therefore it was not enough for the apostle to call this God's greatness towards the whole human race (as it really mystery a great one, but he intentionally added that it reveals the same), than because it is the foundation of all "announcable," that is, announcably great, so that all rational godliness and our love for God should be occupied with it. creatures, both angels and men, both those who believe in it O Lord Jesus, Son of God, who art the image of the and those who do not, must proclaim and know it. First of all, invisible God and the invisible God Himself, how can we ever as far as the holy angels are concerned, no one can doubt thank Thee worthily, that Thou, being only the invisible God. that they also proclaim and confess this mystery with words Yet Thou didst manifest Thyself in our visible flesh, and, and praise, since the heavenly hosts, at the first revelation being inseparably united with the same. made manifest Your of this mystery, sang with loud voices before the ears of men: mercy to us wretched, Your love to us unworthy angels and "Glory to God in the highest!" and since they all desire to look men? We wretched sinners, O God, should have hid into the depth of this mystery. So also the world-renowned ourselves from Thy most holy eyes; but Thou hast willingly faith of the whole church of believers marvels at the presented Thyself in Thy flesh, that we might not shrink from greatness of this mystery. But even the unbelieving world being revealed to the eyes and judgment of Thy Father outside of the church agrees with the same confession, not through Thee. Oh, grant us, O Lord our God, that we, grateful

in word and in faith, but in deed. For why does the world not to Thee for so great a benefit, may flee darkness and the of God, it is great, nor because it alone is great, but because, believe it, but because it cannot grasp it as too great? For it works of darkness, so that after this life, which we have spent among the great mysteries, it is the greatest. For as much confesses that it is contrary to reason, as it speaks; that is, godly in Thy light, we may at last appear joyfully before Thy as God surpasses men, so much more does this mystery let us speak truthfully, that it is beyond all reason.

judgment seat and gaze upon Thee, our God, with Thy flesh in the light of glory, and worship and praise Thee without Finally, the apostle calls it a "godly" mystery, not only because it reveals the extraordinary and truly divine love of God. Amen. *)

*) From the Scripture: *Mysterium gratiae divinae*. Hamburg. 1691. p. 78. ff.

So also Luther, after speaking of the incarnation of God, continues sott:

"Alas! that we Christians should know such unspeakable grace so abundantly, both in the New and Old Testaments, and not be glad and give thanks as is fitting! It would not be a wonder if a Christian's heart were to consider and grasp it so thoroughly that it would die for joy and come to life again for joy. What a wonder it is that God is man, that he speaks with us, that he lives, and that he dies for us! David is stunned and frozen with joy; he can no longer say, "What am I? What am I? What is my house, that Thou hast brought me thither?" *)

The obedience of children and students to the commands of parents and teachers.

VII.

For the sake of conscience, therefore, children owe unconditional obedience to these commands of their parents, and not merely with outward service before their eyes, but also inwardly in their hearts. And this obedience the children ought to show, not only when they perceive the expediency of the parental commandment, but also when it is against their understanding, their desire, and their will, yea, even when, in their opinion, obedience brings them temporal loss and harm. (Cf. Ephes. 6, 5-8.)

This is, of course, a doctrine that may seem frightening to many. And indeed, it does not fit into the prevailing views of the time, but it is true, eternally true. Thus saith the Holy Ghost, Ephesians 6:1: "Little children, be obedient to your parents in the Lord: for this is right." Col. 3:20: "Ye children, be obedient to your parents in **all things**: for this is acceptable unto the Lord." - There is no need to add more scriptures. Scripture is full of such moths demanding obedience, and also full of examples of such children who have rendered the obedience above described, so far as it is possible for the born-again. Only the little child of Jesus has done it perfectly.

Our Dietrich's Catechism answers the question (68): "Is all superiors to be obeyed in all things without distinction?" thus: "They are to be obeyed in all things that do not conflict with God and the love of one's neighbor," and so on. And the same is taught by all orthodox catechisms of old and new times.

Whether Luther also demands such obedience as is described above can no longer be doubtful to him who has read his words cited so far. However, he also speaks out about this in the clearest possible way in another way.

*) Interpretation of the last words of David. Ill, 2824. f.

Thus, in an explanation of the fourth commandment (Ill, 1814), he says: "Spiritual honor done to parents is a reverence of the heart, and a reverence of a ready will. In this description two things are included: first, a quick and ready obedience and will to all things that parents desire or want. Secondly, that thou holdest the parents dear and worthy. For the honour of the heart is a great service to God, and greater than the love of thy neighbour. For love alone is dear, and is ready to serve the neighbor; but reverence of the heart esteems him dear and worthy. For this reason this commandment is also set forth immediately after the commandments of the first tablet, for it applies to those who are the governors of God. For as God is to be honored with fear and reverence, so also God's governors. So you see, he who honors his parents spiritually first shows them **willing obedience**, and by this he not only helps them in need, but **is also obedient to them in all things.**"

Concerning Esau, who served his father outwardly, but despised him in his heart (Gen. 27:1-4), Luther says this (Ill:376): "For God does not care if a man does great things or many things; just as Esau fulfills the fourth commandment in the highest degree, as it outwardly appears; but he does nothing less (in truth), for his heart is not righteous and pure, which God wants above all things. Then Esau did not respect his father, but was concerned about his firstborn, which will be seen more hereafter, when he has lost the blessing. For if he had loved his father rightly and with all his heart, he would have been able to bear the curse with patience, and would have said, "Father, though it seemed otherwise to you and to me, I will now obey my mother, and I will bear it with patience, and I will accept that the blessing has been so turned away from me. But his heart is much different, for he says, "The time will soon come for my father to suffer, for I will kill my brother Jacob. - Shall one then honor one's parents? For this reason God has seen the devil's and murderer's heart, as he tests the hearts. Esau was able to hide it for a while so that his father would not know, but after that he brought it out by force. This is the honor that children owe to their parents: if they do anything **against your will**, you must obey them and remain obedient to them. Therefore Moses described Esau as being a great man."

ber hypocrite been, who made himself deserving with special services with the father, and has deceived him nevertheless with such hypocrisy shamefully."

Since our whole nature has been so completely corrupted since the Fall that we cannot do anything good by our own efforts, and since sin always clings to the works of the born-again, it is inevitable that parents will sin in the exercise of their divine office, and that they will also commit various acts of folly and injustice in their administration. They often command without necessity, at the wrong time, in the wrong place; they do it in passion, in anger, and in bitterness; they also command useless and foolish things; they forbid many things which they ought to permit; but all this does not annul obedience. Let servants be subject with all fear, not only to kind masters, but also to whimsical ones, (1 Peter 2:18.) How much more then should children show obedience to whimsical parents, so long as they do not command against God?' And if it is grace for a servant, for the sake of his conscience, to bear with God the evil and suffer the wrong (D. 19.) which his master inflicts upon him; how much more is it grace for a child, if he bow down to whimsical parents for God's sake!

But this is also to be noted here: If parents give unnecessary, foolish, erroneous 2c. If parents give unnecessary, foolish, erroneous commandments, this is certainly sin; but they are not therefore "Pharisees," nor do they thereby establish "the commandments of men. - But it is not for the children to judge of the nature of the commandments, unless they are contrary to God's commandment; but he who is above the parents judges that. Pious children also cover up the shame of their parents, and would rather obey a foolish commandment than expose and show weakness by disobeying their father.

VIII.

To disobey the commandments of parents is sin in the sight of God, for he is offended thereby and provoked to severe punishment. - Disobedience to parents is a greater sin than the transgression of any other commandment of the second tablet. For he who offends God's governors and officers offends the majesty of God more than he who otherwise harms his neighbor's body, offends his property, is unchaste, lies, and the like. Disobedience is indignation, revolution, although he often knows how to hide and adorn himself beautifully. In any case, Absalom's rebellion against David was a greater sin than Achan's theft; and Kam would not have become a murderer if he had not first disobeyed his father and thus fallen away from God. Just as obedience is better than sacrifice (1 Sam. 15, 22.), so disobedience is more abominable than the other sins.

against the other tablet. Even disobedience in little things? Children are not killed, for the law of Moses has been hopes. If we look closely at this passage in the Bible and are He who knowingly and willfully disobeys in no matters abolished. But the world would have died out long ago if it not blinded by prejudice, we must confess: Yes, the man of commits the sin of disobedience. In essence there is no had been so, for disobedience to parents and teachers is a God is right. For here Christ confronts the Pharisees, who difference between small and great disobedience. It is very common sin, especially here in America. And not only believed that because it was permitted in the Old Testament always rebellion against divine authority. does the world consider disobedience a minor sin, to lend to a stranger, Deut. 23:20, a believing Israelite was

In the Large Catechism, Luther, in interpreting the fourth excusing, praising, and even defending it, but also then not obligated before God to lend to a stranger or even to an commandment (X, 63), says: "Where they (the children) are church often does not punish it, as is God's will, because enemy for free. Therefore they lent to their friends free of disobedient, and do not do before what they ought, unless the understanding of the fourth commandment has almost charge, as the law commanded, Deut. 23:19, "Thou shalt not one lays a shillelagh on their backs, they anger both God and been lost. usurp thy brother," but they would not lend to a stranger free parents." And soon after (p. 68) he saith, "But if thou be not Now let men esteem disobedience as low as they will, of charge. Christ says, No. The permission to usurp the obedient, thou hast first of all wrath and displeasure from the King of kings saith in his eternal word, "An eye that stranger was a permission of the worldly authorities, not of God, and no peace of heart, and after that all plagues and mocketh the father, and despiseth to obey the mother, the God. The believer is also to lend to his enemies free of calamities." ravens by the brook must peck it out, and the young eagles charge when there is need, and he is therefore addressed.

And in another interpretation of the fourth commandment eat it." (Prov. 30:17.)

(III, 1821) he says: "Let the children be thus drawn, not that (Luther's marginal gloss on these words is thus, "That is, return," says this much: "That law, Thou shalt not profiteer," that is, lend, and take back more than one has lent, and have it paid for, that law, Thou shalt not profiteer, is still firm. It is true that there are now many righteous Lutherans who cannot immediately grasp nor grasp this teaching of Luther. For this doctrine has been almost entirely concealed in the church for centuries; indeed, the opposite has been preached, namely, that in certain cases one can still be paid for the loan, in spite of the fact that Christ says: "Lend, that you hope for nothing in return. But a righteous Lutheran will never take offense at God's word and say that this saying of Christ's is to be treated as that of an ordinary popular

In another place (XIII, 499) he says: "But a pious child should learn to honor his parents, and whatever they do with him that is not contrary to God's commandment, he should like it and let it be done. And if he could raise the dead, or if heaven were open before him, he should not do any thing if he knew that it was against his parents. He that is obedient to parents is obedient also to God, whose commandment is the obedience of parents: and whatsoever is done contrary to the obedience of parents, if it be not required of God, let it be gladly done, no matter how good it be, or how great the service of God be: for it cannot please God what is done contrary to parents, if it be not required of God." The dear readers of "The Lutheran" will certainly remember that Professor G. Fritschel of Wartburg Seminary, which belongs to the Iowa Synod, has already

The words that Dr. Luther wrote on Deut. 21:1 ff. are also been reproached several times in "The Lutheran" for having, Fritschel utters above. No, a righteous Lutheran who does to be taken to heart. He says (III, 2299): "Fourth, he gives an explaining a certain biblical passage, placed our Lord not yet understand this doctrine will simply declare: I do not law concerning disobedient children, who are to be punished Jesus Christ on the same level as a common speaker, yet understand the doctrine.

by death. Moses is a pious and just lawgiver, who condemns whose words may be interpreted as one pleases, and Against this rock of God's word, "Lend, that ye hope to death not only the small sins and vices, but rather the sometimes must be interpreted quite differently from what nothing for it," our knight of the wadden castle runs; but soon greater ones. Human laws and customs have it in them that they read. Fritschel makes the words of the university finds that he can do nothing with his poor lance and his blunt they punish murder and thievery with death, but they seldom lecturer Tholuck his own: "Christ's mode of expression is sword. He therefore takes Tholuck's sword in his hand, and or hardly ever punish adultery with death. Furthermore, they that of the popular speaker and not that of the school, says: "Christ's mode of expression is that of the popular do not punish to death the disobedience and shameful living therefore no exact distinctions, no juridical embellishments, orator," and so on.

of children, much less the robbery of God, impiety, and and therefore also no right to be so exact with the letter and In response, we have reproached him several times in blasphemy against God and his holy word. But here Moses to press it. The popular speaker presents his words briefly the "Lutheran" that this is quite horrible, that he has put our Lord Jesus Christ on the same level with an ordinary popular gives such an earnest command to punish the disobedience and cömig and counts on the *sensus communis*" (the Lord Jesus Christ on the same level with an ordinary popular of children, that he also commands that the parents *common sense*), "of his listeners as *interpretes*" (interpreter) speaker. What does Fritschel say to this? In anxious themselves shall be the most noble beginners of such death, "who, depending on the intention of the speaker and the expectation we stood there for a long time, expecting at any and shall bring their own children before the court, accuse context of the speech, will add here and subtract there. Mr. moment to see the grim knight running towards us with his them, and bear witness against them. So great is God's Fritschel, in fact, in a series of theses publicly took up arms lance in order to pierce us. But this time our fear was regard for obedience and honor, which the children owe to against Luther's doctrine of usury. As is well known, Luther unfounded. Fritschel acted as if he took no notice of us.

their parents."

In our times, the disobedient

bases his doctrine of usury on the clear biblical passage Luke 6:35: "Lend, that ye hope nothing for it." He teaches on the basis of this and other passages: God wants all lending to be free. Lending is a work of love and should not be paid for. He who lets himself be paid for lending is usurious. Christians are not obliged to lend to anyone, even to those who want to borrow without need, but if they lend once, it must be done free of charge, as Christ commands: Lend, that ye have nothing in return.

us as if -nothing had been held against him. Finally, in thez. For example, the Lord Christ is like a common orator. Butlf the Council is opposed to the unheard-of upswing of the August issue of Pastor Brobst's Monatshefte, he appearswith us Missourians it is different, we pay attention to suchLutheran Church in Chicago, because Iowa has now taken once more, and after having thrown a handful of sand intotrifles. Therefore, beware, there are sober people among uspossession of the promising field of work, it might not seem the eyes of his readers, in order to make them believe thatwho do not regard such a foxy retreat as a triumphalinappropriate if we ask Pastor Brobst to report on the Herr Prof. Walther now retreats, beaten in the historical fieldprocession; one soon notices that when you begin to behaveprogress of the work begun by the laying of the Iowa by him, by Fritschel, in the doctrine of usury;-(in spite of thein this way, there is something else behind it. Believe us,cornerstone, and to show how they are trying to build up the fact that Herr Prof. Walther himself has always maintainedtherefore, you are not a bold knight, but a theologicalLutheran Zion here by means of balls and the like, which, that the later theologians after Luther and Chemnitz, almostbraggart.

all departed from Luther's doctrine on this point), he

declares, "We have already, in our first article on taking interest, clearly presented what the sacred Scripture says on this subject.... and the same thing stands unshaken to this day. Not even an attempt to refute it has been made." When we read this, we did not know what to think of the matter. That he himself ignores us so completely, the great knight, that was easy for us to understand, for the great almost always do that to the small, that is the knightly custom. But that he so ignored the reproach that he had put our Lord Jesus Christ on the same level with a common people's speaker, that was not quite comprehensible to us, for a true knight does not do that. With this reproach we have also attacked his entire armor, for if Fritschel has really expressed the principle that Christ is to be treated in his speeches like a common people's orator, and if he bases his theses on this principle, then his entire armor is useless, his spear is nothing but a broomstick, his sword is an old oven fork, and his shield is a worn washboard of a common washerwoman.

But as we thought about the matter, the scales suddenly fell from our eyes; all at once everything became clear to us. The man needs a stratagem. He wants to get out of the noose with good manners. His conscience may have been like Balaam's ass when the angel held out his sword to her. That jammed him against the wall. But he does not want to admit this publicly, and so he acts as if he knew nothing about the matter, as if such an accusation were much too small for him to even consider it worthy of answering. And so he then enters his Wartburg again in triumph. The enemies are defeated, and not even an attempt is made to refute him, the bold knight, and to oppose him in the open field.

You see, Professor G. Fritschel, you now stand there again in all your poverty. You may well be regarded in your own synod as a great knight in the matter, for there one always has one's eyes fixed on higher things, on the land of milk and honey of the millennial kingdom, there one pays no attention to such trifles as that a Professor

Humble request to the Iowa Synod and to Rev. Brobst.

Some time ago one of the local unchurched pastors, named Bond, fell apart with his congregation - not for the sake of doctrine and confession, but because of a public scandal with a member of the congregation - and was expelled from his church. Mr. Bond, however, did not want to leave Chicago, but decided to continue sailing under the Lutheran name and under Iowa's protection, and to found a new congregation with some followers. In his time, Inspector Grossmann and Pastor Bredow from the Iowa Synod arrived in Chicago and solemnly laid the cornerstone of the new church; Pastor Bredow also did not fail to make this event known to the general public through Pastor Brobst's "Lutherische Zeitschrift". Now, of course, we cannot deny the Iowa Synod the right to try to gain entrance into Chicago through the help of Mr. Bond; but we believe we have a right to protest against the fact that this new congregation bears the name "Evangelical Lutheran Trinity Congregation in Chicago, Illinois," since one of our congregations has already existed under this name for five years, and that balls are held in the gymnasium in the name of this congregation and public invitations are issued to the same in the local daily papers; and we hereby request the Iowa Synod to cause its protégé, Rev. Bond here, to state expressly in his notices of balls, *) to avoid misunderstanding, that it is not the Trinity congregation, which has existed for years, but the newly formed congregation, bearing Iowa's stamp, which holds balls.

Since, moreover, prompted by Bredow's report in the journal of Herr Pastor Brobst, there is no doubt in certain circles that a hitherto

*) In the advertisements it says among other things: "The finale will be a lively ball, for which Messrs. F. Madlener and Ph. Ebeling will supply the wines of the most excellent quality." And in another place: "After the introductory concert and the leaving of the various gifts not yet sold, a lively ball will take place, at which one can see the beauties of the west side in virginal adornment. The most comprehensive arrangements have been made to give the Fair a worthy conclusion for so noble a purpose."

H. however, was something unheard of even in Chicago until a Bond with Iowa's certification as a Lutheran appeared here. - What will the Council say to the waiting lowans, to whom the Council is still not sound and Lutheran-correct enough to unite, doing mission in this way?

Chicago, Ill, Nov. 22, 1870.

The pastors belonging to the Missouri Synod here:

W. Bartling. I. P. Beyer.

T. I. Große. F. Döderlein. A. Wagner. H.

Wunder.

To the ecclesiastical chronicle.

St. Louis and the Reformed Church. In the Reformed newspaper, called "The Evangelist," of Nov. 23 of this year, a contributor states that the Reformed Church does not yet have a congregation in St. Louis, the largest city in the West, and calls for the establishment of Reformed congregations there. We Lutherans here not only have no objection to this, but would at any rate prefer to see the establishment of Reformed congregations rather than that of the Unrighteous. For while the Reformed honestly say who they are, and therefore seek first of all to care for those who belong to them, the Unrationalists, on the other hand, live almost entirely on robbery, and by their religious mongrelism and mixture of churches they only work in advance of the Rationalists; just as many formerly Unrational Protestant congregations of the West have finally become Rationalistic Free Churches. Accustomed by unionism to disregard the confessions of the church and the doctrinal differences, they had only one step to take in order to make no more distinction between faith and unbelief. W. [Walther]

The temporal rule of the pope. The Catholics are now very much agitated in all their papers over the fact that the King of Italy, Victor Emmanuel, has wrested his temporal rule from the Pope. They cannot find words enough to describe the greatness of the wickedness which this alleged "theft of the Church" involves. The dear people would act more wisely if they were completely silent about this, for what Victor Emanuel stole from the pope was, as is well known, stolen property itself. Here only one thief stole from another. Whoever knows the story even a little, knows it, and even the Catholic scholars

know it, indeed, have often admitted it themselves, that the Archbishop of Cologne demanded from him in a letter of the great destruction (See Dan. 9, 27. 11, 23.). Blessed is entire secular rule of the pope up to that time rested on a lienow to confess in writing the infallibility of the Pope. Thehe that watcheth." So wrote Dr. Seiß verbatim. It is therefore and nefarious forgery. It was not until after the middle of the Archbishop of Cologne demanded of him in a letter that hedifficult to understand how the assertion in the "*Lutheran* and eighth century that a document was fabricated in Rome now confess in writing the infallibility of the Pope. But heMissionary" of October 20 could be dismissed as a fabrication according to which Emperor Constantine was to have given answered: "Since I must declare according to duty and that Dr. Seiß had declared Napoleon III to be the Antichrist. Rome, Italy, and the western provinces to the Roman bishop. conscience that I can neither believe nor teach the new For it is self-evident that Dr. Seiß did not mean to assert this With this mendacious deed of gift, the Frankish king Pindogma of the infallibility of the pope, and thus see myself quite definitely. It is, of course, a great shame for him and for was tricked into giving the lands seized from the Longobards forced into the old alternative (that is, into the either-or), the entire *General Council* that he, as a member of this body to the pope, and Carl the Great was bamboozled and either to become a hypocrite before God and men, or to lose that wants to be genuinely Lutheran, was able to make an seduced into confirming and increasing this gift. The office and bread, I will nevertheless rather, if it must be, assertion that has now proven to be ridiculous before the Catholics, therefore, should not be surprised that the Pabst's choose the latter." This was a hard blow to all who had whole world, now that Napoleon III has lost all his power; but robbery has at last been taken away, but rather that the hitherto fought against the new doctrine and now Dr. Seiß should nevertheless be so honest as to willingly admit proverb has not long since been fulfilled in the case of the surrendered; thus they were evidently all stamped his error. But this is the misfortune of chiliastic enthusiasm, Pabst: "Unjust goods do not prosper." As is well known, hypocrites by Dr. Tangermann. Incidentally, as a result of that it not only leads away from God's word to all sorts of idle Luther, in his own writing, in which he communicated the his male declaration, as reported in the *Kölnische Zeitung*, speculations about world events, but also leads one to fall mendacious deed of donation in a German translation, Dr. Tangermann has been forbidden by the Archbishop's away from oneself. As long as the *General Council* tolerates exposed the fraud committed with it and castigated it with General Vicariate in Cologne to hold sermons and such chiliastic leaven among itself, all its signing of all the dignity, and showed that the very worst thing about it was catechesis and to give religious instruction of any kind. On confessions of the orthodox church does not help it. His that the popes had incorporated this fable into their canon the other hand, the parish council, according to a unanimous signature thereby becomes rather his self-written law and commanded it to be accepted as an article of faith. resolution, is said to have already "taken the necessary condemnation. W.

With this, however, Luther rightly says, this deception ceases steps to seek the help of the state government. The latter is [Walther]

to be a mere human one, and thereby becomes a devilish foolish, for what is it to the state government if the papists **Choir robe.** Until now, the Reformed in America have one. For to falsify, deceive, and steal is, alas! human, but to no longer want to tolerate among themselves those who do declared it to be a papal leaven that preachers in the Lutheran declare falsification, fraud, and theft to be a sanctuary in not want to worship the pope as their god? What a Catholic Church wear a so-called choir robe or priest's robe in the which one must believe in order to be blessed, that is to do, when he sees in what company he is, is clearly service. As in many such matters, the Reformed now seem to diabolical. - Just now we read in the Catholic written Rev. 18:4, 5. W. [Walther] have come to a better mind, and to realize that a suitable

"Wahrheitsfreund" of Cincinnati of November 30 that **Chiliastic Doctrine of Antichrist.** Dr. Seiss, the editor dress for the preacher is a good thing in the church, where meetings of Catholics are being held everywhere to protest of the "*Lutheran and Missionary*," was reminded some time everything is to be done properly and honestly, or decently (1 most solemnly against the dethronement of their Pope. At ago in the "*American Lutheran*" that he had formerly Cor. 14:40). The Reformed "Evangelist" at least reports that the end it says: "For us Catholics it is a matter of leaving declared Napoleon III to be the Antichrist. This was indeed in New York several Presbyterian preachers, at the request of firmly and resolutely. We will only do as much as we can to so. The writing of Dr. Seiß, "*The Last Times*," really contains the congregation, are now preaching in the Geneva surplice, arouse fear and concern." That sounds strange indeed. So a whole chapter on the question, "Is Louis Napoleon the and claim that this is the traditional dress of Presbyterian the Catholics want to arouse "fear and anxiety" by their personal Antichrist? "(pp. 341-349.) And at the end of this Preachers.

demonstrations! That there is no lack of good will for this, we chapter Dr. Seiß writes, after having listed and explained all

W. [Walther]

believe. But, thank God! the time when the Catholics could conceivable reasons why Napoleon III. is the Antichrist. The **The Catholic Church Newspaper** calls it a lie that the take bloody revenge on their opponents, the time of St. following: "Without undertaking to decide quite definitely, "Lutheran" of his time reported from an exchange sheet that Bartholomew's Nights, is over. W. (positively) that Louis Napoleon is the personal Antichrist of the bishops assembled in Fulda had protested against the [Walther] the last days, we have no hesitation in stating that we are

Good protest. Many Roman prelates, who at first testified strongly inclined to believe, with some of the most sober (!?) however, the Katholische Kirchenzeitung reports that Bishop Hefe also revoked his protest, it has yet to prove it. German papers report the opposite. Be that as it may, however, almost all of the Protestants who have been papal Protestants up to now, especially those who belong to the high prelates, are finally cowering, and this is proof only of what characterless men these gentlemen are. They remind us of the secret Calvinists in Saxony, who followed their wives, who, when Kirchenzeitung reports, is written, among other things: Great but seven years before the descent of Christ in the clouds of, they were to sign the Formula of Concord, called out to them: sensation is caused by the declaration of Dr. Tangermann, heaven and "Write, dear sir, write, that you are at

pastor of Unkel on the Rhine, of a church that has been

condemned because of its

of the parish remains." It is certain that the Roman Conciliar congregations with their Lutheran catechism. Next to the only then be taken into consideration if the board of the has once more clearly shown what a Babel the RomanNo-Protestantism, the Lutheran confession shines as institution does not recognize the granting of the complete free Church is, in which one bishop believes one way, another brightly and clearly as anywhere, and there are probably 20 time as harmful for its spiritual well-being. Otherwise, however, another, until at last they are forced by the corporal stick of to 30 congregations where the Lutheran banner is carried his present decision may always be upheld. Among other things, he asks for the forgiveness of the fine crimes he has the pope to say yes together. W. [Walther] with consciousness and determination.

The Lutheran Church in France. We read the following This is the great merit of Pastor Hor- ning of Strasbourg, committed in the last few days..... which hurt him deeply - and for lifting of the *suspensio a divinis* in Dr. Münkels Neues Zeitblatt of October 14: "The verywho should be better known in Germany, and would be, if impose important congregation in Paris has enjoyed our livelythe French grim stakes had not made him a stranger. In a d on him because of them. In confirmation, etc." interest for years, since in it the work of God continued inunique way, lively, pithy and full of character, he has for a In this way, the law is turned on its head to protect great blessing. It was granted to grow in peace, while the long series of years broken ground for the Lutheran Church personal freedom. reformed church was afflicted with deep religious disputesin Alsace, gathered around his pulpit an enthusiastic In Lancaster, Pa. the Roman Catholics are building a and threatened with division. With a mild spirit, the Lutherancongregation, accomplished significant things for the Inner magnificent German church. Now that would be nothing clergy developed a strong practical activity to gather whatMission, and kept the opponents in check so that they did strange, because they do that in other places, too. The only was lost and to build what was gathered. Their work on the not reach further with their destructive rage. That the right thing worthy of note is that the Lutherans of the German and tabernacle of God in the midst of modern Babel is worthy of men still find a willing people in Alsace, and that the roots of English tongues are helping with it. The Catholics literally brag all praise. the Lutheran Church are still capable of rejuvenation, he has about the fact that the Lutherans have contributed so generously. Now one reads in the newspapers that a Mr. Kevinski, an outstanding member of the English-Lutheran Tri-

The Lutheran Church in Paris is in a special sense aproven. We deeply regret the hard blows which have strucka Strasbourg. We hope to God that the blows have not nitatis Church (the old Pennsylvanian Synod) has organized a German one. It includes German-speaking Alsatians and a Strasbourg. We hope to God that the blows have not concert for the benefit of the Catholic church building, in which large number of immigrant Germans, some of whom have shattered Homing's good work. the Lan- caster Men's Choir, nine tenths of which consist of been living in Paris for years. Even among the clergy there Jesuit evasion of the laws. Thus we read there: For the Lutheranism? Won't the "Lutheran" tell us his opinion about it ? have always been Germans. Now every German in France Austria, a law has been passed for the protection of the Observer. is not only considered an enemy, but also a Prussian spy, clergy, that they can no longer be put into penal institutions (The "Lutheran" can only say this: God have mercy on no matter how harmless he may be, or how long he may and imprisoned by their bishops at their own discretion. The such Lutherans! Let them read their judgment in Rev. 3:15, have settled into French conditions, even worse if he is a law was necessary if the depressed priesthood was to be 16). Protestant. removed from unworthy servitude and the bishops were to

In what situation will the Lutherans find their church be made to understand that they have no temporal power of greatly, some of their church and school buildings, works of freely. Therefore the episcopal courts have drawn up a form which the one who is sentenced to punishment has to submit. This form reads: No law can forbid imprisonment if the priests submit to it 16). During the last two months the reverently finished man has made the experience that it would be most beneficial forformer congregation at Hamp- ton, Rock Island Co., Jlls: the his person, his spiritual and moral well-being, if he could live same was installed in his new office by the undersigned on under the constant prospect of a spiritual superior in a the 22nd of Sunday, after Trinity, Nov. 13, by the venerable Pre- sidium of the Western District. May the Lord spread his spiritual institution, where he would be cut off from all praise far and wide through him in the new land. intercourse with the outside world" (a fine paraphrase of a I can confidently recommend that area to Lutherans prison!) "provided with bodily conditions" (water and bread?)moving west. Also, Rev. Grüber will be happy to provide "but living in the building of the institution with free anyone with sufficient information. movement".) "provided with the bodily conditions" (water Praise and thanks be to God that a fourth laborer could and bread?) "but living freely in the building of the institution, be hired by our Synod in the fallow field of the Lord, in he could end the rest of his old days, and therefore makes Nebraska. F. Kügele. the voluntary (?) request that a etc. wants to obtain for him Address: Rev. X. 111th Oruller, 8e^arck, 6o., Xellr. admission to such an institution on Austrian territory and On the first Sunday of Advent, Rev. Ph. S. Estel, having promote him to the same. Since, however, man is weak and received and accepted a call from the congregation at Baden, St. Louis Co, Mo, was installed in his new office by the inclined to a freer life than the way of life of an ecclesiastical undersigned, by order of the honorable Mr. President I. F. institution", (or, since he could withdraw his voluntaryBünger. May the LORD, the New Archbishop of His earth, submission) "he encloses the further request, should, also place this servant of His in His new field of work for the indeed, in weak hours the desire change him and he blessing of many! express the will to leave the institution building, then let this C. W. Baumhöfener. expression of his will

Alsace, German until the end of the 17th century, was formerly of great importance to the Lutheran Church, and what Strasbourg accomplished remains unforgotten. A number of distinguished names adorn this small country and show the efficiency of the Alemannic tribe. Under French rule, however, not only the folk traditions but also the Lutheran Church suffered greatly.

But not everything in Alsace is No-Protestantism, least of all in the countryside.

Groundbreaking.

The Lutheran Zion congregation in Verona, Oneiva Co., consoling news was communicated to us in these words; 2) N. A., celebrated a heart-warming festival of joy yesterday, what this teaching should move us to do. The celebration namely the laying of the foundation stone for the future Zion was heightened by choral singing.

Church. The only shadow which marred the festive joy was The Lord, who hath thus consecrated his house with the absence, occasioned by adverse circumstances, of the blessing of his Spirit and gifts, let this consecration continue all-worshipful President of the Eastern District. But Rev. L. in his house for the edification of his church in child and Traub, of Bleecker, N. I., had come, as well as many dear child's child.

members of the congregations belonging to the same parochial union with Verona, at Rome and Statebridge. In our Interimskirche, which has been given to us by American Christians for free use until the completion of the Zion Church: Pastor Traub preached the sermon on the laying of the cornerstone on Is. 28, 16. At the place of the laying of the Jacob's congregation in the northernmost part of Chicago, cornerstone, the undersigned Ku8tor 1<xü then preached at which Rev. Bartling stands, was dedicated. This is the sermon on Ps. 118, 24, 25, for special reasons in English. sixth large church of this city in the union of our Synod. The Thereupon the act of laying the foundation-stone was readspace of the nave of the beautiful church, which is adorned and sunk into the same; with it the symbolical books, thewith a high steeple, although it measures 87 52 feet and is constitution of the synod, this year's proceedings of theprovided with corresponding galleries, was hardly sufficient eastern district 2c. found their repository in the foundation-for the crowd of congregants. In the morning the stone. May the almost spring-like day, which the Lord gaveundersigned preached on the consecration of the church, in us for the celebration, be a sign to us that He will also let thethe afternoon Prof. Lindemann, according to Rom. 3, 28, sun of His grace shine with blessing on the building of theshowing the highest adornment of an Evangelical Lutheran church, and in the evening Arr Pastor Wunder on Psalm 100: "Give thanks to the Lord, for He is kind, and His goodness endures forever."

Rome, N. I., the 1st of December 1870.

C. A. Wiegel.

Ph. Fleischmann.

Addison, Advent 1870.

Obituary.

It is my sad duty to inform the dear readers that it has pleased the Lord above life and death to take away Pastor Leonhard Muckel, formerly pastor at Staun- ton, Jlls, from this pitiful place. His departure took place on the first Sunday of Advent, evening o'clock, after he had lain ill for not quite eight days. His illness was liver disease and inflammation of the abdomen, to which the cold fire was added. He lived for more than 35 years; he was born on 13 October 1835 in Neustadt an der Aisch, Middle Franconia. He died with great joy to depart and to be with Christ, in comforting, confident faith in his country, the Saviour of sinners. The undersigned was granted the opportunity to visit him on his deathbed and to give him the holy supper, which he received with great devotion. Pastor H. Meier was present at his end and tells us that two hours before his death the deceased brother sang the first two verses of the hymn: Rejoice greatly, O my soul 2c. and shortly before his end he prayed the 23rd Psalm loudly and quickly when it was recited to him, whereupon he fell asleep gently and blissfully, "without any agony or pain" - although the pain had been great before.

At his coffin the widow with three children and the congregation wept, but especially many of those confirmed by the Blessed. The undersigned held the memorial speech on Matth. 25, 21. with a sad heart; for the loss came so quickly and is such a heavy one that we all could hardly grasp it. By the loud weeping and sobbing one could tell that the congregation, which the deceased had served for 5 years, knew what had been taken from it.

The undersigned thanks God that he was granted the opportunity to look into the heart of his friend and that he perceived a tender, nuptial relationship between him and his Savior. That was the Christian heart beating under the somewhat rough cover. This was the core of his friendship towards his fellow ministers, once the outer shell had been penetrated. He also, like all of us, had his weaknesses, but he was a true Christian. Still on his death-bed he said, "I will gladly die; for the longer one lives, the more one heaps up the measure of sin!" And then he confessed his childlike faith in his Savior, that it would be a joy to listen to him. At last he exhorted the congregation and his own earnestly to abide in Christ, that his end was like the end of Jacob the arch-father. Well, he is in glory; but we are still in battle and strife; we thought he was still so necessary to us; his loss therefore strikes us a deep, painful wound! He was a true theologian, a scholar of the kingdom of heaven, who brought forth from his treasures old and new things in due time. His sermons were always instructive, for the edification of the congregation. He knew how to rightly divide law and gospel; he preached the righteousness of Christ in such a way that even the challenged Christian could find rich comfort.

Yes, he was a mainstay in the church!

Conferenz - Ads.

Church dedications.
On the 22nd Sunday after Trinity and on the following day the Lutheran congregation of St. John's in Amelith, Saginaw Co., Mich., celebrated with joyful thanksgiving to God the dedication of their new church, a well-constructed and spacious frame building in gothic style (38 wx 65 in the nave) with a sanctuary and a 120-foot-high fountain, with the friendly participation of the surrounding congregations and Pastors Sievers, Günther and Ahner. - May the glory of the Lord always be proclaimed in this house for the salvation of many.

J. F. Müller.

On the first Advent of this year, the Lutheran Martini congregation in Allen Co., Jnd. had the great joy of being able to consecrate their newly built church to the service of the Triune God. The beautiful church, built in gothic style, decorated with altar paintings and stained glass windows, and equipped with a stately tower and bell, made an uplifting impression on the numerous guests. The undersigned, after the consecration prayer held by the pastor looi on Ps. 26, 6-8, from which he sought to develop the threefold answer to the question: "on what the love of Christians for their places of worship, if it is to be of a right kind, must be based": 1) on the sacramental treasures of grace offered from the altar; 2) on the prayers of thanksgiving and hymns of praise sounding for them around the altar; 3) on the sermon of the Gospel setting forth these treasures of grace still further. The sermon in the afternoon by Pastor Zage, based on John 10:22-30, dealt with the proper adornment of a Christian house of worship, and showed that this consists 1) in the glory of the Lord revealed in God and work; 2) in the righteous faith of the congregation. In the evening Conrector Achenbach preached on the Advent Gospel. With regard to the exclamation:

To the members of the Northern Illinois Pastoral Conference serve notice that for good cause our next meeting must be held two weeks later than heretofore indicated, namely, January 24-26, 1871, at the home of Rev. Große in Chicago.

H. Wunder, Chairman.

The Fairfield Special Conference will assemble, God willing, January 10 and 11, 1871, at the residence of Rev. Frank A Lancaster, O.

H. Maack, Secr.

The Buffalo Pastoral - Conference will assemble, God willing, at the home of Mr. G. C. Gwß, President, in Buffalo, January 10 and 11, 1871.

A. Weisel, Secr.

The Iowa Specialconference will meet, God willing, Jan. 3 and 4, 1871, at the home of Rev. Studt. H. Engelbrecht.

The Cleveland Special - Conference will meet, God willing, January 3 and 4, 1871, at the home of Mr. Rev. Wyneken in Cleveland (west side).

I. Rupprecht.

The Chicago Teachers' Conference will meet on the Wednesday between Christmas and New Year's Day, at Mr. Fischer's school, under the Rev. Wonder's church on the north side. All teachers from the vicinity are cordially invited to attend. H. Diersen.
Chicago, Nov. 7, 1870.

Where is Gottlieb Fuhrmann, formerly residing at Westbend, Wisc. His brother Carl Fuhrmann urgently desires to have news of him. Man adressire: Oars ok Rev. ?rof. Oraewer, Oolloorüa-OolleAe, 8t. lx>ui8, No.

He held fast to what he knew to be profitable for the salvation of souls and the church, in accordance with God's holy word, and he did not depart from it. But that which he recognized as ungodly, harmful to souls and the church, or unfair, he rejected with all the determination of which he was capable. Oh, he was a brave man and a hero in the church of his Lord, and a faithful helper to his fellow ministers in the difficult service of the ministry.

But praise be to God, even here, who, though he smite, yet maketh all things well, even took away our prude Muckel at the time when he stood in the faith. May he also give us a blessed end through Jesus Christ! Amen.

W. Heinemann.

Billing

On Expenditures and Receipts of the Synodical Printing Office from February 12, 1870, to November 30, 1870.

Issues:

For the trucking building, machine shop, listerns, water main rc\$2382..... 42
For the printing press, steam engine,
Cutting machine, smoothing pressr, machine operation rc 5312.88
-----\$7695.30

Revenue:

Revenue for ActienH7550 M
Contributions to gifts 145.30
-----\$7695.30

Revenue:

For truck work delivered for the Synod from February 12, 1870, to November 30, 1870, in the amount of \$3631.00.
For printing the "evening school" from 12.
February until 30 November 511.00
Pension from 1 February to 30 November from Louis Lange 250.00
-----\$1395.00

Issues:

To work during the above-mentionedWZMchum\$1219 .30
PrinterLMWA 332.00
Coal...MMK 166.55
DeVeLoPMeNT" WMaben 205.63
-----\$1923.48

Amount for repayment of shares\$2471..... 52

According to the above account and after deduction of the \$250.00 annuity, the printing press (the composing room is already Synod property) has achieved a net profit of \$2221.52 during the period indicated. During this time, 26,000 hymnals and 26,000 catechisms were printed, not including the current work.

In order to prevent misunderstandings, it should also be noted potatoes, M. Botsch 25 cabbage heads and 1 Gall. Frtt, Wittwe that the stated net profit is not yet in the hands of the Directorate, Rauscher 1 Bush. Apples, 51 cabbage heads & Z Bush. Turnips, but has been left in the hands of the Synod for the time being, by Hehmann in St. Louis 1 goat, by H. Hoffman" 1 Bush. Apples, so as not to increase its current financial embarrassment. The F. Wiehage ofBallwin 2 Bush. Potatoes, B. LochhaaS 1 bush. Directorate will, however, see to it that the collection and Apples, a Bush. Turnips, G. Grch 1 bucket Lider, L.K more often repayment of the shares taken is begun under all circumstances 1 Bush. Apples, Wittwe Rauscher 1 Bush. Turnips, 1 bottle vinegar, H. Papendorf 1 bag grain, j Bush. Potatoes, 1 peck Onions, 1 Bush. Turnips. By Past. Mennicke at Rock Island by Dan. Strecker \$5.00, by Past. Baumgart from his branch on Clark- Fork, Looper Co. mo. \$11.00, by H. Hoch in Past. Lehmann's parish \$2.00.

Thanks be to the Lord, in whose name the work was begun, for His blessing so far.

H. Kalbfleisch, Treasurer.

Received iu the Sasse of the Western District:-

To the synodical treasury: harvest festival ollecte of the congregation of the Rev. Schwensen, New Bielefeld, Mo., \$14.15. Bon Past. Stephen's congreg. at Ehester, Ill, \$9.00. Past. GeyerS Gem. at Larlinville, Ill., \$8.61. TrinityS - District at St. Louis \$15.10. JmmanuelS-Distr. there \$14.30. Gem. at California, Mo. by Past. Bünger \$11.30. commun. at Guttendrrg, Iowa, by same \$5.00. commun. at Long Grove, Kendall Lo., Ill. by same \$10.00. Past. Brohm at St. Louis \$1.00. Past. Biltz's Gem. at La- fayette Co, Mo, \$11.50. Mr. J.Marggruder, Rochester, N. A., \$5.00. Past. Engelbrecht at Iowa City, Iowa, \$2.00. teacher Brake, Lafayette Co, Mo, \$1.00. Past. Dear's Gem. in New Orleans, La., \$26.50. Of a member in Past.WilleS Gem., California, Mo., \$2.00. Past. Franke's Gem. in Abdison, Ill, \$21.38. N. N. there \$10.00. Mr. Krückenberg in Ridott, Ill, \$2.00. Past. Joh. Walther's Gem. in Benedy, Ill. \$10.00. Past. L. Kreses Gem. in Fulton County, O., \$4.65. Mrs. Moll by the same.

\$2.00. Coll. of the comm. of the Past. Grupe, Lhampalgn, Ill.Jda Mir- Thank Offering

\$20.00. Past. Bild'Gem. of, Lafayette Co, Mo, \$11.00. of Zions -I. Engelbach. Thanksgiving offering for recovery of fine wife \$5.00. Distr. :n St. Louis \$13.W. Past. Gräbner's Gem., St. Charles,By Mr. Geo. Berain St. LouiS theilweiser **Ueberschuß** der Mo., \$30.00. Past. KleppischS Jm- manuelsgemetnde atErcursion zu dem Missionsfest in CollinSville \$10.110. HochzeitS- Watrloo, Ill, \$1.60. Past. Rau- schertS Gem. at Dalton, Ill.,Loll. at Messrs. Geo. H. Roth & JnlloS Albrecht in Scott County, \$10.00. Past. Mangelsdorf's Gem. at Bloomington, Ill. \$5.25. Mr.Mo. \$7.75. **From the congregation** in Staunton, Ill. \$11.00. Mrs. E. Rerchardt at Chicago, Ill. \$2.00.

To the Eolleae maintenance fund: Don Past. Stephen'sthe school children of Mr. PH. Löscher at Fort Dodgr \$2.00. congreg. in Ehester, Ill, \$9.00. TrinityS Distr. in St. Louis \$11.00.Childrens' Coll. at Mr. Schenk's there \$3.10. Coll. at the wedding JmmanuelS Distr. there \$11.00. Past. Joh. Walther's Gem. inof Mr. FASTERIAG u. Miss Him- stett at Cape Girardrau \$5.00. Don Vrnedy, Ill, \$7.90. Past. Köstering's Gem. in Altenburg, Perrythe **school children** of the 4th grade in the TrinityS District at St. Lo. there, Mo., \$40.00. Past. Biltz's Gem. in Lafayette County,LouiS by the teacher, widowed Mrs. Pastor Pohle \$4.10. Mo., \$10.00.

To the Synodal Missionary Fund: From the congregation at Guttenberg, Iowa, by Past. Bünger, \$5.00. To the bell-bag of the congregation of the Rev. Biewend, Drilleville, Ill, \$1.50. From ainstitution, along with a few invalids, so that with the help of the girl at Jacksonville, Ill, 50 CtS.

For inner mission: From the Gem. in Pekin, Ill., \$10.00. Fromthe Trinity District in St. Louis \$3.06. Vrm Jmmanuels District there 40 LtS. Of the pupils of Teacher AlberS in Addison, Ill, 60 CtS. From the pupils of the West District there \$4.40. From the MissionS book of Mr. Mickow at Lhicago, Ill. \$5.00. From Rev Zucker's congregation in Proviso, Ill. \$5.40.

To the Synodical Building Fund: by Past.HrinmannS Gem. in New Gehlenbeck, Ill, \$28.50. Past. Biltz's Gem. in Lafayette County, Mo., \$10.00. N. N. by Past. Loeber in NileS, Ill, \$1.50. Mr. I. Trgge in Chicago, Ill, \$1.50. Subsequently by Past MangclsdorfS congregation in Bloomington, Ill. \$5.00.

For Past. BrunnS institution:Don Past.KleppischS Cross parish near Watrloo, Ill, \$2.20. Past. L. FrsrseS Gem. in Fulton County, O.,-6.50. Past. TimmensteinS Zion parish in New Orleans, La, \$50.00. parish in California, Mo. by Past. Bünger \$8.55. by Rev. Fick belatedly to the Missionary Feast - Coll. at CollinSvillr, Ill, 50 CtS. HochzettS-Coll. at Langreder by Past Ruhland at Pleasant Ridge, Ill., \$5.00. surplus from trip to mission feast at EollinSville, Ill., \$30. by Rev. Hei- nemann's congreg. at New Gehlenbeck, Ill., \$16.00. coll. of congreg. of the Rev. Dorn's Gem. in Elk Grove, Ill. \$5.40. Bon Past. Mertcns Gem. in Jork Centre, Ill., \$5.00.

For the Leipzig Mission: Loll. of the congregation in Prkin, Ill, collected in MisfionSstunden, by Past. Bünger \$10.00.

For poor students: From M. Gilts by Rev. Buehl in Massillon, O., \$2.00. Eoll. of the Gem. of Rev. Wuensch in De Kalb County, Ill., \$8.00. From ZionS Distr. in St. Louis \$2.00. From Mrs. Häusler by Rev. Döder-lein in Chicago, Ill., \$4.00.

For poor seminarians in Addison: VonPast. TirnensteinsS Zion Parish in New Orleans, La., \$30.00.

For poor college students in Fort Wayne: from the collection bag of the congregation of the Rev. Biewend in Belleville, Ill, \$1.50.

To the congregation at Davenport, Iowa: from Past. Biltz's congregation, Lafayette County, Mo., \$5.00.

For Past. Flach-bart- Gemeinde in Pilot Knob: From Past. HrinrmannS Gemeinde in New Grhlen- beck, Ill., \$12.55. E. Roschke, Kassirer.

For the Lutheran orphanage at St. Louis...

has been received by me in kind and in cash:

Bon H.Mencke 1 Bush. Sweet potatoes, S. Luft 18 herb heads, I. LochhaaS 1 bush. Apples, G. Mertz 4 bush. Seed potatoes, M. Botsch 25 cabbage heads and 1 Gall. Frtt, Wittwe 1 Bush. Apples, 51 cabbage heads & Z Bush. Turnips, Rauscher 1 Bush. Apples, 51 cabbage heads & Z Bush. Turnips, but has been left in the hands of the Synod for the time being, by Hehmann in St. Louis 1 goat, by H. Hoffman" 1 Bush. Apples, so as not to increase its current financial embarrassment. The F. Wiehage ofBallwin 2 Bush. Potatoes, B. LochhaaS 1 bush. Directorate will, however, see to it that the collection and Apples, a Bush. Turnips, G. Grch 1 bucket Lider, L.K more often repayment of the shares taken is begun under all circumstances 1 Bush. Apples, Wittwe Rauscher 1 Bush. Turnips, 1 bottle vinegar, H. Papendorf 1 bag grain, j Bush. Potatoes, 1 peck Onions, 1 Bush. Turnips. By Past. Mennicke at Rock Island by Dan. Strecker \$5.00, by Past. Baumgart from his branch on Clark- Fork, Looper Co. mo. \$11.00, by H. Hoch in Past. Lehmann's parish \$2.00.

Past. A. Lehman" Inspector.

For the Lutheran orphanage at St. Loui's.

the following additional gifts were received:

FromN.N. by Mr. Past. Doderlein in Chicago \$5.75. From N.N. by Mr. Rev. Markworth at Danville \$2.00. By Mr. Rev. F.Reuss (of the Jllinois Synod) at CaSS County \$10.00. By N. N. au- the branch church of Mr. Rev. A. Stamm to Cedar Creek \$2.00, from himself \$2.60. weddingS coll. at Jos. Stau- in Palmyra \$6.00. reformation festival coll. in Past. M. Mertz' Gem. in BrownStow" \$20.40. From Mrs. Tassen in St. LouiS \$2.50. C. F. there \$1.00c Mr. Teacher Köbel in Chicago \$2.00. N. N. by Mr. Past. Döderlein there \$3.00. WeddingS-Loll. by Mr. Wiegmann in St. Louis \$13.65. by Mrs. H. Wendler in CollinSville \$2.00. Mr. Geo. Vetter in St. Louis \$1.00. From a friend of the institution in Larlinville \$3.00. Mr. Past. L. Fre- seS church in Fulton county, O., \$5.00. From Krau.

Brante "in St. Lovis \$1.00. Mr. Karl Burgdorf in Red Bud \$1.00. To the Eolleae maintenance fund: Don Past. Stephen'sthe school children of Mr. PH. Löscher at Fort Dodgr \$2.00. congreg. in Ehester, Ill, \$9.00. TrinityS Distr. in St. Louis \$11.00.Childrens' Coll. at Mr. Schenk's there \$3.10. Coll. at the wedding JmmanuelS Distr. there \$11.00. Past. Joh. Walther's Gem. inof Mr. FASTERIAG u. Miss Him- stett at Cape Girardrau \$5.00. Don Vrnedy, Ill, \$7.90. Past. Köstering's Gem. in Altenburg, Perrythe **school children** of the 4th grade in the TrinityS District at St. Lo. there, Mo., \$40.00. Past. Biltz's Gem. in Lafayette County,LouiS by the teacher, widowed Mrs. Pastor Pohle \$4.10. Mo., \$10.00.

On behalf of the orphans sincerely thank you

I. M- Eitel, Kassirer.

It should also be noted that we now have 30 orphans in the ainstitution, along with a few invalids, so that with the help of the nurses and assistants, the **number of** residents in our orphanage has risen to about 40.

For poor students received from Mr. ving here \$5.00 - from Mr. E. Felder in Baltimore 4 un- trrrhr shirts, 4 lower leg clciders, 6 boxes of paper krageu, 1 box of toothbrushes, 6 silk neck bandages -----

C. F. W. WaltMM

For the seminary - budget received: Mr. Past. Reque from his congregation at **Röche a Eree**, WiS., \$17.20; by Mr. Rev. J.F. Müller, thank offering from his wife \$5.00; by Mr. Past. **A. Lehman"** by Wittwe Koch 3 Bush. Turnips, 2 Bush. Potatoes, IPrck apple slices; by I. LochhaaS 1 Bush. Turnips, 27 cabbage heads: of B.LochhaaS 30cabbage heads; offH.Hoch 50 dv.; G. Lindemann 1 Bsh. Potatoes, H. Masemann 10 leut-, C. Köfter 1 bush. Turnips, Z Bush. Potatoes, 8 Pounds. pork, A. Bopp 1 S. grain, 3 Pounds. butter, 1j **Dz.** eggs, 50 CentS, Mrs. Dietrich 50 cabbage heads, 1 Bush. Potatoes, Mrs. Rauscher 40 cabbage heads, 2 Bush. Reuben, H. Papendorf 3 S. ShuckS, 1 S.Corn, 1 Bsh. Turnips, j Bsh. Potatoes, 1 Peck Onions, A. Jöckel 1 Bush. Aepf^, 3chickens, 20crops of cabbage, Greb 1jBush. Apples, from Her" Past. ThurowS parish 6 p. potatoes, 1 barrel do., v" Herr Gärtner GieSking from Bremer parish 1 barrel parsnips, 1 F. Cabbage, 1 F. Cabbage, 1Z F. Lettuce, 1 barrel of Zugemüse,; from Mr. H. Hesse and L. Kreisler of Lincoln, Mo., 1 barrel of MolasseS; au- the Pleasant Ridge township still 2 Bush. Wheat (recently overlooked), and from D. We- semann there \$1.00; by Messrs. Millers I. F. Brockschmidt "L Co. here: from themselves 6 barrels of flour, from G. Beckmann 1 barrel do., W. Trpe 1 F. do., G. Dahl 1 F. do^ T. Brockschmidt 1 bag do.; from- Mr. Rev. Bremer- **Ge** meinde \$5.00; from Herr Past. Aug. Lehman"- parish from M. Botsch 2S.grain, 16cabbage heads, S.Lust \$1.00; from New mile parish 1700 lbs. wheat flour, 700 lbs. corn meal, 8 Bush. Potatoes, 3ü Bush. Apples, 1 S. dried fruit, 1S. yellow reuben, 6 bus h. beans, 1 barrel sauerkraut, 1 F. canned beans, 1 ham, 2 sides, 1 side of bacon, 30 lbs. salted-beef, 2 pieces smoked, 10 sausages, 25 lbs. butter, 4 dozen eggs, \$11.00baar.

For poor students: By Mr. Past. Wynekdu Coll. on the wedding de-H. F. H ... \$12.00, and at **that of** H. C. \$6.54 for Scheip-, deSgl. at that de- H. B. \$12.00 for Hein; by Mr. W. Kahle of Guttenberg, Iowa, \$10.00 and by Mr. Past. Thurner there \$5.00 for A. Cämmerer; by N. N. m St. LouiS \$2.50; by Mr. Past. Beck \$2.00; from the "Bremer Jünglings"- Verein \$50.00; by Mr. Past. HollS from the Lentrrviller Frauenverein 6 pairs of woolen socks, 6Busenhrmden ; by Mr" Past. Böse from Mrs. Hastbrock \$2.00 (\$1.00 gold); by Mr. Past. Buszin from his parish \$6.70; by Mr. Past. Holst by his congregaton \$23.00; by Mr." Past. Gräbner by Mr. Beckebrede \$1.00; by Mr. Past. Ruhland \$1.00; by the DreieinigkeiS-Distr. dahier. \$50.00; from the Women's Association in Bremen 12 Pr. underpants, 7 undershirts. **A.** Crämer.

Freestyle the Stzaodul-Driuttrri -

has continued to be received in gifts of love: From teacher I. Brust \$1.00, by L. L. \$5.00.H. Veal.

The continuation of the receipt of Mr. M. L. BarthÄ will follow in the next number.

Confused AZrefse "r:

Rev. kd. 8th Istel,

LaäeQ, 8t. Ixrais Oo., IFo. - HrauAvtt

Olsser, / ^v^aoäotte,

N.

Teacher,

your oC Rev. N. 'Iimrensteia, -- Lox 1624.

Orleans, ,

Printing Office of the Synod uou Missouri,



Year 27. St. Louis, Mo. 1st Jan. 1871. No. 9.

The "Lutheran's" New Year's wish for his dear readers, "captured by

Valerius Herbergen, former Lutheran preacher at the Church of the Little Nativity in Wroclaw in Wielkopolska, taken from the Evangelical Heart - Postille of the same.

In the name of Jesus, I wish your hearts, your consciences, your souls, your bodies and all your goods a peaceful, joyful, comforting and blissful New Year!

The eternal almighty God let your old sins, misfortunes and heartaches cease with the old year!

May the eternal, faithful God bring with the new year new fear of God, piety, happiness and blessings!

That ye, being the children of God, may be heard all the year in your prayers, comforted in your creed, be made ashamed in your temptations, crowned with blessed progress in your commerce and in your walk, and, if it please God that ye should die this year, be taken up into heaven!

Ah, dear Christianity, ah, dear Armuth, God grant you a blissful new year!

Ye constant lovers of JEsu Christ, I wish you all a prosperous New Year!

God grant you your heart's desire: that he will preserve your body from sickness, your soul from

Fear and anxiety, your honour from dishonour, your Jesus Christ! Amen! For all promises are in You Yes and conscience from fire, your life from trouble, your food from Amen. (2 Cor. 1, 20.)

loss, your land from war and destruction, your possessions from fire, and all that is yours from harm and misfortune!

The LORD bless you and keep you! The LORD make his face to shine upon you and be gracious to you! The LORD lift up his countenance upon you, and give you peace. (Deut. 6:24.)

May the LORD hear you in your distress; may the name of the God of Jacob protect you. He will send you help; he will strengthen you; he will remember all your prayers; he will give you what your heart desires and will fulfill your requests. (Ps. 20:2-5.)

The LORD keep your going out and your coming in from this day forward and for evermore. (Ps. 121,8.)

The peace of God, which is above all understanding, keep your hearts and souls unto life eternal! (Phil. 4,7.)

If ye then be children of peace, if ye be lovers of the great, newborn Prince of Peace JEsu Christ, then shall this my peace and blessing be upon you. (Luk 10:5, 6.)

Dear Lord Jesus, I am the Desiree, Thou art the Giver: Give in grace that which I have desired, yea, give more than I have desired, to Thy most holy name for praise and glory! Amen!

But you, dearest hearts, sigh: Helfs

And sing with joy:

Amen, let it be true,
Strengthen our faith forever,
Lest we doubt it,
What we have asked herewith.
Upon Thy word, in the name of Thee, We say the Amen finely.

(Sent in by Dr. Sihler.)

The General Council's decision in response to the Minnesota Synod's inquiries.

It is evident from the December issue of "Lehre und Wehre" what decision the General Council of the Minnesota Synod has given on its second inquiry. And if this Synod is satisfied with it, it demonstrates a not exactly enviable frugality, which one would hardly have expected from it after the decidedly confessional appearance in its last Synodal Report.

For the decision understands by "fundamental errorists" only those "who have deliberately, maliciously and persistently fallen away from the Christian faith as a whole or in part, especially as it exists in the confessions of the general church and indeed in its purest form, as it now exists on earth - namely

of the Evangelical Lutheran Church, who therefore overturn He is to report to the preacher in his mind and conscience in degree of indebtedness per se, than before the dawn of the the reason known therein, assert, defend and spread such order to free him from error by God's grace and to help him blessed Reformation.

heresies in defiance of the admonitions of the Church, and to the knowledge of the truth. But how if he did otherwise These evasive statements of the *General Council*, thereby lead souls astray from the way of life. and offered his pulpit to the unbelieving preacher or granted however, also leave its members in the dark with regard to

Now, as to the first words, the old confusion of terms is it to him at his request, without helping him, where possible, the admission of non-Lutherans to Holy Communion. In present anew. For those "who have fallen away from the out of his error to the truth? He would then certainly be a this, too, they provide indirect guidance for unionist Christian faith as a whole" no longer belong to the funda-practical unionist and by this way of acting would actually practice.

mental errorists, but they are no longer Christians at all, as, deny the confession of his church, even if he professed it Now it is hardly conceivable that, for example, a for example, the *Unitarians*; for these are essentially with his mouth and thereby made a kind of show. decided German reformer or English l'r68l))derian who

nothing else than Jews and Muhamedans and not an But the *General Council* gives its members indirect considers the Lutheran doctrine of Holy Communion to be unbelieving and corrupt church. instruction for this anti-Lutheran praxis; for out of papist, even if he lived in the parish of a orthodox Lutheran

The fundamental errorists, then, are the false-believing consideration for the "dear brethren" among the ecclesiastical communities that have not thrown the *Presbyterians*, etc., and for lack of a sharpened conscience preacher, should desire Holy Communion from him. It is, Apostles' Creed sum- marily overboard, even if they are for each individual article of sound doctrine and for the of course, difficult to imagine a case in which, for example, dangerously mistaken in individual articles of it, which our connection between confession and practice, it does not go a decided German Reformed or English Lutheran who considers the Lutheran doctrine of Holy Communion to be ecclesiastical confessions have developed more precisely out with the language in this point in a good Lutheran way, papist, even if he lived in the parish of an orthodox in accordance with Scripture, and in this they overturn the that is, in a simple and sincere way. For it does not say that Lutheran preacher, should desire Holy Communion from foundation of the faith. it is contrary to Scripture, and therefore also un-Lutheran, him; would much rather do without it altogether, or seek it

But how now? Do only the fathers of these heresies and when a right-believing Lutheran preacher lets an erroneous in the nearest Reformed or Presbyterian congregation he heresies, and those of their sons who in a later time believer into his pulpit, even if the latter errs only out of could reach.

"viciously and persistently" defend and spread them, ignorance and is not an open enemy of Lutheran doctrine. The question, however, is: How is a confessing belong to the fundamental errorists, "but not those who For through his ignorance his error in doctrine becomes preacher to proceed when non-Lutherans who do not have fallen a victim without their will"? Not so. For though it neither in its nature nor in its effect through the sermon outright contradict the Lutheran doctrine of the Lord's is true that in every community of false believers there are something harmless and, as it were, harmless and can have Supper, such as, for example, reformed and non-reformed men who err through ignorance, and do not, against their just as pernicious an effect as if the erring preacher were a people who are not known as such contradictors, desire better knowledge and conscience, hold fast to error out of notorious heretic. The difference between the two only the sacrament from him? Reformed and un-reformed, who arrogance and malice of will, as do the actual heretics who consists in the fact that the one, after having received are not known as such contradictors, desire the sacrament condemn themselves according to Tit. 3:11, yet the punishment and rebuke from God's word and against the from him-people, that is, who here have "fallen victim to the character of the erroneous community to which they belong conviction of the scriptural unlawfulness of his error, which false doctrine without their will" (as the *General Council* is not essentially changed by such ignorant men. has been brought about in the conscience by it, expresses itself pathetically-sentimentally) or, according to

Is now the ignorant man, who e.g. as a preacher *bona* nevertheless holds on to it and continues to spread it out of Lutheran sober speech, who err in the doctrine of Holy *fide* preaches the errors of his church as truth to his arrogance and with ill will, the other, on the other hand, from Communion out of ignorance.

audience, not a fundamental *errorist*, because he does not lack of a thorough knowledge of the truth from the holy Here this ecclesiastical body should have spoken do this against the knowledge of truth out of a wrong heart Scriptures and as a result of the tradition of his equally clearly and distinctly, i.e. well Lutheran, partly in order to and with evil will? Does he not, just as the latter, whether erroneous teachers, carries it within himself and preaches prove the right healthy connection between Lutheran he be a Presbyterian, Episcopalian, Baptist, Methodist, etc., it, taking the error for truth. Therefore, the heretical false doctrine and practice and to show the honesty and sincerity spread the errors of his departed church among his hearers teacher has personally fallen from grace, if he was in it of their confession, partly in order to give salutary advice to and hold them in it? Or is it conceivable that such a before, has lost Christ and has cast off faith and a good these and those synod members from the preachers.

preacher would not preach the heresies of his corrupt conscience; and as long as he remains so, he is a cursed But nothing of this was heard and nothing is to be read. church, which he considers to be truth, but the pure and damned man before God. The preacher, however, who The *General Council* wisely pushed this and that point aside evangelical, that is, Lutheran doctrine? Can a conscientious errs out of ignorance and thus teaches, can certainly hold and left the admission to "Lutheran pulpits and altars in the servant of the Lutheran Church therefore offer him his pulpit on to Christ as the reason for salvation in his heart and in individual cases to the conscientious assessment of faithful without hesitation, because he does not manifest himself as his doctrine; but therefore his false doctrines, which he pastors and congregations".

a fanatical opponent and heretic? Can he be sure that he builds upon them, always remain corrupt to the soul. But how, if just these, as was undeniably the case here, would not present anything erroneous to his people? Moreover, since God, by grace, through the testimony of desired good counsel? Was this already contained in the Impossible. As a Christian and orthodox preacher, he has Luther and his faithful fellow-witnesses and comrades-in-fact that only those were to be denied the Lord's Supper no other calling if God brings him together in some way with arms and their successors, has again brought to light the "who intentionally, maliciously, and persistently" had fallen an erroneous preacher, of whom he judges that he errs out pure evangelical truth against the papist and fanatical away from the scriptural teaching of this sacrament and of ignorance, than out of God's word his erroneous heresies, ignorance of these and those articles of the pure naturally also made this known? That would indeed be a preaching. evangelical doctrine, and perseverance in these and those superfluous counsel for a case that is just barely

heresies, also bears a higher penalty.

conceivable. But since the *General Council* has not given any special explanation in this matter, this seems to be its opinion according to these general statements: One should give the Holy Communion to every non-Lutheran. Holy Communion to every non-Lutheran who is not revealed as a contradictor of the Lutheran doctrine of the sacraments.

With this step-motherly care in matters of conscience on the part of this ecclesiastical body it is of course doubly necessary that

"faithful pastors and congregations", who know what they which, after its previous evasions into the indefinite, self-have to do, are abundant in their association. For in theevident and superfluous, is more than probable, it may also present case a Lutheran pastor will only act faithfully andrecognize from this that it is not far off with its entire Lutheran conscientiously against a non-Lutheran, e.g. a Reformed orecclesiasticism and that, despite the figurehead of the an Uniate, who desires the holy supper from him, if he takesecclesiastical confession, in its practice it does not honestly the following course:

In the first place, it is his duty to teach him the pureAnd instead of, as it pretends, initiating the unification of the doctrine of salvation from the Holy Scriptures. The first isLutheran churches here at home and opposing the so-called that it is his duty to explain to him the pure doctrine of theLutheran General Synod with an orthodox ecclesiastical Holy Communion from the Holy Scriptures, as they read in body, it has only increased the unfortunate division and the words of institution and related passages. The first is brought laughter to its opponents from whom it originated. that it is his duty to explain to him the pure doctrine of HolyFor wherein is the great difference between your *General* Communion from the Scriptures as they read in the words*Council* and the General Synod? The latter makes no secret of its disregard for the Lutheran confession and of its unionism, and does wrong only in retaining the Lutheran name; the latter, on the other hand, gives all honor to the ecclesiastical confession with its mouth, while in fact it denies it in important practical matters and pays homage to a disguised unionism that is much more dangerous than the open one, which cannot seduce anyone who wants to be and remain an honest Lutheran.

On the other hand, the Lutheran pastor must then prove to him that the doctrine of the sacraments of the small denies it in important practical matters and pays homage to a disguised unionism that is much more dangerous than the Lutheran catechism is based on the clear and simple words of Scripture. And here, too, he has to convince himself by open one, which cannot seduce anyone who wants to be questions and answers whether this proof is adequately and remain an honest Lutheran.

Thirdly, it is indispensable - no matter how useful and It is true that among the individual voices of the *General* ticklish it may seem to this or that *General Council* preacher *Council*, by God's grace, there are many fine and noble gifts, such as partial theological scholarship, organizational talent, eloquence, enthusiasm for works of Christian love, if he - that he prove to him how, for example, the doctrine of the should not be content with the little manger of Christ for the Heidelberg Catechism or of any other reformed confession beginning, skill in ecclesiastical negotiations, and so on. But is decidedly contrary to the Word of Scripture, as it reads, all seem to lack two things; first, a conscience thoroughly sharpened by God's Spirit and Word for every single article and therefore also to the doctrine of the Small Lutheran Catechism, and is therefore false and contrary to Scripture. of pure evangelical, that is, Lutheran, doctrine, which is the only remedy for the sickly unionistic pietism or puristic And here in particular it is necessary to convince oneself by unionism that pervades all our newer emotional believing the answers of the interviewee that he admits this and is times. And, secondly, in manliness of character, so as to be convinced of it in his understanding and conscience. able, with under-

Whoever refrains from this action with the one who In the same way, they should, in the righteous fear of God desires the sacrament is well unio-nistic, but badly able, with under- Lutheran; for he leaves his applicant in the very feasible and In the same way, they should, in the righteous fear of God and His Word, also decisively assert and enforce this in imagined delusion that the Lutheran doctrine is in practice in every single doctrine, if they thereby want to incur the entire hatred of all irreligious churches, yes, of the dishonest and hypocrites from their own people. accordance with the holy Scriptures, but that the Reformed doctrine does not contradict it. Scripture, but that the Reformed doctrine does not conflict with it. To the dishonest and hypocrites from their own people. As long as no thorough inner reformation takes place in the spokesmen of the *General Council* on these two important issues, and their trumpet for confessional practice continues to make no clear sound, so long can this ecclesiastical body be regarded only as an increase in the confusion in the area of the Lutheran Church and its synods here at home, which may be lamented to God.

Fourthly, if he admits all this, it must be made clear to him that if he is now convinced in his conscience of the truth of the Lutheran doctrine and the error of the Reformed doctrine, he cannot possibly remain in the association of an unbelieving church with a clear conscience. And finally, in connection with this, it cannot be hidden from him that his partaking of the Lord's Supper from the hands of a Lutheran pastor and with a Lutheran congregation is the actual confession of the Lutheran doctrine and the physical departure from his irreligious and the physical entry into the orthodox Lutheran church.

Should the *General Council*, as such, find this practice

The obedience of children and students to the commands of parents and teachers.

IX.

To obey the commandments of parents and teachers in faith is in truth to do good works; and so all children have many opportunities to abound in good works. He that denieth that the commandments of parents are the commandments of God, depriveth the children of their best works. But these are so pleasing to God that he has added a special promise to the fourth commandment to encourage them.

How sweetly Dr. Luther spoke about the good works according to the fourth commandment! He says (in the Large Catechism X, 60 ff.): "Behold and mark how great a good and holy work is here laid before the children, which, alas, is altogether despised and cast to the winds, and no one perceives that God has commanded it, or that it is a holy divine word and doctrine. For if it had been thought to be so, every one could have supposed from it that there must be holy men who lived by these words; so that no monastic life nor spiritual estate could have been raised, if every child had kept this commandment, and could have set his conscience against God, saying, If I am to do good and holy works, I know no better than to render all honor and obedience to my parents, because God himself has commanded it. For what God gives must be much and far more noble than anything we ourselves can devise.... . Therefore let us learn for once, for God's sake, that the young people, putting all other things out of their sight, look first to this commandment; if they would serve God with right good works, that they do what is dear to father and mother, or to whom they are subject in their stead. For the child that knoweth and doeth these things hath first of all great comfort in his heart, that he may gladly say and boast: Behold, this work is well pleasing to my God in heaven; I know it for a fact. Let them with their many, great, sour, heavy works, all stand together in one heap, and boast; let them see if they can bring forth any greater and nobler than father's and mother's obedience, which God hath set and commanded next to his majesty's obedience; that when God's word and will go and be done, none shall be more excellent than parents' will and word, that he nevertheless also may abide under God's obedience, and not give contrary to the former commandments."

However, if I wanted to set down all of Luther's excellent words that he wrote on this point alone in the Large Catechism, it would take up a lot of time and space. However, I beg and exhort the kind reader to be

Once again take his Concordia book to hand and read how they come to walk in the Spirit according to the fourth through the explanation of the fourth commandment. It commandment,-these are quite different questions, the cannot be paid for with all gold, silver and precious stones, answer to which has not been sought here, and was not so instructive and comforting is it for all who are called intended here at all. Let us hear Luther's teaching on this, parents or children. With all our hearts we should thank too, based on God's Word. This time we will only say: There God that he has given us this bright light, by the light of is no law given that could give life (Galatians 3:21); life which we can find our way in the evening of the world comes from the gospel alone. But the law also remains the through the turmoil of human opinions about obedience rule and guide of life for the born-again, in the fulfillment of and disobedience. which he therefore exercises himself, so that, after he has

But I cannot close without sharing a few sentences from a sermon of Luther on Luc. 2, 41-52. (1st Sunday after Epiphany). About the words (v. 51): "He went down with them, and came to Nazareth, and was subject unto them," he thus says (XIII, 362 ff.): "He did it of his own free will, not of necessity, for he was God and a Lord of Mary and Joseph; but that he was obedient to them, he did it not for father's and mother's sake, but for the sake of the example. For this is the example, that the child Jesus did in the house all that he was commanded, and gathered up the shavings, and did eat and drink, and let nothing fail him. Let this example be diligently kept in mind by the youth, that the Lord, who is the God of us all, did these things in his childhood, and did not neglect what he was commanded, though the works were small, little, and unsightly; that they also may do such things, and learn such obedience and humility. Then all children who are godly and pious should say: Oh, I am not worthy to come to glory, and to be like the child, 'JEsu, in that I do that which he, my Lord Christ, hath done. If he has picked up shavings, and done other things, which his parents commanded him to do, which were common and small works, as they are done in the house, how excellent children we should be, if we followed his example, and did those things which our parents commanded us to do, it would be as bad and small as it could be."-----

It is also noticeable how God praised the Rabites for keeping their father's commandment. (Jerem. 35, 1-19.) Apology, New-lork edition p. 277, Berlin edition p. 234.) As the promise of the fourth commandment was fulfilled in them, so it shall be fulfilled in all obedient children. God will bless them with long life and good living, and will give them children obedient to them, as they themselves were obedient to their parents. The further interpretation of the promise may be read by every one in the Large Catechism.

So it has become sufficiently clear what God himself teaches about how children and pupils are to behave against the commandments of their parents and teachers. How children are to be brought to such obedience, how they are to be encouraged and punished, how they are to be taught, and how they are to be taught.

To the ecclesiastical chronicle.

From Steeden, dear Brunn writes on November 14 of last year: "Externally, the war leaves us here in Steeden living as if in the deepest peace, only our treasury feels it tremendously, as was to be expected. I hope > therefore daily for help from America." - However, no one could expect anything else. Charity in Germany is now, of course, almost entirely directed at the many cripples and widows and orphans, who are among the lamentable fruits of a war, however victorious. Therefore, the dear Brunn, who is burdened with a load that can hardly be borne, rightly expects help from us here in America, which he needs if the glorious work he is doing is not to come to nothing. It is our American Lutheran Church alone that Steeden serves. Let us then, dear Lutheran Christians in America, with all the many needs of the church over here, not forget our blessed preschool over there! W. [Walther]

Ban imposed on an entire parish. We read the following in the Christian Messenger of November 30 of last year: "The Catholics of New Athens, Ills., have recently undertaken the building of a church and, in order to increase the building fund, wanted to arrange a "Fair" together with a concert on the Sunday before last. An old ordinance of the Plenary Council in Baltimore, however, forbids the holding of such "Fairs" 2c. at certain times, which is why Bishop Baltes in Alton forbade the festivity. The New Athenians, however, were not deterred, and kept their "Fair." The bishop put the disobedient under ban for this deed. The bull of excommunication concludes, as follows: "And to chastise the Catholics of New Athens, we hereby forbid all priests, religious, and others, ""*sub poena suspensiois ipso*

The ambassador reports that "the bishop is forbidden, for a period of one year or more from the date of this apostolic letter, to say Mass or hold funeral ceremonies within the said parish, until the said parish has repented of its manifest disregard for the episcopal authority and of the offence which it has caused. So much for the ambassador's report. We have here a new proof of how terrible things are in the Roman Church. It is, of course, most unchristian and certainly to be punished if a congregation that wants to be Christian holds fairs and the like in order to gain funds for church purposes from the proceeds. But if the Roman church wanted to punish all such and even worse sins of its members against the revealed commandments of God with banishment, how many members would it then still keep? For what abominable sins go on in the Roman Church, while those who commit them are considered good Catholics! Whence then

"Now therefore we have heard sufficiently in the fourth commandment how one ought to honor father and mother, and what this commandment contains and teaches; so that it may well be understood that GOD is much concerned that this obedience to father and mother should go in the serpent. And where this is not done, there are no good customs, nor good government. For where obedience is not kept in the home, it will never be possible for a whole city, country, principality, or kingdom to be well governed. For there is the first government, from which all other governments and sovereignties have their origin. Now where the root is not good, there neither stem nor good fruit can follow ... But that the rule of the parents still works a little, and the children are still a little obedient to them, this truly does not come from our merit, but is vain grace of God, who gives them this for abundance, and, like other gifts, throws it into the rapture, otherwise it should probably all go to ruin, as then the devil takes pleasure in it, that he throws everything on a heap and beats it into a lump." (III, 1654 ff.)

If, therefore, you see a house, a school, an institution, where the fourth commandment is in progress, and parents and teachers, children and pupils are practicing to fulfill it in faith, consider it a miraculous work of your God, and give him hearty thanks for it. Beware, then, of trying to help the devil tear it down; but use all your diligence so that God's work may be preserved, and, where possible, ever improved.

J. C.W. L. [Lindemann].

When Seneca's maid, Harpaste, suddenly became blind, she thought that the sun had become dark. So also many think that the sun of Scripture is dark and gloomy, but they do not realize that this supposed darkness comes only from their blindness.

W. [Wather]

so, that the Lord Bishop Baltes, in the above case, should at once prove himself so severe a gentleman? He says so himself; his first main reason is "disrespect for episcopal authority." There we have it. God's authority a Catholic cannot disregard with impunity, but "disregard of episcopal authority" is a crime worthy of banishment in the Roman Church; Amore Catholic may after all rebel against God's word, and this is regarded as something easily pardonable, which must at most be atoned for by a few Pater noster and Hail Marys; but to despise the word of a bishop or of a council must be punished by the interdict, that is, by the prohibition of divine service (i.e. what is regarded as such in the Roman Church) and of an ecclesiastical funeral! *) In the Roman Church, God's commandment only becomes holy and inviolable when the commandment of man, priest and bishop is added. But this is nothing but an antichristian being.

[Walther]

The "over-baptizing." From the Christian Messenger of December 7, we see that in the Methodist Church the so-called "over-baptizing" is taking place, that is, the custom of baptizing again by immersion those who have already been baptized once by sprinkling or pouring. It is even reported that last year a Methodist preacher baptized a person by sprinkling because he so desired, but that six months later the same preacher baptized the same person again by immersion at his request before the same congregation. Such abominations must at last occur where one is not accustomed to hold firmly to God's Word. There one remains a child, who allows himself to be weighed and swayed by all kinds of wind of doctrine through the mischievousness of men and deceit, so that they may deceive the Christians. Ephes. 4, 14. Among such unfortified people the Anabaptists do dreadful harm, in that they step out so brazenly and boldly with their chasing after the form of immersion, as if all Christendom were blind and they alone were seeing.

[Walther].

Judgments of Catholic Bishops on the Infallibility of the Pope. At the Roman Council, the Archbishop of St. Louis, Mr. Kenrick, declared of papal infallibility: "Catholicism, changed by this addition, could only be defended by ridiculous excuses against the unshakable testimony of history; for the life and teachings of the popes serve to prove that they are incapable of being bearers of infallibility.) Take any Catholic paper in your hand, and you will find advertisements of lotteries, by the proceeds of which churches, monasteries, etc., are to be built. What is that better than a fair? But because no bishop has forbidden that, it is lawful in the Roman church. Matth. 15, 7-9.

be." The Archbishop of Cincinnati, Mr. Purcell, said, "All

progress of conversions in the United States will be thoroughly annihilated. Bishops and priests will have nothing to

to reply to in their disputations with Protestants; for they will say, hitherto this doctrine has been preached by you

as a free opinion in the church, now you set it up as a dogma

of faith: so you used to lie, or the doctrine of the church has changed." - But what has happened? It is known of Mr.

Purcell that he has already retreated and declared himself

willing to submit. One of the two, then, this archbishop's

weathercock now admits, according to his own confession, either that he "used to lie," or that the "doctrine of the Roman

Church has changed," that is, that he is a false lying church

From Hm. Kenrick it remains to be seen whether he too, like

his Cincinnati College, will turn his mantle to the new wind

of the Jesuits, and thus betray that he himself knows that al

his present reasons for infallibility are only "ridiculous

evasions against the unshakable testimony of history." Mr. Kenrick, by the way, got stuck before others. Among other

things, he also declared at the Council that the Catholic oath, which he himself had taken in Ireland in his younger years

denied papal infallibility so decisively that an Irish bishop, if he now accepted infallibility, would be committing a breach

of oath! Mr. Kenrick has also publicly declared in the Council

exchange of pulpits: 1) He who is lawfully and in truth an

that the church could not possibly introduce as articles of

faith what it had not taught for 1800 years; also that such an

arbitrary assembly as the Vatican Council was incapable of

representing the church or of bearing good witness to its

faith. What kind of a forehead would therefore be required, if

these Christians or congregations called him with the

even Mr. Kenrick now wanted to turn around with the other

intention of preaching to them the word and doctrine

apostates and blow the same horn with them? Well, we shall

according to the rule of the faith of Scripture, he would break

see, and will faithfully report it to our readers in his time. On

the trust placed in him if he allowed someone to take his

would almost think it impossible that a man who publicly and

place who adhered to a faith other than that which he was

solemnly declared at the Council that the doctrine of the

called to preach and which he promised to preach. - The

infallibility of the pope was contrary to Scripture and contrary

secretary was instructed to submit theses on chiliasm and

to tradition, nay, a ridiculousness, should now stand on these

secret societies to the next synodal assembly. The Synod

pulpit and speak: I have hitherto taught falsely, I now believe

recommends to all its members the English translation of

this ridiculousness, because a majority of voices in Rome

Luther's Home Postilion, and urges them to procure and read

were for it. Not to speak of such a man acting contrary to his

diligently, as it is a clear and plain explanation of those

conscience, he would thereby also make himself pieces of divine word and doctrine which it treats. - Rev. J. dishonorable before the whole world. It is certainly most

The Lutheran Concordia Synod of Virginia. This is the

name of a small English Lutheran Synod, which has sprung

from the old Tennessee Synod, which has unfortunately

become lax in doctrine and practice in the course of time,

and to which our old dear friend Rev. H. Wetzel belongs. This

small but faithful group held its third annual meeting at

Körner's Church, Augusta Co., Va. in the past October, and

from the brief report on it, which the secretary, the

forementioned Pastor Wetzel, had printed in the "*Lutheran*

Standard", we learn, among other things, the following,

which we believe we must share with the dear Lutheran

readers, certainly to their delight. Since the Synod does not

yet have its own ecclesiastical periodical, it recommends to

its congregations the "Lutheran Standard" as the English

paper, and the "Lutheraner" as the German. It intends to

confer with the English District of the General Synod of Ohio

about the elaboration and publication of an English liturgy,

which corresponds exactly with the teachings of our church,

as well as about the publication of Luther's Small Catechism

with explanatory questions and answers. The secretary

presented to the synod theses on the sacred office of

preaching, as well as theses on communion, which were

discussed and accepted. Also the following theses on the

exchange of pulpits: 1) He who is lawfully and in truth an

overseer over a flock of Christ has become so by the Holy

Spirit, Acts 20:28. 2) Such an overseer is responsible to God

for the manner in which he exercises his duties, as well as

for those who have called him to be their preacher. 3) Since

these Christians or congregations called him with the

intention of preaching to them the word and doctrine

according to the rule of the faith of Scripture, he would break

the trust placed in him if he allowed someone to take his

place who adhered to a faith other than that which he was

called to preach and which he promised to preach. - The

secretary was instructed to submit theses on chiliasm and

to tradition, nay, a ridiculousness, should now stand on these

secret societies to the next synodal assembly. The Synod

recommends to all its members the English translation of

this ridiculousness, because a majority of voices in Rome

Luther's Home Postilion, and urges them to procure and read

were for it. Not to speak of such a man acting contrary to his

diligently, as it is a clear and plain explanation of those

conscience, he would thereby also make himself pieces of divine word and doctrine which it treats. - Rev. J. dishonorable before the whole world. It is certainly most

E. Seneker, President of the Synod, was appointed delegate

to the next meeting of the English District of the General

synod of Ohio, and Rev. H. Wetzel was appointed delegate

Dr. Passavant

has sent in a "corrigendum" concerning the report on the Council which appeared in the previous number. The editors are willing to accept it, but in order to be fair to both sides and to bring the matter to a conclusion as quickly as possible, they have sent the "corrigendum" to the previous rapporteur so that it can appear immediately with his concluding statement.

Church News.

After Mr. Paft. C. Meyer of the Lutheran congregation at Keokuk Junction, Ills. had received and accepted a regular appointment, he was solemnly installed on the 3rd Sunday of Advent by the below mentioned. Order for this was because of the peculiar circumstances

The congregation has been granted a congregation charter by the Honorable President of the Western District of the Synod of Missouri, Ohio, etc., as well as by the Honorable President of the Synod of Illinois, etc. May the Lord bless the labors of our dear brother in this church, and grant him one victory after another for the glory of his holy name, and the advancement of his kingdom. Amen. It should be noted here that the congregation was in danger of falling into Iowa hands, for a certain Kleinlein, a member of the Iowa Synod, who had succeeded in getting the congregation in Keokuk Junction to rescind its affiliation with the Synod of Illinois, etc., would not be swayed by him, but, when he had detained them for some time in their proceedings, and had also caused discord among them, expelled him from the assembly. Thus, by God's grace, she was preserved from this man, as well as from the Iowa Synod.

S. Liese of the Illinois Synod.

Zacob Seidel and Barthold Burfeind of the Missouri Synod.

On the 7th Sunday after Trinity, Candidate Hermann Wille, after having passed his examinations and having received and accepted a call from my former congregation in California City, Mo., was ordained and introduced by the undersigned (since Pastor Th. Mießler, who had been commissioned to do so by the Honorable Mr. President Bünger, was unable to appear at the proper time) in accordance with our ordinance.

The Arch Shepherd, Christ JEsus, crown the work of His servant with rich blessings.

G. F. Schilling.

Address: Rev. H.

D. 127th California Oit^> IVIo.

On the same day, the congregation was allowed to move into fourth at Watcrville, a fifth at Janes- ville, add to that the its newly built, beautiful and spacious house of worship, afterplace at Waseca and later I found axn preaching place at having had to celebrate its services first in a rather secluded Peddlers Grove. All these places are 8-14 miles from each little church and then in the schoolroom prepared for this other. Now that was a big forest of work. Who was going to purpose, and to consecrate it to the service of the Triune God. serve it? I, as well as Pastor Sprengeler, had three In the morning, after Pastor P. Eirich had said thebranches in the vicinity besides our own congregation. But consecration prayer, Pastor I. E. Gottlieb preached thethese places had to be served. Therefore I agreed with 19,1-10. In the afternoon Pastor Eirich preached in English on Sacrament every 3-4 weeks until one place was able to call Rom. 1,16. its own preacher. This has now also happened, even if not

The new church is built of brick, 45 feet wide and 70 feetalways so regularly. For in the winter sometimes the snow-long. - May the loving God, who has helped so far, also helpdriving northwest wind had completely closed the paths on further and grant that in this house many may be won for his the prairie for a few days, and in the spring sometimes the eternal heavenly kingdom through the preaching of his word. Minnesota Niver was out for weeks that it was impossible to pass. But even though the people could not be served so regularly, all these places, except Le Sueur Prairie, remained faithful to the Lutheran confession.

G. Fr. Stutz.

Rondout, December 1, 1870.

Minnesota News.

Since the "Lutheran" has so far reported little from Minnesota, many (in the old States) think that there must also be few congregations in Minnesota. It has happened to me several times during missionary journeys that I have met recognizably rich people, who came from old congregations, in completely unchurched areas, but who told me that they had not even known that there were Lutheran congregations in Minnesota! They would have gladly bought into a congregation if they had only known that Lutheran congregations were here. For this reason, I think I will be able to say a few words about Minnesota, especially since the immigration of our countrymen, both from Germany and blaspheming other synods. The congregation, however, from the old states, to Minnesota is still significant.

In December of 1866, a member of my congregation brought to my attention that there were several of his countrymen living in the area of Waseca who, as could be seen from a letter, were eagerly asking for a Lutheran preacher. In January 1867 I set out to visit these people. There I found about 18 families who boldly opposed the German Methodist preachers, who had already arrived, with the Lutheran confession. And even if the Methodists used violence to force these people to their method of conversion, this small group nevertheless remained steadfast and formed itself into a quite brave Christian congregation. For they demanded right at the beginning: if I came on Sunday, I should hold catechism lessons with old and young in the afternoon. And when I was not there, they held Sunday reading services, which were always diligently attended. As soon as they could, they built themselves a little log church, 20 6)' 26 s^ß. On January 29, 1869, this little church was consecrated by me and Pastor Sprengeler. As poor as the people were at that time, they still had a few dollars of building money left when the little church, nicely and daintily furnished, was finished.

The road to this place, about 50 miles from here, led me through several German settlements and since there was no Lutheran preacher in the whole area, I set out with Pastor Sprengeler in July 1867 to missionize Le Sueur County. This trip was quite a blessed one. We found a preaching place on Le Sueur Prairie, a second one near Cleveland, a third one near Dutch Lake, a

Of all these places, Dutch Lake had to fight the hardest battle against the sects and enthusiasts, for there it was the Baptists, Methodists and Albrchtsbrüder who were constantly trying to drive the small Lutheran group out of each other. Yes, there will be few congregations that had to pay so much attention to every word in the sermon as the people at Dutch Lake. For when we were gone, the Methodists would find one thing wrong with our sermons, the Baptists another, and the Albrecht Brethren something else. So our people had to remember what we had said. But just through this our people became quite firm and instead of being divided, they were only united more firmly.

Here, however, a pastor had to come. For all the places wanted to be served with God's word more than they had been able to do so far, and from here the other places could easily be served. Since the place at Watcrville and Dutch Lake had united to form one congregation, the congregation at Dutch Lake appointed the theological candidate, Mr. H. Sprengeler, as their pastor and minister. Now the congregation eagerly went to work building, and on August 20, 1870, the new church and parsonage were completed.

On August 21, 1870, the new church was inaugurated. That same afternoon the new church, a log building, was dedicated. It was a day of rejoicing! People had come from cill' the other preaching places to witness this day of celebration. Even from Peddler's Grove, 27 miles away, wagons filled with people had come. Over 40 wagons had pulled up in front of the church. It was no wonder that almost as many people had to stand outside the church as could get in. In the morning, Pastor Sprengeler Sr. preached on 2 Tim. 4:1-5 for the ordination celebration. In the afternoon, the undersigned preached on Psalm 87:1-3 for the church consecration. Although many Methodists, Baptists and Albrecht Brethren were present on this day, the celebration was not disturbed in the least.

With this the dear reader will make do and pray diligently for the second request, so that the kingdom of God may also be spread further and further here. For although there are already many Lutheran congregations in Minnesota, there is still many a congregation to be gathered. K. F. Schulze.

Church consecration.

The 21st Sunday after Trinity (Nov. 6th) was a day of great rejoicing for the Jmmanuels congregation in Rondout, Ulster Co., N. I., which had only been founded in January 1870.

Lutheraner.

Martin Luther Orphanage.

To all readers of the "Lutheran" and lovers of the Kingdom of God, we hereby make the pleasant announcement that a new Lutheran orphanage was founded under the above name in Boston, Mass. on Nov. 10, Luther's birthday. On that day a small society gathered at the request of a faithful member of our congregation of the Lutheran Church, whom God has blessed with earthly goods as well as with a loving faith, to receive from his and his equally blessed wife's hands the gift of a valuable farm for the purpose of a Lutheran orphanage. The farm, situated only 7 miles from the city of Boston, comprises 240 acres of land worth H50,000, partly very beautiful farmland, partly excellent arable land, with two large and well-maintained buildings, which provide space for 80 orphans. A part of the land is to be laid out as a graveyard, the yield of which is intended for the maintenance of the orphanage. Pastor F. Richter has been appointed as the father of the orphanage. He has already accepted the call and will spend the winter months in the orphanage of Pastor G. Holls near New York in order to prepare himself for his new profession there with his dear wife. With April of next year, God willing, the orphanage is to be started. - May this preliminary news fill all friends of our dear Lutheran Zion with grateful joy towards God and awaken them with us to call upon God cordially not only to pour out his richest divine blessing on the institution itself and its generous donors, but also to awaken many others who have been blessed with earthly goods to the same generosity in the kingdom of God. But to God alone the glory!
Boston, December 23, 1870.
C. J. Otto Hanser.

Lutheran Regional Churches.

Forty Theses on the Conduct Required of a Confessing Lutheran by Scripture and Conscience in and Toward a Lutheran Church in Decline. Drawn up with "proof clauses" of the Holy Scriptures and ecclesiastical testimonies by F. Ruhland, Lutheran pastor of the Missouri Synod 2c. at Pleasant Ridge in the State of Illinois. - Published at the request and with the permission of the author, by the Lutheran Pastoral Conference at St. Louis, Mo. With joy we welcome the appearance of this document, which, as we confidently hope to God, will remedy an urgently felt deficiency. Confessing Lutherans in Germany approached members of our Synod with the request to advise them on how they should behave toward the un-Lutheran doctrine and practice that has broken out in many places in the Lutheran regional churches. This request is now granted in the present document. In it, consideration is given to all the manifold and deep corruption that has entered the Lutheran state churches of Germany through rationalism, unionism, and other false teachings. Then it is shown from God's Word what duty a faithful Lutheran has.

Lutheran who recognizes these harms must fulfill them. Such a one should take care that he does not weigh down his conscience either by hasty separation or by sinful concession-making. With all patience, love, and wisdom, whether he be a preacher or a hearer, he should work toward the repair of such damage, earnestly and constantly testify against false doctrine and sinful practice, and rather suffer everything than do the least thing contrary to God's word and his conscience. This is delicious to read, as it is so clearly demonstrated in all areas of church life for all cases in which a Lutheran Christian may find himself, and is so clearly proven with the beautiful Bright Sayings of the Holy Scriptures. And then there are also many instructive testimonies from the symbolic books and from the writings of faithful Lutheran teachers, such as Luther, Chemnitz, Gerhard, Heinrich Müller, Balduin, Quenstedt, Paul Gerhardt, Conr. Dannhauer, Brentz, Weller, Heshusius, and others, to prove that no new fanaticism is presented here, but only the old pure Bible doctrine, as it has always been practiced in the Lutheran Church. For this reason this booklet has already been warmly welcomed in Germany by the dear Mr. Rev. Brunn in his paper, and warmly recommended to all faithful Lutherans.

The booklet is also of great value to us in America. Many have friends and relatives in the Lutheran churches of Germany who are seriously committed to the confession of the pure doctrine and want to conduct themselves according to it, which often causes them to have serious doubts in their conscience. Such people could not be given a more fitting gift than if this booklet were sent to them. It would prove to be a welcome guide and counselor, which, by God's grace, would give them light and comfort in many difficult cases. And even though this booklet is written with special reference to Germany, it is also of general use, for one can see from it how a confessing Lutheran must act, testify and fight, if he belongs to a congregation and system that has not yet excreted the leaven of un-Lutheran doctrine and practice. So then, this writing, to the preparation of which the dear author has devoted so much diligence and care, is highly recommended to the dear readers. May the good Lord grant that it may be a blessing to many souls in their struggle and fight for the highest jewel, the pure teaching of the divine Word. It is to be obtained from the agent of our Synod, Mr. M. C. Barthel for 35 cents. The external decoration is also very attractive. F.

inquired

from family members about a born miner from Vcrsmolt, Westphalia, Kingdom of Prussia. She traveled to America many years ago.
Anyone who can provide information about the place of residence of this person is kindly requested to send this information to
Mrs. Charlotte Noack, née Zinn, (from Bielefeld)
No. 59 Adams St., Alleghany City, Pa.

Conferenz - Ads.

The Illinois - Special - Conference of the Rock Jsland- Peoria District will hold its next meetings, God willing, February 7 and 8, at the home of Rev. Heid. H. Engelbrecht.
To the members of the Northern Illinois Pastoral Conference, serve notice that for good cause our next meeting must be held two weeks later than heretofore indicated, namely, January 24-26, 1871, at the home of Rev. Große in Chicago.
H. Wunder, Chairman.
The Fairfield Special Conference will meet, God willing, on the 10th and 1st inst. January, 1871, at the house of Rev. Frank, in Lancaster, O.
H. Maack, Secr.

Changed Conferenzzcit.

The Buffalo Pastoral "uftrenz will not meet January 10 and 11, as stated in the previous number, but January 17 and 18, 1871, at the home of Mr. Praeses G.C.Gross, in Buffalo.

Obituary.

On October 16 of last year, my beloved son-in-law and assistant preacher Gustav Hieronymus passed away. It is now three years since he returned here after completing his studies in St. Louis; but he was only able to serve me for one year, and then his strength began to fail and gradually faded more and more in a slow, debilitating disease. - It is a dark and wonderful providence of God, who not only took such a young worker, who was a preacher and theologian with all his soul, from his church, but also withdrew from me the help I needed so much, after He had hardly given it to me. But we must not refuse the chastenings of the Lord. His name be praised, even when He strikes. After all, He has already comforted us so exuberantly in our experienced tribulation by the so blessed, victorious end of the one who has fallen asleep. Quietly and gently, like the whole character of the Blessed One, his life flowed in the last three years of his being here, quietly and gently, without any particular suffering or pain, his bodily powers died out, so very quietly and gently, like a child in its mother's arms, the Lord carried him through the valley of death. Only two days before his end he had become bedridden, and the sick man soon felt the approach of death, and often spoke of his going home with a blessed smile.
All fear of death lay far beneath his feet, his soul stood in full assurance of faith, deeply and firmly founded on the pure and purified knowledge of the divine word, as his dying mouth often and much testified. - We wish our dear blessed one the heavenly crown, of which the Lord dignified him after such a short run; it is up to the Lord to fill the gap for us again, which He has made for us.
Steeden. Fr. Brunn.

Received in the Eastern District treasury:

To the synodical treasury: from St. Paul's parish in Baltunore \$36.75. Jmmanuel parish there H40 41. parish in College Point K8.65. parish in Nvme H5.00. Rev. Grothe HI.OO. Trinity Parish in Buffalo K20.00. AndreaSqe Parish there, Harvest Festival Coll. \$3.60. Parish in WilliamSburq \$10.30. Past. Wei- be sen. \$2.M. congregation in Patessoli P5.00. congregation in Freedom H5.00. past. Frank H5.00. congregation in Williamsburg, NeformationSfest-Coll. HI8.60.
For heathen mission: Bon Mrs. D. at College Point 75 CtS. From the school children in Pittsburg P6.00.

For poor students: From d. Parish in Liberty 53.10. Parish in Port 3 pairs of socks; from A. Kefer 2 sacks of wheat, 1 sack of grain, 1 sack I Trautmann 436.35, JA Hügli 444.00, A Wagn" 436.00, A Rohrlack Richmond for Fort Wayne 59.50. Hychzeüs Coll. at Mr- Keever 53.00. of oats. From Rev. Mueller's congregation in Pittsburg from Mrs. Lipp44.50, C Damm 434.50, G Streck- fuß 46.00, H Lemke 413.00, W Parish in Wol- cottSburg 52.80. 42.00. By Hrn. Rev. H. B. suecop 41.00; collected at the infant baptismZschoche, I List 410M H Partenselder 75 Cts., A E Winter 43.00, A

On the proseminar in dying: Kindtauf-Collecte at I Haible 52.26. of Mr. R. Geilfus. 43.40. AuS Dr. Sihler's parish from Christian Rose 1D Stechn 428.00, P Rupprecht 419.50', I v. Brand 43.50, W Lctb- Gem. at Mibdleton, Canada, 55.65. sack of wheaten, 3 sacks of potatoes, half a hog, 1 cartload of wood.mann 415.00, I F Niethammer 413.50, I Biltz H5M Th Gotsch 412.00,

To the Collee - Maintenance - Fund: From the Ge- memde in New From Past. Lehner's parish from H. Buse 22 heads of cabbage. For theL Daib 48.50, C Markworth W Hattstädt 47.50, I Partenselder 417.25, Aork 511.00 and 59.75. student Franke from the sewing club of Mr. Past. Wüstemann inEDolz,h Biewend 413.50, C Sapper 440.50, L Reichendes 415.00, L

To the widow's fund: From the pastors: Wiegel 54.00, Grothe 54.00, Kendallville 46.00. From Rev. Wüstemann himself 46.00. Engelder 420.00, R Adelberg, P Rupprecht 45.00, C G Reim, W Weisel sen. 52.00. Hattstädt 412.00, A Biewend 412.50, H Kanold 45.00, H Wunder 419.00, A Wagner 424.90, I List, V Koren, L Lochner 419.50, I G Km

To college - construction in Fort Wayne: From the community in For poor students received from the worthy virgin society of St. Paul's parish, Baltimore, 16 bust shirts, 13 petticoats, 8 pairs of woolen stockings, and 12 linen handkerchiefs; from the worthy virgin society at 49.00. Christ. Hengerer. 412.00, I M Hahn 47.00, E Christensen, O Hanser 44.50 C I Weisel

For the building of the church in Paterson: from the congregation in Nainham 54.50. congregation in Newlork from their^love- fund 550.00. Carlinville, Ill, 3 pairs of stockings, 4 shirts, 6 sheets, and 5 towels; from Further: Hartwig, C Lange, W Stange, I Seitz, - Erb, Fr 427.00, C Clusmann, H Hartmann 427M, W Schneider

For the building of the church in Philadelphia: From the Trinity congregation in Buffalo 514.00. From the congregation of New York an unnamed of Baltimore ("kor ttik Arrrc" ok our Dorck and Luvior dosus6)erfen 427.00, C Clusmann, H Hartmann 427M, W Schneider 450.00, Th Hanf 75 Cts, A Loge 416.50, W Krämer 415.00, O

New Aork, November 1, 1870. I. Birkner, Kassirer. 102 William St.^ C. F. W. Walther. 450.00, I Köpsel, I Luke, H W Rinker 46.00, D Sadolz, I Ernst, I Schwegler, P Ti Bürger 410.00, C Knief 415.00, Fr Hartmann 75

Correction: In No. 3 of the "Lutheran" (page 24) it should read: From Cts,J scherer, Fr 61erfen, H Tobeck 50 Cts, S Garbisch,LA Buchholz, I F Winter 427.00, F Hartmann 75 Cts, G8 Schmidt, I G the congregation at Eden for Becht- hold 52.00 instead of "520.00". Tröller 46.50, E Götz 41.00, H Schein, W Kuchlein 448.00, F Rother

Forgotten in the Sept. 1, 1870's receipt in No. 3 of the "Lutheran." in my congregation 48.52, from individual members of the same 425.90. 46.00, I C Ulrich 430.00, W schuster, H D Kothe 418.60, K Lauterbach 410.50, Z Kappel 413.00, H Bartling 417.50, F Stutz

For the synod building fund: Fort Wayne, Jnd, December 15, 1870. W. S. Stubnatzy. 460.M, C T Pritzlaff 424.00, F Gröne 410.50, M Friedrich, G Stolj, L

From the Eden congregation, 5107.00; from G. Helm, 52.20; from Lükcr 431.50, I G Schimpf 484.00, W SchnM 452.00, 'C Rasche, I Township., Pike Co, Jnd, on behalf of the above congregation, extendVoupel, P Bastian, H W Bewie 421.45, H Maintz 44.50, A Dohrmann our fraternal thanks to the dear evan- gel.-luth. jmmanuel congregation424.00, I IM F Dö'llfelder, E Guinther 75 Cts, A Bohn 468.00, L

New ?)ork, Nov. 1, 1870. I. Birkner. in Evansville, Jnd, for the church bell which they presented to us as aSchäfer, H Odendahl, G Oetter 44.50, E H Dreß 44.00, G Winkler, H Böcker, H Schnüke 425.50, I A Blume, Z König, I Mettier, G F Roller

We, the Trustees of St. Paul's Lutheran Church in MonroeVoupel, P Bastian, H W Bewie 421.45, H Maintz 44.50, A Dohrmann 411.50, H Kruse, I C Ul- rich 416.00, A Einwächter 430.1>0, H Weinrich, C Kiel- höfen, L Merzdorf, C Pohlmann 410.50, FKönemann 46.00, P Th Bürger 410.00, G A Ranzenberger 452.50,

F. Drösle. H. Strunk. F. Plaßmeier. 460.M, C T Pritzlaff 415.00, Fr Härte! 447.00, Bet, Püchel, Edelmann, H Hesse '425.50, F Härte! 44.50, 8 Pritzlaff 421.0t), B

for the seminary household in Addison, Ill'. From Addison: Don H. Dückcr 2 sacks of potatoes, G undersigned received since 10 December: Mielke, H Misselhorn 425.00,H W Bewie 436.00, A Arnold 46.00, I

Amling 2 s. potatoes, 2 s. oats, 6ZBush. Wheat W. Knüppel 1 p. By George H. Roth, Sr. in Cape Girardeau, Mo., 80 Cts. From the 4Lang, G Grothe 44.50, L Jung 415.00, C Nitschke 419.50, H

potatoes; A. -Schnake 2 p. potatoes F. Frillmann 2 s. Potatoes, 1 s.children of Mr. Gieseeking in Carlin- ville, Ill, 44.00. Gratitude offering fromMisselhorn 417.00 W Schneider 490.00, A Menges, C F Denbrück, cabbage; F. Beier 1 s. wheat, 1 s. potatoes, 1 ham; W. Drechsler 2 s.Chr. Fischer in Bloom- ington, Ill, 41.00. By Past. Liebe in New Orleans, Heq- wer, G Schwarzberg, G Bartelt 415.00, F Kästner, Ä

Wheat, 1 s. Oats, 2 s. Cabbage; F. Lindemann 1 s. Potatoes, 1 s.La., surplus of orphan house pictures sold 42.00. From Teacher SchmidtM Ha- Wollgast, I schleimilch, H Ahrens, M Meibohm 45(.OO, G Pinkert, I Turnips; D. Göllner 1 s. Potatoes; D. Dammeyer 1 s. Oats; F.in st. Charles, Mo., \$1.00. From Trinity S District in St. Louis (HaT)Ulrich 420.00, I T Neigenfeind 413.50, C Eißfeldt 4100.50, L

Mesenbrink 2s. Oats; F. Mariens 1 p. oats, 1 p. grain; H. Licht 1 p. grain;Collecte) 418.61, subsequent from individual members 420.00. WeddingC Ulrich 420.00, I T Neigenfeind 413.50, C Eißfeldt 4100.50, L D. Hahn t s. Rye, 1 p. oats; W. Böske 2 p. car- toffles, 1 p. oats; F. TonneCollecte at Mr. Bro. Rethmeier's in Jnlietta, Jnd. by Past. Renz 46.80.Herrmann, C Strobel 428.50, K Schäfer, IIList, VPrediger 47.56, CH

1 p. apples^ 2 p. grain, 2 s. Potatoes; Ch. Tonne 2 p. oats, 2 s. Potatoes;From the Coucordia District in St. Louis. Herrlich 4183.00, W Beermann, H Vornholdt, C Bracher, I Lur 410.50, P Th Bürger 48.50, H Bartling 411.75, C Krückebrcq, 8

H. Kückcr 1 p. potatoes, 1 p. oats; F. Kückcr 2 p. potatoes, 2 s. oats; W.414.32. From the laudable Virgins' Association of the Trinity District Reinhardt, A Bohn 481.00, J'Riehl 430, L Jung 425.00. The 27th - year pastors: I E Schulze, L E Raßmann 75 Cts., Fr Groth, I D

Grote 1 p. grain, 2 s. potatoes; Bro. Oehlerking 2 p. potatoes, 2 s. oats;there by Miss Anna Schalter 436.65. From H. F. A. W. in St. Louis Jacvdsen 50 Cts., I I Kern, H Schönrbcrger 463.00, A E Winter, L

Bro. Lührßen 1 load of hay, 2^p. potatoes, 1s. Grain; D. Lührs 1 cartload425.00. From the twin sisters Euphonien and Theresia Whcerly in Krebs, P S Estel 44.50, F W Günsch, I Sieckr, Phil. Schmidt, G

of straw, 2 s. Grain, 2 s. Potatoes; I Ha- genow 1s. Potatoes, 1s. Grain;Ehester, Ill. from their savings bank as a Christmas gift 45.00. Präger 46.00, C Seuel 49.00, W Hoppe, C Sallmann 419.50, A

D. Wohler 1 p. potatoes ; H. Licpitz 1 s. Grain, 1s. Potatoes. H. Fromm- ling 2 s. grain, 1 s. oats; Joach. Thiemann 2 s. Ha- fer, 1s. Potatoes; Husmann 417.00, ICT MoseS, H Engelbrecht 49.00, T H Dahl, R

Wittwe Preußner 1 cart-load of straw, 2 s. grain, 2 s. oats, 2 s. Potatoes; Wittve Preußner 1 cart-load of straw, 2 s. grain, 2 s. oats, 2 s. Potatoes; Adelberg, E I gleckni- stein 413.50, C Cleßler, F Kügele, K

G. Rittmüller 2 s. potatoes, 2 s. oats; Ph. strauschild 3 s. Kar- toffeln, 2 pieces of bacon. FromRodenberg, Ill: From H. Meusching and H. Holste The 26th year: Messrs Pastors: H Koch 412.00, J L Steege 412.15, Thorstensen, G Mark- worth 412.00, H Kühn 415.00, I Fleckenftcin, 2 s. Wheat, 1 s. Oats, 1 s. grain, 2 s. potatoes, 2 hams, 20 lbs. butter,W Lange 49.00, Th Pissel, C Lvhrmann, C Bock, I Brand 412.00, I C J Hel- lem, C Demetro, JThurner 43.00, FW Pohlmann 43.00, I M

From Schaumburg, Ill: Don C. Kartem'ng 2 sack of flour, 3 s. Potatoes,schlattermnnadt, E Aulich 427.00, M Sommer 410.00, D I Warns, H Hahn 47.50, C Thurow 419.50, E Christensen, H A Allwardt 44.50, 1 peck of beans, 20 lbs. of butter; H. Kreft 2 s. Potatoes, 1 s.flour, 1 ham;Fischer 412.00, I Seidel 419.50, O Valbcland, I B Frück, W A Frey, F O Hanser 432.77, H Schlessclmann P12.00.

Konrad Krnsc 1 half hog, 2 s. Flour, 2 s. potatoes, and 6 dozen eggs. ByHachenberger 47.50, 61 C Holls, L E Knief 44.70, F König 420.95, G Furthermore: I Schwegler 50 Cts, C Rasche, E Guinther > 41.25, J Kuhl, W Lütke-meier, C Heischmann, H F Schmidt, A H Bosch,

teacher Wald in Franken- hilf, Mich.: Easter Collectc 48.50; Colt, at theBarth, A Lehmann 425.50, I Heininger, C Sterge 45.75, I G Schäferes41.25, J Kuhl, W Lütke-meier, C Heischmann, H F Schmidt, A H Bosch, wedding of Mr. Wolfgang Au^cl 410.04. From Past. Hor- nickes parish418.00, H Sie- ger 4-46.50, H Wunder 417.50, I G Sauer 467.20, L H Grothe, F Schmidt, I Eckkardt, H Birknn, I Bauch, B Bonto, A Lenz,

in -y.own Wölsön, Wis.: 4 p. peas, 3 p. potatoes. By Mr. Past. Daib ofGeyer 4-11.55, W Weißingcr, W Bartling 424.00, C Hart- mann, HC Weiß, F Auch, C Masch ! ger, C Lauk, G A Kolb, P Stern, I D Block Caledonia, Lowell, Bowne and Alpine, Mich.: 13 barrels of potatoes andEngelbrecht 4Ä.OO, I Biltz 420.00, H Maak 421.00, C Bock, H W Querl43.00, ! Schramm, I Bardonner, I Johannes 47.50, C Holzbau- sen, I

41.00 (freight). From Mr. Past. Aulich's parish in Wisconsin: F W Husmann 410.00, I Scherer, H Jacobs, A Bohn 419.00, A Krome 475.00, M Buchholz, A

4 S. Peas. By Mr. Kassirer Schuricht 427.58. H Jor, G Reisinger 416.50, W Schlechte, F Erdmann, Th Buszin, W Gießmann. M. C Barthel.

Addison, Ill, Nov. 30, 1870, H. Gehrke. Warnkc, G Speckhardt 47.50, G A Müller 46.00, E Ahner 43.00, A D 24.00, I E Wippen, L Geyer 410.00, I Biltz P5.00, H Meyer 410.00, F H

As of the 7th of this month, the following gifts of love have been Warrkc, G Speckhardt 47.50, G A Müller 46.00, E Ahner 43.00, A D 24.00, I E Wippen, L Geyer 410.00, I Biltz P5.00, H Meyer 410.00, F H

received for the college household in Fort Wayne: From Past. Stecher 420.00, P Rupprecht 410-00, L Lochner Osterhus 421.00, P Heid 416.00, M Stephan 47.00, A E Winter 47.50, E

Fleischmann's parish 13 bushei of grain, 4 bushels of potatoes, 2421.00, R Köbler 46.<X), A saupert 49.10, I Her, G Endres 43.00, L 22T Richter 415.00, H Harmening 46.00, I Biltz 48.50, L Daib 420.00, C

from Schlattroff 1 sack of grain, 1 sack of potatoes, 1 sack of wheat, 2 heads of cabbage; from Father Brackmaier 2 bushels of oats, 2Böse 46.00, C Braun, A C Olsen, W Brackhage 47.90, I Bötticher, F zur bushels of wheat, 2 bushels of potatoes; from schcihof 1 peck of beans,Mühlen, Th Mießler 45.00, E Grothe, I P Beyer 450.00, F Dö'derlein

1 ham. Bon Past. Bose's Jmmanuelsgem. in Noble County 3 bushels445.00, I Seidel 425.50, wheat, 4 sacks grain, 6 sacks potatoes, 1 sack reuben. From Past.Ä Fruchtenicht, L Wünsch, L Winter 43.00, I Feiertag 43.00, I M Hahn

Stocks township in Fort Wayne 31j bushels of grain, 24 peck of beans,420.00, F Stutz, Tb Brohm 49.00, I Trautmann 436.00, G A Göbel 90 9 bushels of wheat, 7Z bushels of car- toffles, 14 bushels of turnips, 55Cts, G Streckfuß 412.00, I Fleckenstein 75 Cts., IAFW Müller 437.00,

cabbages, 4 peck of red turnips, 4 peck of yellow turnips, 6 gallons ofH^Kanold 45.75, O Gotsch 412.00, H Schmidt 416.50, G H Führ, H molasses, 2 gal- lons of avfel butter, 3 bushels of apples. From Past.Wunder 417.00, CBock, E Raßmann 75 Cts., W K Krämer, K L Moll

Jäbker's parish from Scheiman one quart of meat; from I. Sto-412.60, L Geyer 412.00, W Hattstädt 46.00, 61 Schilling 415.00, I G penhagen 10 bushels of grain, 8 bushels of wheat; from W. SchaperKunz 417.00, C Mees 411.50, L Daib 425.00, M Stephan 47.50, G

20 heads of cabbage, 1 sack of turnips, 1 sack of potatoes; from WittweSpeckhardt 43.00, C Drill 75 Cts, H Kanold 42.00, H Lemke 420.00, A Müller 1 sack of flour, 15 heads of cabbage; from F. Sorst one quart ofBrand 44.5V, I D Jakobsen,

meat; from Duttenhofer 25 heads of cabbage, 2 sacks of grain; from meat; from Duttenhofer 25 heads of cabbage, 2 sacks of grain; from

Louis Schärer 2 bushels of wheat, 4 bushels of grain, 46 heads of cabbage; from H. Liebereich 1 sack of potatoes, 1 sack of turnips, 1 sack of cabbage, 1 sack of bean-.

Changed addresses:

Rev. 552 Rrr.66 8tr.	Oiiieirinntl, 0.
"irev. -I. I., Reaäüelcl,	60th, ^Vis.
Teacher, Du I'aAe 60th, III.	

onre ol IVlr. Ü. Ilerler,! ol Oiuud 2^venue L I> utural 8tr.
LrirlA6 8t. I^ouis 60th, ^Io.
Rev. H. 8i6vin^, I^lanitv, I^ltt8on Oo., 1118.

Printing Office of the Synod of Missouri, Ohio, et al. St.



Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio u. a. Staaten,
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Year 27.

St. Louis, Mo., 15 Januar 1871

No. 10

The main pieces of the Word of God.

A catechism song.

Mel.: How great is the Almighty's goodness. Praise
be to God, who by His grace
In all things made rich, And who for our soul's hurt So full
healing brought us. In His holy word He hath shut out all the
counsel to our blessedness, And opened wide the gates of
heaven to us.

He gave us the law. That reveals our sins, That judges
our whole life, And shows the heart's wicked way. "This
thou shalt do, that thou shalt avoid, Whoever does not keep
one is cursed," So it cries with earnestness to prepare us,
That every sinner may seek mercy.

He finds it in the word of faith. In the sweet gospel:
There blossoms the consolation that nothing can rob, There
the heart becomes healthy and happy, There it hears of the
great deeds that the Triune God has done, And is so kindly
invited to accept the greatest happiness.

The Father, out of pure love, After giving us so much,
Out of unheard-of compassion, Sank His child into misery
and death; The Son condescended, And died on the cross
for our guilt; The Holy Spirit teaches us to grasp this, And
introduces us to God's grace.

So the sinner without works Through Christ's
blood becomes righteous and pure, Faith gives him
courage and strength, To devote himself entirely to
the Triune; He is His child, therefore he may talk With
his gracious God, He may pray his Lord's Prayer, And
finds help in trouble and death.

And how we obtain grace at all times, Through
which all things are granted to us, How we always
receive assurance Of our soul's eternal salvation;
That the sacraments teach us, The word of baptism
and the Lord's Supper, There flows to us abundant
refreshment To the end in the valley of the earth.

Baptism is the bath of grace, Where God gives us
birth again, Heals us from our soul's harm, And
graces us with the gifts of the Spirit.
In the Lord's Supper the Lord gives us His body and
blood to enjoy.
Thus we may safely conclude, He is dead to us too
well.

And the forgiveness of our sins The office of the
keys grants us, The word of loosening and of binding
Gives believing souls true rest.

"Your sins are all forgiven!" This word of absolution
Can comfort us in death and life And mock the enemy
of our souls.

Praise be to God for this teaching From His holy,
dear Word. O! it enlightens and converts Still many
souls on and on.

These are the noble golden pieces In pure catechism's
glow, There to our eternal happiness God's truth shines for
us full and complete.

F. Weyermüller.

Mr. X. X. and the Missouri Synod.

In the "Lutheran Herald" of December 24, there is a long
article, signed X. X. and headed, "Some Remarks on the
Missourian Direction, as a Word for the Heeding of all
Lutherans in America." It is true that this article merely
repeats the old charges already made almost innumerable
times against our dear Synod, and as often refuted, so that
a further refutation of them would seem to be superfluous.
But the campaign plan of our opponents seems to consist
precisely in so tiring us by constant repetition of their
unsuccessful attacks that we leave them unheeded, and
they can then call Victoria. *) May we

"Even the fact that we, for example, recently answered Prof.
Fritschel's attacks on the doctrine of usury only briefly and declared
that we did not want to be lured away from much more important
subjects again and again in this area, even this is interpreted by Mr.
X.X. as an act of "despair" and as a sign of how "very bad things must
be in this matter. If we polemize, it is not right; if we remain silent, it
is not right at all! Ps. 120, 7.

because the dear readers of the "Lutheran" will not be angry Has not our Synod complained again and again that in the Missouri Synod to blame. Whoever has read their printed if we plague them again with what has already been said congregations of other Synods also unchristians, drunkards, sermons, heard many of their preachers, will always feel the many times. Unfortunately, we must do this if our opponents unreconciled, despisers of the word and the holy sacraments, lack that too little repentance is preached. It is always said are not to become more and more bold, and if the blessing fornicators, liars, slanderers, gamblers, miserly men, open that faith receives everything for free and by grace, but it is that God, out of great mercy, has so far placed on the work usurers, deceivers, dishonest traders, deniers of the truth, not shown enough how to come to faith. The congregations of our Synod is not to be further hindered; for this is evidently cursers, those who run with the world in its wild ways, etc., are then too easily led into an external church mentality, into the purpose that the evil enemy has in mind with these tolerated? Are they not to be tolerated, not to be disciplined in a carnal reliance on pure doctrine, while Christian attacks.

the church, and, if they do not repent, to be excluded from the congregational life, the heartfelt love for God and neighbor, Mr. X. X., who has not without reason shrouded himself Christian congregation? Who has pointed out this harm more, decreases more than it increases. This reproach, however, in deep darkness with these mysterious signs, makes in his our synod or the others who are against it? But can it be said does not apply to all the preachers of the Missouri Synod, article a fivefold reproach of our Synod: 1. "One-sided of a whole ecclesiastical community which does this, that if for, thank God, we know quite a few who preach faithful emphasis on pure doctrine"; 2. "Carnal and unjust polemics"; seems to know "no other harm to the Lutheran church than repentance and forgiveness of sins, but still we believe a 3. "Overestimation of the old teachers, especially of Luther"; want of pure doctrine"? Admittedly, this reference looks like great number." Thus far Mr. X. X.

4. "Disregard and misjudgment of the theological literature of vain self-praise, but God knows that we are not writing this in This is indeed a terrible accusation! According to this, the the present (- ?) and of the newly awakened life of faith within shameful self-conceit, but as an emergency defense against "direction" of our Synod consists in the fact that in it "no and outside the Lutheran Church"; 5. a "false usury doctrine". an unknown person who also seeks to rob our dear Synod of serious decision for Christ is urged," that "too little

May we then be permitted to make a few counter- remarks its good Christian name. As far as "tiny" (as Mr. X. X. rightly repentance is preached, but instead always only: So much to Mr. X. X.'s "Remarks". calls us, for that is what we are, too), as far as "tiny" may so that, as far as we are concerned, "the Lutheran church is

I. The first reproach which Mr. X. X. makes to our Synod compare themselves with great ones, we recall the example plunged into crudeness and barbarism" and brought to ruin, is, therefore, "a lateral emphasis on pure doctrine." The of the heartily humble Paul, who, when his good name was the congregations are "brought into an external church grounds of this charge begin with the words, "Much as every attacked by his opponents, apparently boasted himself for the mentality, into a carnal reliance on pure doctrine," "while true Christian esteems pure doctrine, and regards it as the sake of saving it and for the sake of the work he was doing. Christian congregational life, heartfelt love for God and noblest jewel in this life, since it is at the same time the true Compare only 2 Cor. 11:1-33. to 12:12. where he says at the neighbor, decreases more than it increases." If this is really source of the Christian life, yet we must consider this conclusion, "I am become a fool above boasting; to this ye so, then our Synod is certainly the curse of this country and direction, which seems to know no other damage to the have constrained me."

Lutheran Church than want of pure doctrine, as one-sided." Mr. X. X. further writes in regard to the first preliminary above all to true, living Christianity being awakened and To this we have only the following to reply. However, we have draft: promoted here. It is true that Mr. X.X. is so liberal as to

attacked the invasion of false doctrine as the main damage, "Most people do not care what is taught; if they do not exclude "some" of the preachers of the Missouri Synod from first, because it is indeed so, for what is the use of pressing insist on a serious decision for Christ, they will gladly put up these destroyers of the Kingdom of God, but the "direction" for good fruit where the pure seed is not yet? and secondly, with the teachings of the strictest orthodoxy. And it is of the Synod as a whole is said to be this hypocritical, because we know this harm outside our community almost especially peculiar to this school of thought that it preaches pharisaical; anti-Christian being none the less. The accuser alone, for it is not sins and ungodly living, but only false little repentance, but always cries out: pure doctrine, pure does not prove it, "but," he says, "we believe that a large teaching, that is expressed in the public journals, and it is not doctrine. And thousands of times it is shouted blindly, without number," that is, of the Missouri preachers, are guilty of this our way, like that of our opponents, to search about in other anyone knowing what pure doctrine is. This direction has accusation; but that Mr. X. X. believes it, will and must be communities for sins in life and for unchristian being, and already brought the Lutheran Church to the brink of ruin in the more than enough proof to the reader. True, he pleads, "He then to punish this publicly, much less, on mere hearsay and 17th century. At that time a terrible crudeness, a terrible that has read their printed sermons, heard many of their "faith," to suspect other communities in this respect, to rob superstition, an outward church- thum, went along with the preachers, will always feel the defect that too little them of their Christian name, and to disgrace them. But by pure doctrine, without it penetrating the masses of the people. repentance is preached." But was this really to be a kindly God's grace we have not entirely failed on our part to expose, If the faithful God had not awakened a Johann Arndt, a remark? First of all, as far as individual printed sermons are attack, and punish even other manifest harms of which the Valerius Herberger, Heinrich Müller, Christian Scriver, Joh. concerned, it goes without saying that mainly doctrinal, local Lutheran Church, calling itself a false doctrine, is guilty. Lassenius and other men of God, who, besides (!) the pure occasional, and temporary sermons are submitted to print, Or has our synod not complained over and over again that in doctrine, very decidedly pressed for repentance and new life, and therefore these do not by and large characterize the many local synods everyone who comes is accepted into the the Lutheran church would have long since perished in preaching style of the publisher; secondly, there is a whole congregation and admitted to Holy Communion, even those crudeness and barbarism. The same one-sidedness, in series of even individual sermons put into print within our who had been banned by us for their sins? relation to pure doctrine, as was the case with some system in which the exhibition cannot be made that "too little dogmatists of the seventeenth century, we must also attribute repentance is preached and too little shown" in them.

to the

how to come to faith"; not to mention a whole sermon-postilla a vexation, and to the Greeks a foolishness." (1 Cor. 1:22, Practice in life. But - thanks be to the Lord and glory for it! - which has appeared in print from our community. But as for 23.) For we are not ashamed, with the holy apostle, of theit is not so! Our preachers are not unilaterally zealous for what Mr. X. X. says about the "many preachers" of our gospel of Christ, for it is a power of God that not only makes pure doctrine and against error, but just as earnestly for a Synod, whom he has heard and from whose sermons he blessed, but also sanctifies and fills with the fire of true love truly godly life and against unchristian life and ungodly claims to have formed his damning judgment, we must of all who believe in it. We are convinced that the zeal of God's conduct, not only against gross sins, but also against subtle course leave this to the conscience of our anonymous grace in our synod for joyful and abundant love is mainly due sins, not only against obvious unbelief, but also against the opponent. But if it is admitted that he really has heard to the fact that our preachers so abundantly preach themerely imaginary, merely historical, dead, head and mouth sermons from our pulpits which suffered from the criticized gospel of the righteousness of grace, praise God's work faith, Not only against open contempt of the means of grace, deficiencies, we leave it to the judgment of every reasonable more than the work of men, being aware that they are called but also against all carnal reliance on having pure doctrine, reader, even if he is our most determined opponent, whether to "the ministry of the New Testament, not of the letter, but on church fellowship and going to church, on being baptized, from such individual cases the conclusion can be drawn with of the Spirit" (2 Corinthians 3:6), and above all, that they are going to confession, and going to communion as a work, in certainty: thus such a "large number" of our preachers called to "the ministry of the Lord" (2 Corinthians 3:6). 3, 6.) short, against trusting in the *opus operutum*. To "urge each preach the counsel of God in a mutilated manner for the and above all" to "do the work of an evangelical preacher" (2 of their hearers to an earnest decision for Christ" is precisely blessedness of mankind, that the "direction" of our synod in Tim. 4, 5.). Far from being tempted to be dissuaded from this the aim of all the sermons of our preachers, however diverse regard to preaching consists in this. By the way, we are in "direction" by any critic, we rather hold it as our crown and their talents may naturally be. Not those teachers of our any case more familiar with the preaching style of the consider all those who do not follow this "direction" as church of older times, who with some right are called dead preachers of our Synod - this will be granted to us - than the unfaithful servants of Jesus Christ. orthodoxists, are our models, but men like Luther, Chemnitz,

strict Mr. X. X., and on the basis of our knowledge of the matter we may and must confidently testify to the following: Finally, the prevailing "direction" of the preachers of our Joh. Mathesius, Johann Gerhard, Johannes Brenz, Veit Synod in regard to their preaching consists, thirdly, by Dietrich, Polycarpus Leyser, Johann Spangenberg, Andreas God's grace, also in this, that they preach not only Quenstedt, Conrad Dannhauer, Johann Heermann, Michael forgiveness of sins, but also repentance and conversion, Dilherr, Conrad Dietrich, Friedrich Balduin, Martin Geier, not only justification, but also sanctification, not only grace, Sal. Glassius, Valerius Herberger, Johannes Lassenius, but also the order of grace, not only faith, but also how to Heinrich Müller, J. Jakob Otho, Siegfried Sack, W. Baier, come to faith; not only the spiritual death of the natural man, and others. Will Mr. X. X. dare to assume that these and but also the spiritual life of the new; not only that man by similar orthodox and truly godly theologians are dead orthodoxists? Hopefully not; by doing so he would only prove that he is a zealot, or that he lacks any spiritual judgment.

On the other hand, however, the prevailing "direction" of the same also consists in the fact that they above all endeavor to testify of Christ, to transfigure Christ, to magnify and praise Christ's work and grace, in short, the sweet, comforting doctrine of the justification of a poor sinner by free grace through faith alone. Of course we do not claim that every sermon of our But they also do this in imitation of the aforementioned high struggle against the flesh, the world, and the devil; not only that a preacher must set for himself in each one; what we models, even if as their least, but sincere disciples, and that the necessity of despairing of ourselves, but also the claim is merely this, that the "direction" of our preachers in with their Luther, who, as is well known, made the confession: necessity of an earnest struggle in prayer and true self-their sermons is not that which Mr. X. X. irresponsibly and "In my heart, this one article alone rules and shall rule, denial, not only Christ for us, but also Christ in us; not only slanderously ascribes to our Synod as a whole. namely, the faith in my dear Lord Christ, which is the one the necessity of God's works for our salvation, but also the Just the whole large younger group of our preachers has beginning, means, and end of all my spiritual and divine necessity of our good works for gratitude for them; not only received this instruction on preaching from the writer. Here, thoughts, which I may always have day and night. (VIII, the sweetness of the gospel, but also the sharpness and as can be read in detail in "Lehre und Wehre" Jahrgang XII, 1524.) That in this we follow with Luther, e.g., the good Paul, spirituality of the law. Our public papers have set*) it was urgently laid on their hearts that the following needs no proof; for Paul, among others, calls out to his themselves the task of testifying against the apostasy of the belongs to every right sermon: 1. that it contains nothing but Corinthian Christians: "I did not think that I knew anything pure doctrine of the Word of God and to lead back to it. This God's Word, and that purely and loudly, 2. that God's Word among you, except Jesus Christ, the crucified." 1 Cor. 2, 2. may well have given rise to the thought in some readers, is rightly applied in it, 3. that in it the whole counsel of God Whoever is offended by this "direction" of our preachers, we who have only come to know our preachers from this, and is given to the listeners for their own use. That God's word cannot help, but must testify to him with the same Paul: therefore only judge them according to this, as if they were be rightly applied in it; 3. That the whole counsel of God be "Forasmuch as the Jews ask for signs, and the Greeks for dead orthodoxists, who were only zealous for correct theory proclaimed to the hearers for their salvation; 4. That it be wisdom: but we preach Christ crucified, the Jew (self- in the mind, unconcerned about the right doctrine. according to the special need of the hearers; 5. That it be righteous and proud of virtue). timely; 6. That it be well ordered and not too long.

*) See March, April and May issue.

And finally, 7. that it is designed to strike the heart andand necessary piece of repentance, for both John and ChristFor He alone directs and governs everything, even in the conscience of the hearers, which latter, of course, can onlypunish the Pharisees and their hypocrisy more severely thanworldly kingdoms, according to His will, which is always holy be learned by one's own living experience in Christianity, andcommon sinners. So let preachers punish gross sins in theand just, but at the same time also merciful. It is he alone who must each time be asked for on one's knees.

Precisely what Mr. X. X.'s sermons as something thatseverely exhort to repentance." (X, 1912. f.).... Luther furthergreat and powerful from small beginnings. And as long as the characterizes our "direction" is therefore condemned amongwrites: "Such a Christ is nothing and nowhere, who died forcivil virtues, such as righteousness, public spirit, and love of us as an infirmity of the sermons of our time that is to besuch sinners, who do not after the forgiveness of sins leavecountry, which even the ancient pagans had, are present, He avoided with great seriousness. In "Lehre und Wehre"their sins and lead a new life. They< (the antinomians, or thoseleaves them in their possession, and even increases their ("Doctrine and Weir"), for example, we read in our pastoralwho do not preach the law earnestly) "are fine Easterpower; for He is wont to reward the outward good conduct in theology, which is included there: "Another defect thatpreachers indeed, but shameful Pentecost preachers.... The the works of the law in a people also with outward benefits. belongs here is when a preacher diligently preaches that oneright Christ is not there, and when all the angels cry vain Christ! But as soon as, in consequence of unbelief, moral corruption should believe, but does not show how one can attain to suchChrist! - And must be damned with his new Christ? (XVI, 2741 sets in, and the iniquity of a people becomes full, He avails faith. This defect, which unfortunately now occurs very often,f.)"

is already criticized in the instruction for the visitators of 1528, These are, according to our pastoral theology published in "Lehre und Wehre", among other things, the things which are impressed upon those in our Synod, that is, what is inculcated in them with the utmost seriousness, and according to which all must promise to act who want to and are to assume the sacred office of preaching in our Synod. *) Now compare with this what Mr. X.X. says about our "direction" in regard to preaching, and hopefully everyone will realize that Mr. X. X. does not know us, and by condemning us as dead Orthodoxists, he is slandering, disgracing, and blaspheming us. We will gladly bear this, since our Lord himself had to suffer the judgment that he was a Samaritan, that he had the devil, and that he agitated the people; but if Mr. X.X. does not go into himself and repent of this grave sin of his against a whole large ecclesiastical community, seeking forgiveness for it in Christ, then the damage is his.

(To be continued.)

Germany's war against France.

As is well known, our journal "Der Lutheraner" has never been concerned with politics as such; for it is an ecclesiastical journal which, on the basis of the divine word, has primarily the task of asserting and defending Lutheran doctrine and practice. Nevertheless, because it rests on the foundation of the Holy Scriptures, it is not out of its sphere to consider world events as well and to keep them in it, because these alone can receive the right illumination and evaluation from God's Word.

*) Also in "Lehre und Wehre" (Doctrine and Wehre) this remark is emphasized by blocked writing.

But to these world events belong undeniably the deeds and destinies of the different nations also in a given time, from which it becomes evident that God, the King of all kings and the Lord of all lords, sits in the reign;

*) Similar testimonies of the way of preaching, which is aimed at among us, could be cited here in abundance from our published pastoral theology; however, in order not to prolong the essay unduly, the above given few out of many may suffice.

The former case took place in more recent times with Germany and especially with Prussia; for as in Germany in general, so also here in the beginning of this century unbelief ruled in the form of rationalism in and under the pulpit, in teachers and listeners, in higher and lower schools. And so it was quite natural that pride and self-confidence took hold and the fear of God, which comes only from true faith in Christ, fell away.

Then God made use of a new Nebuchadnezzar, the mighty usurper and conqueror, Napoleon I., Emperor of France, as his scourge and disciplinarian. And ever though the devil put him in his heart and his evil will agreed to force more and more countries and people under him by cunning and force, to remove and install princes and to establish a universal monarchy at least in Europe under his scepter, it was God who gave victory to his warrior armies even over unbelieving Germany, so that he trampled it underfoot and crushed it with cathedrals. When this heartless conqueror and tyrant, ruled more and more by the devil of arrogance and lust for power, rose up more and more insolently against the Lord of lords, then it was also said against him: "Hitherto and no further, here shall thy proud waves lay down." In Russia, in the year 1812, God put a ring in the nose of this beast, who until then had eaten and trampled everything around him, and led him back, if not inwardly, yet outwardly humbled, to his capital, and of the 600,000 men of war, which he led to Russia for the settlement of the Great East, scarcely 50,000 reached their home again, while the others God wore out more in a direct way by the early and severe winter than by the sword of the pursuing enemies.

In the meantime, during the six years of disgrace and oppression from 1806 to 1812, God had given Prussia in particular grace to repent and awakened patriotic men in it, some of whom, like Freiherr vom Stein, were also resolute Christians. Together with other true Christians these men had humbled themselves under the God of their fathers and vindicated him in his punitive judgments against them, but afterwards, through true faith in Christ they had risen up again in his gracious promises to poor penitent sinners, and when the hour of the Lord had come, they confidently hoped for his deliverance from the foreign servile yoke. At the same time, however, these noble statesmen and warlords, inspired by ardent love of their fatherland, had not failed, as far as the suspicious eye and the tyrannical pressure of the conqueror allowed, to make salutary proposals for the anticipation of a later shaking off of the yoke, to which, for example, the general compulsory military service of all children of the country belonged. The king, however, who also had put himself under the mighty hand of God.

He had humbled himself, approved these proposals of his faithful and wise servants, restricted himself in his own household to the utmost, and waited for the day of redemption with these his servants and with his people, who faithfully adhered to him even in this time of disgrace and pressure.

The dawn of that day broke when God broke the arm of the defiant conqueror, destroyed his war power, and drove him back defeated to his capital. Then, in the spring of 1813, He put cheerful courage into the heart of the King of Prussia, so that he issued a powerful call to his people to rise up as one man and, under the gracious protection of God, to throw off the yoke of the oppressor and break his chains. And the people rose up and from all ranks the volunteers gathered to the patriotic flags. It is now a well-known fact that God also showed mercy, and especially under Prussia's action, the allied armies defeated the tyrant in several battles, "pushed" him back to France, captured Paris and forced him to abdicate. It is no less well known that Napoleon's attempt to regain France was in vain, since the hand of the Lord was against him wherever he went, so that at last, after the severe and just judgment of God, the little lonely rocky island in the ocean had to be large enough for him for whom Europe was formerly almost too small.

Unfortunately, it happened that afterwards, through the dishonest and unjust machinations of politics on the part of the foreign Great Powers and the un-German-minded Austria in the Congress of Vienna, Germany was cheated of the fruits of its victory by the conclusion of peace with France; for France was quietly allowed to keep the el-seat which Louis XIV, Louis XIV, who twice devastated the Palatinate, violently seized; likewise, France kept the German Lorraine; and thus the two strong fortresses of Metz and Strasbourg, which had always been the gateways of the conquering France against the unprotected Southern Germany, remained in French hands.

However, this sparing and false magnanimity against conquering France, Europe's greatest disturber of the peace, with the neglect of Germany, has not even borne good fruit for France. For its arrogance and its unlimited complacency and national vanity, as the so-called "great nation," has only grown thereby and has always increased with every change of its form of government. This happened especially under the reign of Napoleon III, who preserved himself on his throne only by flattering the arrogance of his restless and agile people, for he knew the art of pretending to the people that in all his political intrigues and warlike undertakings he was only doing honor to the people.

and the glory of France, while he regarded its wealth and military power only as a means to satisfy his personal ambition, to draw to himself the office of arbitrator in all kinds of European affairs, to induce the other princes to recognize his deliberate policy and prudence of state, and to play the ruler of the destinies of Europe; for at least in this way he wanted only too gladly to be like his grandfather, Napoleon I., even if he did not possess his military genius, and moreover the shape of the times and the situation in Europe did not favor any larger wars of conquest, Napoleon I, even if he did not possess his military genius, and, moreover, the shape of the times and the situation of things in Europe did not favor any larger wars of conquest.

- Now, of course, it cannot be denied that under his government France was outwardly better off than in the stormy intervening times in which this actor-people played republic for a while; for this only unleashed all the evil passions and desires for domination that were, as it were, asleep in the children of the first revolution. There, then, all France, which, according to its whole history and present rounding off and united form of state, is only suitable for a limited monarchy, was like an impetuous sea, which, in its ambitious party leaders and their followers, only threw up excrement and filth in mass. It was impossible to raise and promote, for example, trade, commerce, and other things that belong to the welfare of the people. This, however, undeniably took place to a certain extent under the reign of Napoleon III, even though his laws and regulations for this did not flow from true paternal love for his people, but from selfish cleverness, in order to tie the owning and working classes of the population to his person and to secure, wherever possible, the continuation of the imperial regime in his descendants.

But how now? Was Napoleon and his government therefore a blessing and a benefit of God, the Lord of lords, intervening in the religious and moral life of his people? Not so; for, after all his manifestations in word and deed, no one will ever think of him as a truly pious and Christian and at the same time wise and powerful prince. Although baptized, he is, like his grandfather, hardly anything else than a good fatalist, that is, such a one who, in place of God, the all-powerful, all-wise and just, but at the same time kind and gracious governor of all princes, countries and peoples, puts a mirage and specter of the devil and of his own unbelief, namely a so-called fate and doom, which in blind arbitrariness and according to capricious desires, sometimes raises up individual men, as well as whole peoples, and sometimes strikes them down again, and from which no one can escape, - a fate which also overhung the polytheism of the educated heathen, the Greeks and Romans, and which is also abundantly to be found in the misbelief of the Mohammedans.

But where there is no true knowledge of the true God, who is revealed in the Holy Scriptures alone, and no living faith in Him, it is impossible to act according to the law of love of God and neighbor, which is written in the hearts of all men and sharpened in the Ten Commandments. And that is why all the words and works of Napoleon III, from his coup d'état to his fall, in his relations with France as with the other powers, could only be the spawn of selfish, calculating cleverness and a tissue of falsehood, dishonesty and disloyalty. And far from his deed of God for his people, both were rather a punishment for them; And again, this morally degenerate and hollowed out people, puffed up by boundless arrogance and national vanity, and always restlessly agitated in all kinds of revolutionary desires by its demagogues, verbally and in writing, was a punishment and scourge for him; for thus God is wont to punish princes and peoples who have fallen away from him and his word by turns.

For centuries, however, it had been the policy of France, the old hereditary enemy of Germany, to favor the division of Germany into so many states and small cities and the jealousy strengthen them by all kinds of activities in order to have no rival in the political supremacy in Europe in a united Germany. And so Napoleon I, that equally cunning and violent conqueror, had withdrawn several German princes from the German interest, set the so-called Confederation of the Rhine in motion, and made himself protector, that is, protector of it, according to the old saying: "Divide and rule!" But against Prussia, even in the state of her oppression and humiliation, he cherished a constant suspicion, mixed with hatred and fear, that from here an uprising of the rest of Germany might possibly arise against her rape, which, as is well known, happened in 1813. And one consequence of this uprising was the humiliation of France in the peace treaties of 1814 and 1815.

This humiliation, however, after the battle of Waterloo, 1815, lost by Napoleon especially through the bravery of the Prussian army under Blücher, which put an end to the regiment of the terrible conqueror and usurper for the second and last time, has neither been forgotten by Napoleon III nor by the French people during the more than fifty years of peace between both nations. And so it is very understandable that this old resentment and restrained desire for revenge should have been quenched by the victories of the Prussians in the Bohemian campaign of 1866 and the consequent

enlargement of the Prussian monarchy and its position of power, as to Germany, so to Europe, - that this hostile attitude of Napoleon and the "haughty" mood of his people against Prussia was mightily strengthened, in that envy and jealousy were now added to it; For it was feared in Paris, not without reason, since, moreover, the formation of the North German Confederation had come into being, that Napoleon and France might no longer play the great role in European affairs, that his arbitration decisions might no longer be decisive, and that his political prestige might suffer a noticeable loss.

Thus, out of the insulted arrogance and offended vanity of Napoleon and his like-minded councillors, representatives of the people, journalists, and war chiefs, who saw their national idol, namely the honor and glory of the "great nation" and its supremacy over Europe, in danger, developed a growing bitterness against Prussia, which, after God's just judgment, turned into a kind of insane blindness. For thus the heathen already said, "Whom God" will destroy, he first makes blind. From this, as is well known, came the outrageous insolence of the French Emperor in demanding of the King of Prussia that he vouch that the Prince of Hohenzollern, who had already, for the sake of peace, refused the proposed Spanish royal crown, should never be allowed to accept it. Since this overweening and unjust request was duly answered, Napoleon, as is well known, immediately declared war on Prussia. Of course, the Emperor hoped that the South German princes, who until then had stood aloof from the North German Confederation, would at least remain neutral, if not ally with him against Prussia. But God directed the matter otherwise. For the insolent arrogance of France and its sovereign, and the presumptuous and unjust demand he had just made upon the Prussian king, aroused a cry of moral indignation throughout all Germany, and powerfully aroused in princes and subjects German national feeling, injured national honor, and common resistance against the common hereditary enemy; And so it happened that in an incredibly short time the South German princes, under Bavaria's intervention, also put their armies into the field, allied with Prussia; and as a result of the national enthusiasm for Germany against the arrogant and presumptuous France, a patriotic German brotherhood in arms was formed between the allied armies, such as had never existed before, not even in 1813.

But it was hardly the insufficient readiness of France for war against such an uprising of Germany against the same, which held Napoleon back for weeks, to proceed immediately, as it was probably in the first plan, to the attack, and

He had no intention of immediately throwing an army into the still open front of southern Germany; moreover, he believed the assurance of his Minister of War that everything was ready for the opening of the war. Rather, it was God's guidance and government that kept him inactive during these decisive weeks, just as much as it filled the hearts of the allied warlords and their armies with ardent patriotism and fiery courage to go over to the attack themselves and, after crossing the Rhine, to invade the enemy territory.

It is not the purpose of this essay to follow this wonderful history of the war, the unbelievably fast and decisive victories and successes of the German weapons and the constant defeats of the French, which have no equal in world history; For all the newspapers are full of them, but unfortunately they often give the honor only to human wisdom and human strength, to the royal commander-in-chief and his next, indeed magnificently gifted servants and advisers, as well as to the bravery of the allied armies - an honor that the king and his two most important servants and advisers in the field of politics and war hardly deserve, Bismarck and Moltke, since, according to their previous manifestations, in the righteous fear of God they give glory to the Lord, who both directed the battles to the victory of the German arms and bestowed wisdom on a sincere peace policy, even though the proposals relating to this were stubbornly rejected by the blinded enemy. Rather, the purpose of this essay is only to prove, in brief, that and how the holy and just, but at the same time gracious and merciful God still sits in regiment, executes His judgments of punishment on a people that has fallen away from Him and is presumptuous, through another people, but finally only in the foresight to show mercy to that people by His earnestness, But finally only in the refraining from giving the latter grace to repentance through His earnestness, but to make it clear to the latter that it does not ascribe its victorious successes to the righteousness of its cause before men, but that it also lets itself be led to repentance by God's goodness and lets the judgment of the Lord serve as a warning, of which several things are to be dealt with at the conclusion of this essay for the salutary use.

(To be continued.)

Dr. Passavant's correction and the Synodal Councillor's closing statement.

The following is the correction sent in by Dr. Passavant, and already announced by us on page 70 of the "Lutheran," column 1:

"In the conviction that the honored editorial staff of the "Lutheran" will not include in its journal any article which it does not believe at the time of inclusion to be in complete agreement with the truth, and also that if ever untruths or misrepresentations based on misunderstandings should find their way into the paper, it will be in the best interest of the reader.

hlbe crept in, that she is always ready to make important The German brethren understood it quite differently and it
the false impressions arising from ^the same, and to seemed to them to be a contradiction.

omit nothing to let the whole truth come into its full rights, Yours in brotherly love

Sitiet the undersigned for kindly receiving Hlgender, W. A. Passavant."

correction of an article on the Geiieral Council which appeared on page 52 of the "Lutheran".

"Dr. Passavant does not want any rule at all, that is to be left to the "personal treockom" of the people; in general, Passavant has done everything he could, so that the ðouneil would not come a hair's breadth further than he had come in Pittsburgh." So it says.

"In reply to this, I take the liberty of saying that my position has been completely misrepresented by your correspondent. So far "from wanting to have "no rule" at all, that from the beginning I wished just the opposite. The resolutions of the Oouncil at -ittsburgh, chiefly drafted by Dr. brauch, were intended by their author to be ils "one rule," and were iugeschm as such, not only by the members of the General "one Church Assembly who voted for them, but also by those of the General Synod, who have since reviled B as bigoted! - t)jc assertion that I wanted these things !cr "xerðonal irseäoin" to be left to the congregations 'le is in short not true. I have "ever stated anything of the kind, "ever taken such a position. "As to the pretence: "at all PassaMt did all he could, that yes the ^ouneil should not come a hair's breadth farther than it had been in Pittsburgh," your Correspon- dent again quite misunderstands my position. My position was this: When decent questions are presented, the same should be answered in a rbm as decent manner. Mor Sieker asked "in the name of the Minnesota Synod" the question: What was the correct version of the decision given at Pittsburgh on the "Four Points"? Consequently, the Oouneil not only refused to accept all those reports on the report of its own committee which were not pertinent to the matter, but also rejected all other such proposals because they did not give a direct answer to the question. As for me, I stood, in all I said upon this subject, that the Oeueral Oouneil had only to do with giving an official answer to the present inquiry of "the Minnesota Tvnode".

"Now from this brief statement it is easy to see that the Oonneil was not the adoption of "a rule" more or less "firm," but solely an official declaration of what was the correct version of the decision given at Pittsburgh on tie "Four Points?" - which, in consequence of a

To this the synodal cousin now replies: ' "My careful synodal nephew and dear "Lutheran"!

I feel sorry for you when I have to see Dr. Passavant stretching out his fatherly arms to you and - because he thinks you could stand strong food - wants to throw pebbles in your eyes instead of sand. - The sugar roll that Passavant baked for himself in Lancaster and that I presented to him as if it had been baked does not seem to taste good to him now, and he would like to eat a hearty pumpnickel afterwards. But a buttered cream may do. For the time being, it does me good in my soul that Dr. Passavant gives you such an excellent testimony for the sake of your prudence and love of truth. - Secondly, I promise you a golden thaler if you can tell from Dr. Passavant's correction where and how he stands. If this correction should be worth even a button, he should have stated his position in short words, quite frankly. He does not do that. - Third, in my last letter to you, there is no mention at all of Dr. Passavant's not wanting any rule at all, but in regard to the so-called third class of erring people, in regard to those who err in their diversity, Dr. Passavant does not want to have any rule at all, of course not one that says that they should not be allowed to take communion, much less to the pulpits. If Dr. Passavant, as he says, wanted just the opposite of this from the beginning, why did he not agitate for it from the beginning and try to instruct the Council that only Lutherans may be admitted to Lutheran pulpits and Lutheran altars? But I heard nothing of this from Dr. Passavant either at the beginning, i.e. two years ago in Pittsburgh, or at the end, i.e. in Lan- caster, but just the opposite, as will follow hereafter. - Fourthly, I admit that Dr. Passavant has one rule at all, namely, that one should not admit such (I. class) as go against the three main symbols of the church, i.e. are heretics, and such (II. class) as curse and maledict the distinctive doctrines of the Lutheran church, i.e. are fundamental errorists. But-have I not faithfully reported this? Did I not report that the Council agreed with Dr. Krauth and Dr. Passavant in this? Or do the resolutions passed at Pittsburgh and Lancaster say more, why does not Dr. Passa- vant take the trouble to set this forth, which would have been far the best correction. But suppose he will not. - To the

Fifthly, it is true and I will also gladly praise that some members of the Council have had to suffer a great deal from the General Synod because of their Lutheran confession, and continue to suffer, and the General Synod has committed grave injustice in this regard. If, however, the General Synod now demands of the Council that it should also combine old Lutheran doctrine with old Lutheran practice, and if the Council, because it does not want to do this, gives the Council a grandmotherly flagellation, then no great injustice is done to the Council; for he who says a must also say b, otherwise he will not learn to speak clearly for the rest of his life. - Sixth. When Dr. Passavant says that he never said that the management of the third class should be left to the personal freedom of the municipalities, that is not true in a nutshell, that is very short of the truth, but what I have written to you remains true nevertheless. Dr. Passavant said that. I did not invent such key words or reproduce them from my memory. But to be on the safe side, and not to put anything into anyone's mouth that he did not say, I took my notebook with me. And not a word has been written in the notebook but what was spoken at the Council, and what is written there by the name of Dr. Passant, that is what he spoke and I will confidently take it with me into the pit. - Seventh, Dr. Passavant acts very ignobly in the council. Why does he only try to save himself and not the council and himself? Or did not the Council, and thus Dr. Passavant, declare that the procedure with the third class "leaves the general church assembly to the conscientious judgment of our faithful pastors and congregations in the individual case, by whom alone the individual cases can be decided"? Is not the personal arbitrariness, the personal freedom of the congregations thus undeniably set up as judge of what the Council as a whole does not trust itself to judge? And now Dr. Passavant wants to declare for his own person that he has never taken such a position? That's quite a pebble, isn't it? Bend down quickly, my dear synod nephew, and close your eyes, or Dr. Passavant will throw out both your beautiful little eyes! Or has Dr Passavant since thought of something else? That should make me happy in my heart, and I challenge him here to give you a simple yes to the following question: May only Lutherans be allowed to take communion and sit in the pulpit by Lutheran congregations and pastors? Eighth. When, shortly before the adoption of the more than meaningless resolutions at Lancaster, Mr. Brobst, in a half-hour's speech, once more, on the practice of the "Pennsylvanian" fathers, on the practice of sects and enthusiasts, who allow only their professed co-religionists to take Sacrament, on the Word of God and the pure doctrine of the Lutheran confession, almost be-

vowed to put a fence around the pulpit and altar of the Council, and finally concluded that Most of those who sit here in the Council have grown grey in the service of the church, and one should expect and demand of them that they come to the right clarity and to the right standpoint in this highly important question - I ask, who was it who spoiled the tremendous earnestness and the deep impression of this speech by sneering that the time for such hackneyed sayings of grey heads is over? None other than Dr. Passavant. Yes, I was ashamed of Dr. Passavant then, and that also convinced me how deep in Dr. Passavant still sits the aversion to the strict and alone correct practice of the Lutheran Church. If Dr. Passavant wishes to deny this also, well then he may ask of Mr. Pastor Brobst the friendly service of further illuminating for him the forgotten spaces of his memory. - Who was it that comforted the Council, on account of the many attacks made on it from all sides because of its lar- practice, in small honor of Christ, by presenting to the Council how our Lord Christ had fared likewise? Again, Dr. Passavant, as people in Columbus can testify. And now to take a detour to Pittsburgh also for recreation: When then Pastors Bading and Adelberg presented to the Council the perniciousness of the Masonic and Oddfellow Lodges, and proved how they seek to adorn themselves with the good works of the Christian Church, meanwhile, they were not able to do so. but sucking at the marrow of the Church - who was it there who sought to refute their evidence by saying: then the lodges in the West must be much worse than those in the East? Dr. Passavant. And Pastor Ba- ding will remember that. - The ninth. As for the fact that I reported that Dr. Passavant had done everything in his power to keep the Council a hair's breadth away, he says so himself at the end, and I need not prove it any further. Only I do not see why this would not have been as direct an answer if the Council had declared, let only Lutherans be admitted, as the answer which the Council has now given. Yes, it would have been a much more direct answer and explanation, and it would not have been necessary, on the one hand, to get rid of "the defective translation and the false understanding of the German brethren" by subtle linguistic discussions, and, on the other hand, which is especially to Dr. Passavant's credit in the matter, by always pointing out that the Lutherans are the only ones who can be admitted. the order of the day and continually emphasized that one had sufficiently explained oneself in Pittsburgh - to hold down everything that looked like the strict practice. - So, now you may judge for yourself whether, in spite of Dr. Passavant's whole "correction," it will not remain with what I have told you about his position. -

Give my greetings to our synodal kindred, healed of their false impressions, and wish them a blessed New Year from God, from your loving Synod Cousin.

To the ecclesiastical chronicle.

Lutheran People's Journal. Published by Pastors of the Missouri Synod in Canada. Edited by a Com- mittee. Under this name a semi-monthly paper has been published since January 1 of this year in Elmira, Ontario, to be ordered from Nev. A Ernst there, for the small price of 75 Cts. annually, without postage. From the preface we see that it is intended to be a paper for the common people. It should "not bring any learned, profound treatises, but something that is understandable for everyone, even the simplest peasant. But it is to be Lutheran; it is to hold fast to Luther's two principles: "1. that the whole of the Holy Scriptures, the Old and New Testaments, are God's Word and the sole guide for our faith and for our life. 2. That for Christ's sake alone, by grace without works, we are justified and saved before God through faith. Therefore, by God's help, it contains nothing that is contrary to the Lutheran doctrine, but rather, seriously opposes all error. The publication of this journal was prompted by the fact that many German Lutherans live in Canada, whose knowledge of the Word of God is mostly still very limited, who know almost nothing about Luther, his teachings, and his work, and who therefore often fall away from the Lutheran Church altogether. Therefore, it should "acquaint the readers more and more with the teaching of our Lutheran Church, which is the teaching of the Word of God. But it is also supposed to mainly promote those parts of Christian doctrine and Christian life which seem to be especially important for the people there. It is to warn against unbelief and false faith, and also to give the reader weapons in his hand to defend himself against them". In addition, it wants to tell about Luther and his work, especially often bring excerppts from his writings to spread the knowledge of his teachings, and now and then also give mission reports. The journal has been started in the name of Jesus, so it will also succeed, as the very first number that we have before us guarantees. Certainly the dear Lutheran readers will greet the appearance of this paper with great joy, like us, and will accompany it with their prayers and intercessions, and will also support it as much as they can. C. A new interpretation of the Catechism has been sent to the editors of this paper by the publisher of the same, the unirt-evangelical Professor Kauff- mann in Missouri. The editors, however, have preferred to keep the

apt advertisement in "Lehre und Wehre," as the product is a highly philosophical curiosity, with the bombast of which the dear readers of the "Lutheran" are not to be weighted down.

Conferenz - Ads.

The Illinois - Specialconference of the Rock Island-Peoria Conference will assemble, God willing, February 14 and 15, 1871, at the home of Rev. Heid, in Peoria. The neighboring brethren from the Jllinois Synod are cordially invited to attend. H. Engelbrecht.

The Southern Michigan - Pastoral Conference will meet, God willing, at Wyandotte, February 14 and lo. M. Halboth. Wyandotte in January 1871.

To the members of the Northern Illinois Pastoral Conference, serve notice that for good cause our next meeting must be held two rays later than has been heretofore indicated, namely, January 24-26, 1871, at the home of Mr. Pastor Große in Chicago. H. Wunder, Chairman.

inquired

from family members about a born miner from Versmolt, Westphalia, Kingdom of Prussia. She traveled to America many years ago. Whoever can provide information about the place of residence of this person, is kindly requested to send it to Mrs. Charlotte Noack, née Zinn, (from Bielefeld) No. 59 Adams St., Alleghany City, Pa.

For poor students received through Past. Schlüssel- mann of N. N. from his parish in Tiptou Counls Jnd, P5.00 and from W. Bachmann \$1.00. From the werthen Frauenverein des Jmmanuel's - District allhier through Frau Apotheker Büngrer 12 undershirts, 9 white shirts, 12 towels, 12 handkerchiefs, 2 sheets, 8 p. Stockings. Through Past. Engelbrcht in Iowa City churches. Collecte on Christ Day H8.42, school children - Collecte K4.74, from Mrs. Nicking\$1.50, from Wittwe Reiß .00, from Wittwe Tietz 50 Cts., from Wittwe Becker 50 Cts, from Mrs. Wcntz 50 Cts. from Marie weak 50 Cts, from MarieRapp 50 CtS., from N. N. \$1.84. By Past. Döschers collected on d. infant baptism Hrn. I. Heidkamp'S at West T-ayton, Iowa (for Ab bin Crämer) K5.30. By the congregation of Past. Detzer'S in Holland, Dubois Co, Jnd, H6.24. by Past. Mennicke \$1.00. By Past. Lehmann at St. Louis by Mr. G. Möller \$1.00. For Brunn'S Anstalt received from the Immanuel-. Parish Past. Demctro'S in Perrvillc, Mo., O5.00. C. F. W. Walther.

Ans of the missionary fund of the congregation of Dr. Sihler to have received M.00 for the reimbursement of travel expenses for missionary purposes, certifies with thanks Victor Both.

Received for the Castle - Garden - Mission:

By Past. Gross \$1.00. By L. Bcyer in Frankenmuth K5.00. By Past. C. F. Ebert 50 CtS. Half of the Mission - Collecte at Dearborn, Jnd. by Past. Wich, mann H43.50. By d. Washington KIOM Gem. congregation at Richmond H6.85. A part of a mission coll. by Past. Stecher H5.60. By C. Freund P4.00. Ge- mcinde in Lyons H4.10. Past. Seudl P1.15. W. Nüster \$1.00. Georg Enschr K2.00. New Aork, November 1, 1870. I. Birkner, Cassir. 102 William Str.

Changed address:

Kcv. J. Xnrrcr, Lox 60th Hacllc/, Dccr Co., Web.

Printing Office of the Synod of Missouri, Ohio, et al. Ei.



Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 27.

St. Louis, Mo. the 1st of February, 1871.

No. 11.

Convention of representatives of the synods of Ohio, Missouri, Wisconsin and Norwegian Lutheran.

As our readers already know, the Venerable General of Wisconsin, as well as the Norwegian Lutheran Synod of Ohio & other States, on the occasion of their recent meeting at Dayton, O., on the fifth to twelfth of October last, not only unanimously and unreservedly adopted the proposed points of agreement with our Synod, but also appointed a Committee "to confer with similar Committees of other Synods holding the same Confession with it in doctrine and practice, to confer with similar committees of other synods that share the same confession in doctrine and practice, about the feasibility of cooperating in the preservation of the necessary educational institutions, and, if an agreement could be reached, to present a plan to the various synods participating in such consultations, together with their representatives, as to how such cooperation could be put into effect". This resolution has been carried into effect, in that the elected Committee has issued an invitation to the above-mentioned Synods, as well as to the Synod of Illinois, to a Convention for the purpose indicated. The President of our General Synod, remembering the word of the Apostle: "Be diligent to keep unity in the Spirit through the bond of peace" (Ephesians 4:3),

accepted the invitation with heartfelt joy and immediately communicated the matter to the presidents of our four districts, and they also all gave their consent to the project without hesitation. The same was done by the Synod of Wisconsin, as well as the Norwegian Lutheran Synod of Ohio & other States, on the occasion of their recent meeting at Dayton, O., on the fifth to twelfth of October last, not only unanimously and unreservedly adopted the proposed points of agreement with our Synod, but also appointed a Committee "to confer with similar Committees of other Synods holding the same Confession with it in doctrine and practice, to confer with similar committees of other synods that share the same confession in doctrine and practice, about the feasibility of cooperating in the preservation of the necessary educational institutions, and, if an agreement could be reached, to present a plan to the various synods participating in such consultations, together with their representatives, as to how such cooperation could be put into effect". This resolution has been carried into effect, in that the elected Committee has issued an invitation to the above-mentioned Synods, as well as to the Synod of Illinois, to a Convention for the purpose indicated. The President of our General Synod, remembering the word of the Apostle: "Be diligent to keep unity in the Spirit through the bond of peace" (Ephesians 4:3),

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*With sadness we note here that it has pleased God, according to His inscrutable counsel, to call away the sick nineteen-year-old daughter of our beloved President Büniger from time into blessed eternity on January 14.

began on 11 January at 9 o'clock in the morning. The resultThe former shall be the preachers and congregationalthe General Synod of Ohio as well as the General Synod of the deliberations, which took place in six three-hourdeputies delegated thereto by the synods concerned; theof Missouri will hold their next meetings only in the year sessions on the eleventh, twelfth, and thirteenth of January,latter shall be all those present who are either standing1872 again, so the execution of the proposal under A. in and which were conducted in close brotherly love, was themembers of the synods concerned or who have served asparticular can only enter into life in the next year. However, following: first, a draft of a form of union for the Synodscongregational deputies in the synodal assemblies heldthe more radical it is, the less the necessary delay in its represented in the Convention in general, and second, a immediately before; each synod concerned shall have theexecution should be lamented. As far as the college of the written proposal of the Convention with regard to theright to elect two of every forty of its voting members toOhio Synod to be transferred to Pittsburg is concerned, the teaching institutions of the Ohio and Missouri Synods. represent it in this body, but preachers and deputies in equalidea of the convention was that the Eastern District of the

We hereby communicate both documents under A. and numbers; even the smallest synod shall have the right to beMissouri Synod would participate in it and, if possible, take B.. They are as follows: A. A Form of Union of the Synods represented by two preachers and two congregationalover the employment and maintenance of the professor to of Ohio, Missouri, Wisconsin, and Norwegian Lutheran. deputies, likewise each for a surplus fraction to elect twobe provided by us. All the congregations of the Synods persons more.

I. Name: Evangelical Lutheran Synodal Conference. b. Time of holding: annually, in July. to consider the important matter carefully before God from c. Officers of the body: chairman and clerk elected for all sides, to weigh all possible pros and cons, and finally to render a well-considered, decisive judgment. one year and one deputy each.

II Confession: The Synodal Conference confesses the VII Constitution: The Constitution of the Synodal This, however, did not prevent the Convention from deciding that a similar Convention would be held again this

Conference shall come into force after it has been confirmed year, namely on November 14, in a congregation yet to be by all the Synods concerned by means of an affirmative determined, which, like Chicago, would form a central point resolution; also, only by means of such a resolution may for all Synods. However, this next convention will not be an amendments to the Constitution acquire validity and force; official one like the last one, but will still only be of a private the Synodal Conference shall have the power to add to its nature, and therefore all members of the aforementioned Statutes such subsidiary provisions as neither contradict the synods (both all congregational deputies elected this year Constitutions of the Synods concerned nor bring within its and all preachers and teachers of the same) will be scope matters of Synodal competence. admitted to the convention, or rather all of them will be respectfully invited to participate in it.

IV. Authority. The synodal conference is merely a B. Educational establishments May Jesus Christ, the invisible Head of His Church, who has so far visibly promoted the work of unification, continue

consultative body in all matters in which it has not been Proposal. The Convention recognized in all its members that ithas so far visibly promoted the work of unification, continue granted decisive authority by all the synods which would serve greatly to promote the cause of the Lutheran to promote it, enlighten our minds for this purpose, sanctify constitute it; only the entirety of the synods represented inChurch in America if the Venerable Synod of Ohio shouldour wills for this purpose, and ward off Satan, that enemy it has to decide on the admission of ecclesiastical bodiesChurch in America if the Venerable Synod of Ohio shouldour wills for this purpose, and ward off Satan, that enemy into the association of the synodal conference; The latterdetermine to unite the Seminary with that of the Missouri of all true unity, that he may not disturb and hinder the good must see to it that regular mixed pastoral conferences areSynod in such a way as to transfer it to St. Louis and towork; yes, "May God have mercy on us and bless us, and established and held through the mediation of the districtemploy a professor of theology of its own, because of thelet His face shine upon us, that we may know His way on presidents concerned; without the consent of all the synodspresent peculiar need for lectures in the English language,earth, and His salvation among all the Gentiles." Amen! represented in the synodal conference, none of them mayordering its relation to the institution there in a manner W. enter into ecclesiastical unions with other ecclesiasticalsimilar to that of the Synod of Wisconsin. Secondly, the[Walthers] Convention takes the liberty of proposing to the Hon. Synod

V. Objects of activity: Church doctrine and practice; of Ohio to remove its College to Pittsburg, in the midst of the relationship of the preachers and congregations of one populous congregations of its Synod and of the Synod of synod of the association to those of another; relationship of Missouri, and to grant to the latter, with like obligations, the the whole body and individual parts of it to ecclesiastical same share which is granted to it (the Ohio Synod) in the bodies outside its association; matters of external and Seminary at St. Louis by the Synod of Missouri. -

internal, as well as emigrant - mission; sick and orphanage In the foregoing, then, the reader has the result of the matters; Lutheran literature in general and Lutheranpeace work of the convention held, which concerns the tractates in particular; matter of the training of preachersfuture organization of our synodal relations.

and school teachers, and the like. Of course, both documents contain only insubstantial

VI. method of execution: proposals, which are now to be submitted to all the synods concerned for consultation, or rather for adoption. And sinceGermany's War Against France. just as well

(Sent in by Dr. Sihler.)

(Continued.)

Let us now first consider France, which is now more and more defeated.

According to the testimony of history, it is an incontrovertible fact that about 150 years ago unbelief against the true God of the Bible started in France, spread from there to the other peoples of Europe, and first seized the higher classes and the scholars, even most of the servants of the church itself in Germany. The terrible fruits of this unbelief were now manifold in France. The successor of Louis XIV, this self-worshipping ruler, who was amenable to the most insipid flattery,

who, through insatiable love of splendor and unjust wars of this is the result of the delusion of the devil, namely the esprit in social intercourse, with all the effort of pleasing and conquest, sucked the working classes of his people - for the delusion that all men are by nature equal and equally free in applauding oratory on the political oratorical stages, in nobility and the clergy were tax-exempt - and kept Europe their outer existence and mutual behavior and that only a religious-moral respect probably the most depraved of all in a constant state of unrest and war, was Louis XV, a slack brotherly bond should exist between them. Of course, from capitals of Europe. For Paris is the great gathering and pleasure-seeking, fornicating man drowned in all kinds of this obsessive delusion followed the contempt and fight stomping ground of innumerable morally hollowed out, lust, who, in good Turkish, kept himself a formal harem and against the superordination and subordination set by God for enervated, depraved and degenerate people who work as of course, continued to suck his people dry for the life and necessary for sinful men, also in the civil demagogues, journalists, novelists and novella writers, satisfaction of his sensual lust and dissipation. No wonder, community, the state, and likewise the contempt of the unchaste painters and sculptors, lascivious playwrights, that the courtiers followed his pernicious example, difference of the estates. And since now the devil, also as actors, singers and ballet dancers, prostitutes and bawds, especially in adultery and fornication and other lusts, and mortar, joined in, robbery, murder and violence followed in gamblers, crooks and swindlers and companions of similar that the corruption of the court spread among the higher all kinds of ways, so that the French people tore itself apart. illumination, vigorously cooperate to make of all Paris a classes and spread as a poisonous contagion to the courts. Finally, as the peak of madness and frenzy, the sovereign great cesspool of the devil, a bottom soup of moral ruin, a of princes and the nobility of the country. The fact that people decreed the solemn deposition of the bible god and great whorehouse, poison house and pest house, whose respectable prince kept a concubine and that this and that the proclamation of the goddess of reason, represented in rottenness stinks to heaven and calls down the vengeance of his counsellors and servants did likewise, was no longer person by a lewd female image. of the right God on this Sodoma. Moreover, the poisoning considered adultery and fornication, but in good French for A fourth fruit of unbelief was the idolatrous worship of e.g. by the godless and immoral writers, painters and gallantry. Napoleon I, whose great military and political gifts raised composers does not remain limited to Paris, but extends

Another fruit of unbelief was that the poisonous seed, France anew to splendor, power, honor and glory before all from here to the whole country, even beyond it into other which Voltaire, this determined Christ-denier and Christ the peoples of Europe. And so it happened that prince and countries and peoples and strongly contributes to their hater, scattered in his writings, brought to light more and people, to their mutual ruin, each complacently reflected and moral corruption. more poisonous herbs through the heads and feathers of idolized the other, robbed God of his honor, and both grew The usurper Napoleon, however, naturally had no heart kindred spirits, and first poisoned the reading part of the enormous arrogance, injustice, and contempt for the other or sense for this increasing moral rottenness of his people. people, through whose mouths the other part was also Princes and peoples. That is why God the Lord struck them He was only interested in maintaining his position of power infected. The ruling church of France, however, the Papists both down in his time, as reported above. Unfortunately, by flattering the people and his army, by suppressing free church, was far too powerless to ward off this evil, partly out however, as has been noted at the same time, due to the journals, by aiding the secret police and their spies and of fundamental hostility to the Bible, from whose light and influence of the allied foreign great powers and the un-agents, by showing favors to influential men, to assert power alone help was possible, partly out of indifference to German-minded Austria, France remained closed in its old himself in his position of power, and also to gain and hold the increasing moral corruption of its children; for she is possessions against Southern Germany, and thus even the on to the predominant influence on the direction of always and always satisfied if they only remain in their slightest attempt at a kind of popular repentance was European affairs, and to be the equal nephew of his outward association, acknowledge the pope as their God, hindered. grandfather, who was the ideal before his eyes.

get his absolution in the confessional, feed the mass A fifth fruit of unbelief was the violent expulsion of Charles But when in his arrogance, with the approval and monkeys, and continue to live as before. X in 1830 and that of Louis Philip in 1848, in consequence applause of most of the representatives of his people, he

A third terrible fruit of unbelief in France was the terrible of which the French played republic again and, renewing the was just about to vigorously oppose the hated Germany revolution. It is true that, viewed historically from one side, old revolutionary thrill of 1789, chose a form of government and the still more hated Prussia, which was working for the was a necessary consequence and effect of the terrible which most decidedly contradicted what had become unification of Germany, to advance the borders of France extortions which the working classes of the people, the historical under the royal regiment. north of Alsace to the Rhine and to dictate the terms of burghers and peasants, had suffered, especially for a A sixth fruit of unbelief, after Napoleon III. had put an end peace in Berlin or Königsberg; the avenging arm of the century, from the two godless kings Louis XIV and Louis XV to the republic by the well-known coup d'état of 1852 and, in almighty and just God seized him and his people, so that while the estates of the nobility and the clergy remained imitation of his uncle, had made himself emperor in disloyalty just the opposite of what he had in mind took place; For untaxed, which was indeed a crying injustice. And if Louis and perjury, was the rapidly increasing corruption of morals robbed of his power, even "once" deprived of his throne, he XVI had possessed so much manliness and energy of in fornication, lewdness, sensuality, vanity, frivolity, arrogant is now almost with his entire brave and stately army, over character to put an end to this injustice, which he, as a self-conceit and contempt of other peoples, political 300,000 strong, prisoner of war and defeated in the same unrestrained prince at that time, could very well have done intrigues, lust for conquest, and so on. In particular, Paris, country that he had intended to tread under victoriously; for it would hardly have come to the revolution and his own which, like no other capital, is the representative of the whole he who exalts himself will be humbled; and God resists the downfall, and he could have become a benefactor of his people, was and is, for all its refinement, smoothness, polish, arrogant and only gives grace to the humble. No wisdom, people, instead of falling later as a victim of their rage and brilliant appearance, for all its training and taste in all no counsel, no understanding can help against the Lord, for fury. But from the other side, historically seen, the French kinds of arts, for all its politeness, gracefulness, and he exalts the wise in their prudence.

Revolution was a consequence and effect of that unbelieving, scripture- and history-defying

But what is the condition of the people now that the Lord of hosts has broken their arm and thrown down the strength on which they relied, namely, their mighty army? Is there any trace of repentance to be seen, and that they turned repentantly to him who had smitten them, and said to him: "O Lord, thou art righteous, and we are sinners. We receive justly what our deeds are worth, and it is right that we eat the fruit of our deeds; but have mercy again for Christ's sake according to your great mercy, grant us forgiveness of sins by grace and turn the hearts of our enemies who were your hammer and sword against us, and grant us the longed-for peace, should we also experience a loss in land and people - ? None of this is to be felt, in spite of all the hard blows of the mighty hand of God, which this people has already experienced. Rather, the contradiction is to be perceived. Immediately after the fall of their emperor, whom they would have cheered and idolized as victor and conqueror, they did this honor to a handful of Parisian rioters and revolutionaries, who proclaimed the republic and appointed rulers according to their desires as rulers of the whole people. And these, blinded and hardened by the devil of arrogance, did and do their best to keep the unfortunate people in their delusion and presumption. For while the German armies keep Paris, that Sodom of modern times, closely surrounded, so that nothing but starvation or destruction or both threatens its children ever closer - while the two great best, Strasbourg and Metz, and several others have already fallen: - so in mad fury the rulers in Paris and Bordeaux cry, "Not an inch of our country, not a stone of our fortresses! long live France, the unintelligible republic!" And with this giddy and delirious spirit they seek, wherever possible, to fill the whole nation, and in satanic arrogance and ambition to prevent the election of a lawful government, with which the royal commander-in-chief and his confederates and counsellors would so gladly open negotiations for a peace that would secure the tranquillity of Germany. Thus the word of Solomon is fulfilled in them: "Even if you crush the fool in a mortar, he will not cease from his foolishness." In particular Paris is close to becoming completely similar to Jerusalem in the year 70 A.D.: from without, the encircling army of the victorious Germans, and from within, famine, pestilence, plundering and desolation.

(To be continued.)

"He who now desires miracles in order to believe is himself a great miracle, in that he does not believe after all the world has been brought to believe." (Augustine äe oivit vei 22,8.)

(Submitted.)

Still Ocean, January 1, 1871.

Dear good "Lutheran"! *)

You have not heard from me for a long time, which of course was less disadvantageous for you and your readers than for myself. Today, however, at the beginning of a new year, I would like to contact you once again to congratulate you on your future life and work and to attach to it some well-meant advice, which, if you follow it correctly, will only help you to achieve a long life and everything that you may wish for yourself. But so that you may appreciate me properly, know this: Since our last meeting, I have mainly sought to help humanity, i.e. human humanity, and have therefore worked at the same time and in succession for an anti-animal cruelty association, a Chinese introduction prevention association, an unsolicited magazine prohibition association and a millenium promotion association. My well-considered New Year's advice now flows from the rich experience which I had to draw from all this work directed towards one goal. There are not many, only five. It should therefore seem to me that the fulfillment of these will not be half as difficult for you as that of the Ten Commandments (especially since, as I tell you in confidence, in following my counsels you need only follow the flesh). But out with the language!

First, emphasize the pure doctrine no more so "missourish." You have such a way, when you preach the gospel, of opening the door of heaven as wide and large as it is, and saying to all sinners, spreading the glories of heaven before their eyes: Behold, this is what God's merciful heart has prepared for you all.... Believe, and you shall have it. In this way, of course, you have already helped thousands and thousands to the joyful certainty that God, through Christ, is their dear Father and that they are his dear children; but just think: if a few or even a whole crowd were to accept this teaching without first having recognized their sins and decided for Christ, you would bring the church to the brink of ruin. You need not object to me here that no one can take comfort in the teaching of the gospel who has not first decided for Christ; you need remind me still less of your sermons on the law, which shake the marrow and bone, and which, in the service of humanity, sometimes seem to me almost too strong: just follow my advice. The main thing, which I mean, remains the same: If you first no longer emphasize pure doctrine so one-sidedly, then my millenium promotion work can also find grace with you, or at least come to its dignities. Otherwise not.

*) Was already sent in for the previous number, but could only find room in the present one. D. R.

Secondly: Abstain from all carnal and unjust polemics. I do not advise you to give up all polemics, that would be asking too much. Just at the right time I remember that the church on earth is called a contending church. But what I advise is really this: If you must attack someone for the error of his way, refrain from all honorable expressions. "Unbridled crudeness and meanness" and "malicious distortions" you must never reproach your opponent with. You must never call an opponent "devoid of education," "a degenerate newspaper writer," "one who stands low below every educated man of the world," "who conducts himself naughtily," "who is so mean," and of "filthy vulgarities" you must speak least of all. You need by no means call your adversary's achievements "biting and scornful" or even "miserable articles. But least of all, and here I ask you most particularly, do not call the heroic work of a faithful servant of JESUS Christ, to turn away from his dearest friends with a bleeding heart rather than to deny God's truth, his darkest stain," nay, a "sin." Perhaps you will reply that you have not done so. Such words are not at all needed with you; they are rather to be found in the "Lutheran Herald. But my council remains in its dignities, for you once called some professor a "theological braggart. The best thing would probably be for you to take the matter seriously in hand and found a proper anti-Fleischliche-Polemik association, so that all who behave in this way may be morally destroyed. Don't let it stop you that Luther would also have to be brought before the court of such an association.

My third advice goes in general: Beware of overestimating the old teachers of our church, especially Luther. In Luther's time there was an intolerance (intolerance) against those of other faiths and a raging polemic that must fill us with disgust. In our time much has improved. (But one would like to drive away with a sigh! Editor's note.) Only consider that Luther used the "coarse words": "The papacy at Rome founded by the devil" and: "Against Hans Worst." You may say that Luther here simply called the thing by its right name, and that you cannot see any coarseness in it at all. But that is just a proof how much behind your time you are, and how much you still live in the homely, open-hearted sixteenth century, even in language. Therefore, my fourth advice would be: Do not disregard or forget the current theological literature,

in our day agility and suppleness is a main thing; but one does not learn this from the stiff, unbending ancients. Do not tell me that you also know the newer ones well enough, that you hold Philippi's doctrine in high esteem, and the like.

Your learned sister, the "Lehre und Wehre," once again provide the dear "Lutheran" readers with somean effort to write legibly and especially write the names of enumerated the first-class books for a pastor's library, andinformation about my work among the immigrants in Newpersons and places quite accurately and clearly! I have among them were few new ones named. You say, perhaps,York. In the following, I will therefore give an overview of thereceived many letters whose contents I could not guess at that it is generally acknowledged that the writings of themost important things I have done since I was here untilall, let alone read. Very often even the name of the writer modern age are too disjointed; that they lack the simplicityJanuary 1 of this year. First of all, I report with numbers,and his address were missing, so that I was not even able of faith found in the ancients, and that they are too little ofsince numbers also talk.

one speech; that it would be most ridiculous, too, in many cases, for the tiny of America to imitate the giant sentences552. (Of these 350 were referred to me by relatives hereone often cannot make heads or tails of them. For example, of a Guericke, or the abstractions of a Philippi and Harleßand 202 from Germany, mostly by pastors).

Mine does not beat us. I stick to my good advice: old and new, but mainly new. I am convinced that if you follow it,you will become more tolerant, more enjoyable, more humane, and that in time I will win you over for the association to which my main activity applies. -

You can give proof of your improvement if you follow my fifth and last advice: Give up your usury. I know well what you will answer. "I am captive to the word of God. It teaches that interest, even five cents on the hundred, is usury and contrary to the love of one's neighbor. Dam this doctrine is not mine." But consider this: great men, even great and small professors of godliness, are of a different "opinion." Surely this should move you to declare the matter at least an open question until the Church has spoken. Oh, do it only this once, then the next time it will not be so difficult for you, and a mighty step has been taken toward the dawn of better times.

Now, dear, good "Lutheran," I have offered you my wishes for the New Year. You will, may you now think of meonward journey, is relatively small, and yet perhaps very fewto what you will, have to admit that I have written gently andof the readers have an idea of the amount of time, care, without any harsh words. Now repay like with like. If youeffort, and frustration that is involved. The above 552 lotsno cannot agree with me, yes, if you must even say to yourselfconsisted of about 1100 persons. Once a batch of 40 arrivedcauses me no small difficulty and concern, mainly because that I am in error, then do not be bitter, but pray:

"Fill with thy grace those who are led astray. Even those who secretly in their mind a false delusion sees. And what else has those whom I assisted. I have not been able to find some ofthe families recommended to me for assistance, althoughthey have arrived here. This was always due to the fact thatthe time and place of departure and the name of the shipin were not given to me at all, or were given to me inaccuratelycountryside, who could provide fresh German workers with or incorrectly. In addition to this, most of those whoseaccommodation and employment, they would do me and relatives or friends I am to receive and look after make thethe emigrants in question a great service if they wanted to mistake of not sending them my name to Germany at theinform me of this. Under certain circumstances, I would be proper time, with the instruction to inquire about mehappy to advance the necessary travel money for a short immediately after their arrival. Among the thousands who time in such cases, so that they can get to the place in often land here in one day, the individuals can inquire about question. The employer in question would have to me and find me more easily than I can find them. So whoever

Your philanthropic

Ignatius, the disciple of John the Evangelist, writes: "What profit is it to me if any man praise me, and blaspheme my Lord?" (Letter to the Smymeans.) Can you say the same, dear reader?

(Sent in by S. KeyL)

Emigrant Mission.

- The recent turn of the year reminds me of my duty tolike to mention this for the future, that everyone should make
- 1) Lots received on arrival from Germany and forwardedshould never be written with German letters, because then 552. (Of these 350 were referred to me by relatives hereone often cannot make heads or tails of them. For example, of a Guericke, or the abstractions of a Philippi and Harleßand 202 from Germany, mostly by pastors).
 - 2) Letters with orders of all kinds received 1033 (974 from the United States and 59 from Germany).
 - 3) For expected and arrived immigrants have been sent to me for delivery H6,903.10.
 - 4) Advances to indigent families I have made in the amount of \$1,240.00.
 - 5) Carried to Germany the sum of \$1,338.40.
 - 6) I have written 660 letters (644 to local places and 16 to foreign countries).
 - 7) 46 families and individuals have received support from the Casse.
 - 8) Work has been proven to 30 people.
 - 9) Finally 5000 tracts and 800 of our last year's calendars have been distributed free of charge. -

To the above I take the liberty of making a few remarkssuggestion that everyone who desires an answer from me and explanations. The number of lots that I have taken careshould enclose a postage stamp. I do not think this is an of with advice and action, especially during their arrival andunreasonable demand on our treasury, which otherwise has consisted of about 1100 persons. Once a batch of 40 arrivedcauses me no small difficulty and concern, mainly because here, another time one of 55 heads. What there was toI do not like to direct them to places where they are in advise and to say, to run and to notice, I know best anddanger of wasting away spiritually or even degenerating, but always try to accommodate them in the vicinity of a Lutheran congregation, where they can find Word and Sacrament for the bliss of their souls. Should there be people here or there in our Lutheran congregations, in towns or in the countryside, who could provide fresh German workers with accommodation and employment, they would do me and the emigrants in question a great service if they wanted to inform me of this. Under certain circumstances, I would be happy to advance the necessary travel money for a short time in such cases, so that they can get to the place in question. The employer in question would have to me and find me more easily than I can find them. So whoever

sooner or later expects any person from Germany, send them my name and address before their departure.

With regard to the letters I have received, I would only tolike to mention this for the future, that everyone should make

Names of localities should never be written with German letters, because then one often cannot make heads or tails of them. For example, I received a letter headed "Katarr August Konti" (should be Cataraugus County).

Of the \$1,240.00 which I have advanced to the destitute for their advancement, \$129.00 is still outstanding, of which I give away about H40.00 completely, because the persons concerned cannot be found at the address given to me. This is, of course, a crushing ingratitude. I have helped them out of the most bitter need and embarrassment, but neither recognition nor reimbursement follows! Should anyone be able to give me information about a Sperendeano family who are somewhere in Wisconsin, and about a widow Heitmann who is staying in the vicinity of Leavenworth, Kansas, I would be very obliging to them. Both owe our advance fund a not insignificant sum for a long time.

With regard to the letters that I will have to write in abundance again this year, I would like to make the suggestion that everyone who desires an answer from me should enclose a postage stamp. I do not think this is an unreasonable demand on our treasury, which otherwise has to cover these expenses.

The accommodation of such people, who have little or no means left as soon as they have landed here, often causes me no small difficulty and concern, mainly because I do not like to direct them to places where they are in danger of wasting away spiritually or even degenerating, but always try to accommodate them in the vicinity of a Lutheran congregation, where they can find Word and Sacrament for the bliss of their souls. Should there be people here or there in our Lutheran congregations, in towns or in the countryside, who could provide fresh German workers with accommodation and employment, they would do me and the emigrants in question a great service if they wanted to inform me of this. Under certain circumstances, I would be happy to advance the necessary travel money for a short time in such cases, so that they can get to the place in question. The employer in question would have to me and find me more easily than I can find them. So whoever

of course with the reimbursement of the sum spent. In this way, many a poor Lutheran family could be helped in the physical and spiritual sphere, while our congregations would thereby receive an often highly valuable increase. I therefore repeat: whoever can advise and help me in this regard, please let me know!

For the actual missionary work I used almost exclusively the well-known tract by Pastor Beyer, as well as our last year's calendar. While the former calls out to the immigrant a hearty "Welcome!" to the new fatherland and has thereby already elicited tears of joy from many an anxious eye looking into the future, by pointing out, in addition to good advice for earthly advancement in this country, above all this one thing that is needed by every immortal soul purchased with the blood of Jesus Christ, the latter (the calendar) served as a guide to our Lutheran congregations with the unadulterated means of grace. I am sorry that I cannot use this year's calendar so well for my work. As far as the reading material is concerned, no consideration is given to our emigrants. Unfortunately, this time there is also no list of the pastors of our synods and those of the synods associated with us, which was extremely beneficial to me and to the immigrants who are completely unfamiliar with our ecclesiastical circumstances, because it is a matter of easily and quickly finding the preacher who is stationed at or near the place to which the immigrant family is traveling. I sent 200 of last year's calendars to Colporteur Vos- kamp in Antwerp, who sold them to the Lutherans passing through that city. In general, this man proves to be an active friend of our mission and works quite well for me. We should have such men, especially in Bremen and Hamburg. I have therefore already taken steps to win suitable men for these places. - I also found the story in last year's calendar printed in the "Kirchliches Monatsblatt für evang.-luth. Christen", which is published in Osnabrück, along with a warm recommendation of our calendar as being especially suitable for emigrants to America. - *) In addition to the above-mentioned tract and calendar, I would like to have some other tracts specially calculated for immigrants for free distribution. Quite often I come into conversation and disputation with opponents of all kinds,

*Note of the editors. This year's calendar, however, has not been edited with the emigrants in mind, at the request of many Synod members; next year, God willing, this will happen again, and in such a way that a double edition will be prepared, one which has only the needs of our Synod members in mind, and another which is calculated for the needs of the emigrants.

I have often thought that if I could only give them a scripture that was especially suitable for them, from which they could get further instruction from God's Word, then that would be highly desirable.

Finally, to the glory of God, I cannot fail to mention one fruit of my labors, which is that I have won, or rather fished, three young men for the service of the Church. One of these first assisted me faithfully in my profession for six months, and is now preparing for the sacred ministry of preaching with zest and love in St. Louis, while another is working faithfully and beneficially as a teacher in one of our congregations 'and has already become a member of our synod. The third is also preparing for the teaching ministry in Addison and is doing so, as I have heard to my great joy with diligence and faithfulness.

These are some of the results of our emigrant mission that one can see and grasp with one's hands, not to mention the dear Christians who have come to our congregations here and there through my instruction. Of course, I have nothing to report about great deeds that have been done through me; however, I think that here too we must not judge the success of our mission by what the natural eye sees, but that here too we must work in simple faith and pure love and leave the success of our work entirely to the Lord. It is certain that the seed of the divine Word, which has been scattered in the Scriptures and in oral discourse, will not be entirely lost, but will bear its invisible fruit for eternal life. Therefore let us not grow weary in this labor of love, but let us continue, according to the apostle's word, to do good to every man, and most of all to our comrades in faith. May God be with you!

To the ecclesiastical chronicle.

Archbishop Kenrick of St. Louis has recently returned here from the Roman Conciliar, and at the reception held for that purpose, in answer to an address addressed to him, publicly declared as follows: "I submit fully and without reserve to that declaration (that the pope is infallible), of the character of which there can be no doubt, since it emanated from the Conciliar and was adopted by the majority even of those who were in the minority in the vote. In thus submitting, I say to the Church in the words of Peter and Paul: 'To whom, O holy Mother, shall we go but to thee? Thou hast words of eternal life, and we have believed and known that thou art the cornerstone and ground of truth.'" The least that appears from this is, that either Mr. Kenrick was in Rome a dishonest empty spie

He is not the only one who has made his counter-declarations, or who, against his conscience, for the sake of his office and his bread, declares to be true with his mouth what in his heart he considers to be a "ridiculous" lie. From this, however, it is as plain as daylight to every one who has preserved even a few remnants of reason in the Roman Church, that it is a deliberate lie when the Romans say that their faith is the old one, which always remains the same; that the so-called sects have a new special faith, but that the faith of the Roman Church is the old catholic or general one, that is, it believes what has always been believed, what has been believed everywhere, and what has been believed by all the members of the true Church. Mr. Kenrick and his former co-opponents, by their own public declarations in the Conciliar, and by their present submission, have themselves stamped the Roman Church into a miserable new sect of Anno 1870. No amount of clever advocacy tricks will help here. Even the most simple-minded person can now prove to the Roman Church that the age and the unity and the universality of its faith are nothing but a pathetic fraud, a lie and a deception. To God be eternal praise and thanks that He has so arranged it that the papacy with the new council, by which it wanted to glorify itself, has rather revealed itself before all the world as a hollow Jesuitical structure of lies, which, if it is not to collapse like a house of cards, must be supported with ever new lies. But it is particularly frightening that Mr. Kenrick, in the above statement, tries to cover up the denial of his conviction before the ignorant crowd by pretending to have to submit to the "Church", while he himself admits that only a majority of the members of the Council voted for the new dogma! Yes, Mr. Kenrick goes even further: what St. Peter said about Christ, the Son of God, Jn. 6:68, 69, this archbishop (!) blasphemously attributes to the majority of his Roman clergy, which he calls the "holy mother" Church! W. [Walther]

French and German Conditions. A Prussian Catholic chaplain wrote from Rheims on October 8 of last year, among other things, the following: "The more one approaches Paris, the more religion begins to disappear from popular life. The great Babylon has exerted its poisoning influence all around it. Sunday is no longer sanctified, the sacraments are no longer received, the parish sermons are preached on Sundays before empty pews and a few old women. The vine-growers, as I have been assured by clergymen, so to speak, worship the sun as their god, not from mockery and malice, but from real superstition. On the occasion of an audience granted me by the Bishop of Meaux, he made the apt remark, "Of

God is nowhere to be felt, neither in the government, nor in the press, nor in the family; only in the church has he remained, but there he is all alone." Would to God that Germany, on the other hand, would harbor no avowed enemies of God in her midst! But although Germany has not yet sunk as low as France, and the war has rather kindled many a spark of the former, more general fear of God, which still smoulders there, the most dreadful godlessness is still being expressed in our old fatherland. In the Viennese paper "Presse," for example, a writer who signed himself a "North German" is so impudent and nefarious as to complain that the German people seem to have become pious through the war. He says that before the war one had tried to fight the rigid articles of faith, to fight for the freedom of the school from the compulsion to confess, and the like. "But now! - Is it only the people of Klamburg who ask their wives to thank God on their knees after receiving the letter, or only the Kreuzzeitung, which has God storm the lines of Weissenburg and bomb Strasbourg? or only the pastors who preach about punitive judgments? No, unfortunately not! A certain godliness has taken hold of many. Free-minded poets sing only what God has done. The most learned, thorough, and profound scholars unite in prayer with old women for the victory of the German arms. For everything, everyone gives thanks to God. One involuntarily asks oneself, what must actually happen today so that the German people do not thank God? That is a terrible achievement of this war!" One sees from this that the German, once he has thrown away his religion, becomes almost coarser and more bestial than even the frivolous religionless Frenchman.

W. [Walther]

The Watertown High School, which as we know belongs to our dear Wisconsin sister synod, is currently attended by 51 students, as we can see from the Lutheran parish bulletin, almost all of whom intend to become preachers. The so-called academy, which exists next to the high school, is frequented by 40 students. Things are progressing happily there in all respects.

Pulpit Fellowship. Amtsbruder informs us that on the last day of Thanksgiving, the pastor of the Iowa Synod in Davenport held a solemn service together with the Methodists, Baptists and Congregationa listen in the Methodist Church, which was announced two days before in a daily newspaper with the remark that the "Lutheran" Pastor Rueter would hold the main sermon.

Church News.

On New Year's Day, the small synod formed under the circumstances stated in the 16th Annual Report of the Synod of the Northern District p. 55, received the following

The congregation of the Holy Cross has its own pastor, after...could be. But this is not so. If, on the other hand, the the congregation had already held the dedication of its school building, which was built with the help of members of income for the synod, it must not be deprived of all funds. the Trinity congregation and several other friends and patrons, on the 15th Sunday after Trinity Sunday last year. The pastor appointed by the congregation is Pastor F. Werfelmann, who in his conviction of the divinity of the calling given to him was strengthened by expert opinions obtained and finally peacefully dismissed by his three congregations, self-denyingly and without hesitation followed the same and was then installed in the afternoon But where is this going to lead, if a remedy is not found service of the above-mentioned day by me with the soon? This sum has already had to be borrowed to cover the deficit of \$5000.00. But still necessary are: for paper \$1500.00, for printing \$2600.00, for binding \$1500.00, May the Lord keep Pastor Werfelmann's joyfulness, equip him with wisdom, crown his work with rich blessings without the payments for erected buildings which will soon not only for the small congregation, but also for the church of this place in general, and let the latter still grow a quite peaceful fruit of righteousness out of all the challenges. F. Lochner.

Address: Hev. 1^.
846 Isutonirr 8tr., ^liUveuiIree, H

On the 10th Sunday after Trinity, 1870, the Candidate of Theology, Mr. F. Dreyer, having completed his studies in the Theoretical Seminary at St. Louis, Mo., and having passed his examination, was publicly and solemnly ordained and inducted by the undersigned, in the midst of his congregation at Accident, Md. to which he had been called, by order of the Presidency of the Honorable Synod of Missouri, Ohio and St., Eastern District, under obligation to all the symbols of the Lutheran Church. Church, publicly and solemnly ordained and inducted by the undersigned. To the beautiful celebration, which was a real celebration of joy for the congregation, which had been without a congregation for a long time, not only the members of the two branch congregations had come in great numbers, but also a whole crowd of guests from Cumberland, where Pastor Dreyer comes from, and especially members of the local singing society, who contributed not a little to the joy of the celebration by singing four-part choruses in the church and in private homes.

God make his servant a blessing!
Address: Hev. Dreier,

M. That this news comes so late is due to the fact that the first posting was either lost or misplaced in St. Louis. Pittsburgh, Pa. 19 Jan. 1871.
J.A. F. W. Müller.

Teacher A. Paar, who is appointed to the Pittsburg school, was installed in his office here on the 1st Sunday after Epiphany.
God bless him to our school!"
Ad resse: Isuiüwr,
212 leather/ 8tr., kittsdur^II, ka. Pittsburg, Pa.,
Jan. 19, 1871.
J.A.F.W. Muller.

Notice.

The dear parents and other carers of our pupils here are hereby informed that the address of our present caretaker and landlord is as follows:

Mr. Heilerer,
Lox 1763. Ooveoräia

Inä.

At the same time, the same are urgently requested:
1) to have the payments for the 4 dates of the school year, namely September 1st, November 15th, February 1st and April 15th, made directly to him and not through the intermediary of the pupils; and
2) to keep exactly to the deadlines with these payments, because unfortunately the arrears from the 1st and 2nd school quarters amount to H500.00.

It is clear enough to the eye, however, that the following disadvantages arise from such tardiness in the regular payments :

Firstly, the property manager is thereby prevented from making the necessary large-scale purchases at the right time, in which, as is well known, a cheaper price is obtained with immediate payment for the building.

On the other hand, our landlord is thereby compelled to incur debts with such and such wholesalers and retailers, which easily induces them to raise the value of their products above the market price.

Attention!

As has come to light, some have been led to believe, by the 14,000 dollar surplus of the Synodal Bookstore listed in the last statement of the General Treasurer, that these are funds which are readily placed at the disposal of the General Treasurer and are being dispensed with on the part of the Synodal Bookstore.

Thirdly, contrary to all justice, the sons of negligent parents and caretakers eat in advance with those of ordinary ones, and if such disorder were to continue, higher prices would necessarily have to be paid, with the punctual payers of the fees being prevented from doing so.

Apart from these disadvantages, however, there are the following two evils as a result of such delays:

In the first place, it is a dishonor to a Christian and ecclesiastical educational and teaching institution when the administrator of the same is compelled to incur debts with vendors who are often unchurched.

On the other hand, it is also against the love of our neighbor to put worries on the shoulders of our faithful steward, in his already arduous and burdensome office, by not making the due payments, which one of the defaulting fathers or caretakers would hardly take on and bear with pleasure. But what you do not want people to do to you, do not do to them.

Those who are concerned are therefore kindly and earnestly requested, on the one hand, to pay the arrears into our treasury as quickly as possible, and on the other hand, to be more prompt in the payment for each new school quarter than has unfortunately been the case up to now.

Since the midday meat portions for each individual pupil have been significantly increased, which is especially beneficial for the health of the older ones, the third payment, due on February 1, will still be 12 dollars. For the fourth, however, if everything is paid in correctly, there will probably be a reduction.

Fort Wayne, January 21, 1871.

W. Sihler, president of the institution.

Conferenz - Ads.

The Illinois - Specialconference of the Rock Island-Peoria Conference will assemble, God willing, February 14 and 15, 1871, at the home of Rev. Heid in Peoria. The neighboring brethren from the Illinois Synod are cordially invited to attend.
H. Engelbrecht.

The Southern Michigan - Pastoral Conference will meet, God willing, at Wyandotte on the 14th and 15th of February. M. Halboth.

Wyandotte in January 1871.

Received in the Western District treasury:

On the synodical treasury: from Past. Mennicke's congregation in Rock Island, Ill. \$9.00. Past. Detzer's congregation in Holland, Ind. \$5.00. Mr. Werfelmann in Homewood, Ill. \$1.80. A member in Past. Biwend's congregation in Belleville, Ill. \$6.20. Past. Ruhland's congreg. in Pleas- ant Ridge, Ill., \$11.50. Trinity - District in St. Louis \$13.15. A. Heinicke in St. Louis \$120.00. Coll. in Past. Claus's congreg. in St. Louis \$50.00. Weih- nachtS - Coll. in Past. Schwensens Gem. in New Bielefeld, Mon., \$19.05. Reformation Feast - Coll. in Past. Schmidts Gem. in Schaumburg, Ill., \$17.76. Past. MießlerS congregation in Palmyra, Mo., \$6.00. Christmas Coll. in Past. Kuehler's congregation in Chariten County, Mo., \$10.00. of Past. Loßner's congregation in Washington Centre, Ill, \$6.06. Christmas coll. in Past. GotschS Gem. in Akron, O., \$14.00. From Past. Kleppisch's cross congreg. at Fatherless, Ill., \$5.90, of whose Jmmannels congreg. \$1.90. Past. Gräbner's congreg. at St. Charles, Mo. of which, \$41.00. Of Past. Polack's Gem. in Cape Girardeau, Mo. of which, Christmas Coll. \$10.00. Of Past. Streckfoot's parish, Washington county, Ill, \$14.45. Of Emmanuels - District m St. Louis \$33.55. Of Trinity - Distr. there \$22.60. Of Past. Brohm's parish there \$74.55. Past. OsterhuS' congregation at Dubuque, Iowa, \$8.00, by himself \$2.00. Past. Wagner's comm. in Chicago, Ill, \$41.00. Past. Wunders Gem. there \$24.00. Coll. in

Past. Kleist's congreg. in Washington, Mo., \$11.30. Pastor Heiv's congreg. in Peoria, Ill., \$5.80. From an unnamed person in Collinsville, Ill., \$2.00. Wrihnacht's coll. in Past. Döderlein's Gem. in Chicago, Ill. \$17.60. From Rev. Traub's Gem. in Trete, Ill. \$7.64. Christmas Coll. in Past. Franke's Gem. in Addison, Ill., \$30.27. Christmas Coll. of the Gem. in West Ely, Mo. by C. Lehenbauer \$5.00.

To the Collegr maintenance fund: from theJmmanuelS- District in St. Louis \$11.00. from the TrinityS-Distr. there \$11.00. from Past. Traub's congregation at Crete, Ill, \$6.45. Past.Mießler's congregation, Palmyra, Mo, \$3.00. Past. Fick's congreg. in Collinsville, Ill. \$22.95. Of Immanuel - District in St. Louis \$11.00. Of Trinity's congreg. there \$11.00. Of Past. Brohm's comm. there \$13.10. Of an unnamed person in Collinsville, Ill. \$2.00.

For inner mission: From Trinity Distr. in St. Louis, \$1.20. From Past. Fick's congregation in Collinsville, Ill, \$13.05. From Zion's Distr. in St. Louis, Mo. \$7.00. From Immanuel - Distr. there \$12.55. From Past. Brohms Gem. there \$19.20. Of Trinity S- Distr. there \$2.10. Coll. in Past. Mists Gem. in Washington, Mo. there, \$4.15. Of Past. Heids Gem. in Peoria, Ill, \$6.50.

To the synodical building fund: harvest festival - Coll. inPaft. WunderlichS congregation in New Bremen, Ill, \$11.55. Thanksgiving offering of H. R. by Rev. Wunderlich \$10.00. By Rev. Traub's congreg. in Crete, Ill., \$13.42.

On the emigrant mission to New Jork; By A. Heinicke in ^Lt. Louis \$25.00. R. K. in Collinsville, Ill, \$2.00. By an unnamed person in Collinsville, Ill, \$2.00.

For Past. BrunnS Anstal.t: Coll. in Past. BergenS congreg. at Jacksonville, Ill., \$7.00. of its branch congreg. at Alexander, Ill., \$2.50. of A. Heinicke at St. Louis \$20.00. Past. Kleppisch's Jmmanuel parish at Water- loo, Ill. \$2.75. Past. Traub's congreg. at Crete, Ill., \$8.60. Thanksgiving offering of Mrs. Fitzberger by Past. Stürken in Baltimore, Md. by the same, \$5.00. FromN.N. by the same, \$5.00. Coll. of Immanuel - Distr. in St. Louis \$18.95. From Past. Brohm's Gem. there \$11.00. Epiphany - Coll. of Trinity Distr. there \$69.25. By an unnamed person in Collinsville, Ill, \$2.00. By Miss Ottilie Krumbholz there \$1.00.

For the Hermannsburg Mission: from Teacher Schmidt in St. Charles County, Mo" \$1.00. congregation at Tenison, Crawford Co., Iowa, \$1.85. Coll. of Im- manuels-Distr. at St. Louis \$18.90.

For poor students: By A. Heinicke in St. Louis \$25.00. Thanksgiving Day-Coll. in Past. Holiday congregation in Aurora, Ill. \$12.00. Harvest festival-Coll. in Past. RoederS Gem. in Duntion, Ill., \$10.15. From Mrs. Gülke through Past. Mießler in Palmyra, Mo., 75 Ct. Past. A. Geissen- hainer, Philadelphia, Pa. \$2.50. By an unnamed person in Collinsville, Ill. \$2.00.

For poor seminarians in Addison: By A. Heinicke in L>t. Louis \$25.00.

For the seminary organ in Addison: By A. Heinicke in St. Louis \$10.00.

For poor college - students in Fort Wayne: From Past. Sußner's parish in Sank & Richland counties, Wis. \$11.60, et al: onAsh Creek \$2.25, on Mill Creek \$1.65, inSanduSky \$4.60, on Willow Creek \$1.50, in Loid \$1.60. From A. Heinicke in St. Louis \$25.00.

On college building in Fort Wayne: FromN.N. in Chicago, Ill, \$5.00. Subsequently from Past. Stephen's Gem. in Ehester, Ill., \$9.00.

For the congregation at Dav^nport, Iowa: from Teacher Schmidt in St. Charles County, Mo., \$1.00. From Wittve Friedrich by Past. Schmidt in Schaumburg, Ill, 65 cts. Thank offering from Mrs. K. Stephan by Rev. Stephan in Ehester, Ill, \$5.00.

For the congregation at Pilot Knob: From Pastor Ruhland's congregation at Pleasant Ridge, Ill, \$16.00.

For Mrs. Past. Muckel: Coll. collected at H. Roffmann's wedding at Pleasant Ridge, Ill, \$12.25.

To the Synodical Mission Fund: from Zion's Distr. in St. Louis \$7.00. Epiphany - Coll. in Past. Biedermann's congregation in New Wells, Mo. \$3.00.

To the seminary household treasury in St. Louis: WeihnachtS - Coll. in Past. Seuel's comm. in Lyons, Iowa, \$5.40. Kindtauf coll. at F. Lange by Past. Seuel \$2.60.

- E. Roschke, Kassirer.

Correction: In No. 6 of the "Lutheran" read: By Rev. Bünger as a substitute for instruction of a departed student at Fort Wayne \$100.00. D. O.

Since June 5, 1869, to the present time, the following gifts of love have been with the undersigned.

for Wisconsin sophomores: By Rev. F. Lochner of the Young Women's Association of his parish \$25.00; Rev. Estel \$2.00; Rev. Markworth \$1.29; by Past. C. Strasen \$34.33; by Past. E. Georgii by Natzke and Diestler brothers \$40.00, collected at Joh. Pope's wedding \$6.15, by H.

Natzke's home dedication collected H7.00; by KassirerC. Eiß" fridt M7.00; by Past. Ottmann by his congregation m Plpmouth H7.31; by his congregation in Falls P4.88r by Rev. H. Dicke \$2.00; by Rev. F. Keller from Ich. Rächers Kindtaufe collected \$1.3V; by d. Gemeinde bei Unterzeichneten PL 1.94, by 'the school children of the same" K5.63, by Joh. Stecher O1.0V, by Frau Wittve Schlegel 25CtS., Frau Madörp 50CtS., A.Feuckrr P1.OO, Ph. Stoffel O2.00. Racine, WiS. 3rd Jan. 1871. ph. Engelbert.

Received for the seminary budget: From the congregation of the Rev. Walther in Venedy, Ill, 292s Pfd. of flour; from the Gem. of Herr Past. Wangerin 1258s. pfd. of flour and 2 barrels of molasscS; from the Gem. of Hem Past. Frederking \$32.10; by Mr. Past. Kr. Maaelsm \$18.00 fra Rüşford Menighed; by Mr. Past. Koren fra Calmar Menighed \$31.00; by E. Tügel of Hem Past. Claus' parish 8 lbs. of butter; by Mr. Wagner from Mr. Past. Landgraf's parish 2 sacks of apples & 2 p. of turnips; from Mr. Paulus Gast of Baden 5Gall.Wei" as a Christmas present; by Mr. Past. Ruhland Collecte of his parish \$13.10, from Chr. Schmidt \$2.00; from the parish of Mr. Past. M. Hahn about 120 lbs. of butter; by Mr. Rev. Erdmann (Jllinois Synod) \$25.00; by Mr. Rev. Wangerin WeihnachtS-Collecte of his congregation at Bethlehem \$12.30; by Mr. Rev. Schwarz of his JmmanuelSgemcinde in Town Sherman, Mich. \$3.00; by W. Hocsterberg of Mr. Past. Heinemann's congregation \$2.00.

For poor students: Collected by Mr. Past-Fürbringer atM.H. Schreiner's wedding \$6.50 for Hermann Fick (late); fromLowellerWomen'sAssociation 4white and 2 gray woolen blankets; by Mr. Past. Stürkm from the Frauen- u. Jungfrauenverein of his parish \$10.00 for masons, \$10.00 for "chaaf, \$5.00 forH.Sieck, VonN.N. \$5.00 for poor students, C. Brauer \$1.00 do., Fra" Siegel \$2.00 do., I. Weidner \$2.00 for masons; by Herr Past. F. König of the Jungfrauenverein of his congregation \$10.00; WeihnachtS-Coll. of my congregation in Miners- town \$12.00 for Krause; by Mr. Rev. E. I. Frese from J.Noggensack \$2.00; by Messrs. Heinicke <L Estel from Mr. Past.P. Beyer in Chicago \$12.1)O; by Mr. Past. Döhler of the Gemcincd WolcottSburg \$2.65; byMr. Past. WeselohS congregation in GaSconade County, Mo., \$24.50; by the same from his congregation in Osage County, Mo., \$5.10 for Michels; by Mr. Christ. Barrel- wood here \$2.00; by Mr. Rev. Baumhöfener Epi- phaniasfest- Coll. of his parish \$4.50; by Mr. Rev. J.Karrer WeihnachtS-Coll. of his parish \$2.00.

A. Crämer.

For the Lutheran Hospital in St. Louis...

I have received the following offerings:

From G.G. Berg surplus of Rail Road excursion to mission festival at Collinsville, Ill, \$10.00. From Mr. C. Burgdorf at Red Bud, Ill, \$1.00. N.N. at St.Louis \$2.50. Mr. Past. L. Frese's parish \$3.85. From the laudable sewing club in Ehester, Ill. 2 quilts, Z dozen cotton flannell underpants. From the "honorable" women's club in Collinsville, Ill, 2,quiltS, 7 sheets, 6 towels, 4 shirts, 1 kissrn cover, 2 handkerchiefs, 4 pairs of stockings. From the Hon. Women's Association of the North Prairie District Parish of Mr. Rev. Gräbner at St. Charles, Mo. \$6.00. From Mr. M. Merz, 13 heads of cabbage. From Messrs. Leonhardt L Schuricht, 4 sacks of flour. From A. Heinicke in St. Louis \$25M From Mrs. Sommer in St. Louis 1 gall. Honey. Mr. Reisinger in Baltimore \$1.00. From the laudable Virgins' Association of Jmmanuels-Distr. in St.Louis \$16.60,

F. W. Schuricht, Kassirer.

\$200.00 as a bequest from Mrs. Margarethe Schammel, srl., through her executor Mr. AndreasMoll in Frankentrost, Mich. for the Concordia-Collegium here, hereby certifies with gratitude Adolph Heinicke, "Trust" of Concordia College at St. Louis, Mo.

During the past year the sewing society of the Jmmanuels congregation here has made and distributed 6 straw sacks, 20 shirts, 8 pairs of stockings, 10 handkerchiefs for college students. The Baar expenditure of the society amounted to \$22.64. Fort Wayne, Jnd, January 9, 1871.

W. S. Stubnatzy.

For poor students received through Rev. Engelbrecht from Mrs. Lorenz 25 CtS. and from N. N. 75 CtS.; from Mr. G. A. Dobler in Baltimore \$25.25; from the congregation Rev. Besels in Perryville, Mo. (for Weis- waters) \$10.00. For BrunnS institution received from Rev. Wolbrecht in Okaw, Ills, \$10.00; through Rev. Rnnkel from Home A. Jsselhardt \$2.00C . F. W. Walther.

Printing Office of the Synod of Missouri, Ohio et al. Et.

But it is another matter when those who come forward withWhen he, because he can no longer hold it in the glow of theThe same is true for an error that is based on a false an error do so in evident arrogance, "stooping to that whichlighted light, now denies what he formerly asserted; when system, on false principles; different from an error that has they have never seen, and are puffed up without matter inhe, in order to pull himself out of the noose and, as he thinks, only little significance in the present and is not exploited by their carnal mind," who "blaspheme when they know nothingto escape shameful concessions, tries to shift the point of anyone, different from such an error that concerns a of it, who "forbear to be teachers," whereas they need firstthe dispute; when he attaches himself to secondary matters burning question of the time; different from an error that is to be "taught the first letters of divine words," who "speakand now emphasizes these as the main matter; if he,not presented as a doctrine of our orthodox Lutheran proud words, when there is nothing behind," who "desire tobecause he cannot defend his cause or shake his church, different from such an error that is attributed to it, be masters of the Scriptures, and understand not what theyopponent's cause, now attacks the person of the latter, hisyes, presented as a doctrine of its pure confession; say, or what they set down." If such hollow, arrogant spiritslife, or other supposed or real errors of the latter, which are otherwise against an error which is so clumsily presented want to spread error and become knights in the truth, itnot at issue now, or, instead of insisting on the counter-that even a simple-minded Christian can scarcely be would be foolish simply to refute them as if they were honestreasons that he feels have been refuted to him, now onlyseduced to it; otherwise against such a one as is Christians who err out of weakness. Such spirits must ratherbreaks out against the truth in denunciations of them. Suchpresented with a great appearance of wisdom or holiness, be made ashamed, exposed before the easily deceiveda person is thus revealed as a wanton enemy of the truth,so that there is danger that, as the apostle speaks, "by people, and thus made harmless. If one treats them as oneand as a "heretical man," who, as the Scripture says, "isweet words and splendid speech the innocent hearts may does truth-seekers and those who err only in theirmore perverse and sinful than he who has condemnedbe deceived." (Rom. 16-'18.) Our conviction, then, is that understanding, one only strengthens their arrogance andhimself." Against such a man, of course, it is not enoughthe first class of error is to be punished with all gentleness, their resistance. That they should be treated as enemies inmerely to refute him; for he is already refuted; he alreadybut the other, as the apostle writes, "sharply," that heavy armor is the whole purpose of their public struggle;knows himself that his assertions are erroneous, and thatChristians "may be sound in the faith, and not heed the they do not care if they have been so strikingly refuted, forwhat he rejects and blasphemes is the truth, or at least thatJewish (or other) fables and commandments of men, in this way they think they have become known, evenit is a doctrine of holy Scripture, which he may hypocriticallywhich turn aside from the truth." (Tit. 1,13.14.)

famous; they cling to the wagon wheel like dung, and aredeclare to be the word of God before Christians, but in which Perhaps, however, Mr. X. X. will not object to all this satisfied that, at least for a moment, they will always comehe does not believe with all his heart. Such a man mustand yet insist that the polemics of our papers are "carnal. out on top as it turns. Such people must, of course, be madetherefore also be loved in polemics, that the abominations ofPerhaps he will point out the irony, the mockery, and the to understand that he who has something to learn must nothis heart may be exposed to him. An example of this is thehall expressions that have been found here and there. But leave it as a teacher, that the struggle for doctrine is not aPharisees, Sadducees, and scribes of Christ's day, andwe ask Mr. X. X.: Was it not a cutting irony when the display of vanity, but a struggle for the most important thingChrist's hard polemic against them.

that can be fought for in this world; they must be made to Now, as far as the difference also of the error defended aloud; for he is a god, he poeteth, or hath work, or is over experience that instead of covering themselves with theis concerned, we, too, are naturally first of all of thethe field, or peradventure sleepeth, that he may awake?" honor they seek in their windmill struggle, they have onlyconviction that the same, according to its different nature,(1 Kings 18:27.) Was it not irony and mockery when Job made themselves ridiculous. He who works this in themalso requires a quite different polemic. According to ourcried out to those perverse comforters, "Yea, ye are the does them the greatest service of love. conviction, a different polemic is to be made against a lesspeople; with you wisdom shall die"? (Job 12:2.) Is it not

On the other hand, we are also convinced that withoutdangerous, a different one against a particularly dangerousirony and mockery when Paul says, in reference to false the most irrefragable marks, no one may be considered,error; a different one against an error that does not violateteachers, "We must not reckon or number ourselves declared, and treated as a conscienceless fighter of theany article of faith and thus does not in any way shake theamong them that praise themselves" ? (2 Cor. 10:12.) Is it truth and defender of error. He who, instead of sitting infoundation of the Christian faith, a different one against suchnot irony when Paul declares to the Corinthians that he did judgment on deeds and words, sits in judgment on thean error that breaks the chain of the articles of faith and thusnot weigh them down as the false teachers did, and hidden things of the heart, is struck with the terrible word ofoverturms the foundation; differently against an error thatthanksgiving adds, "Forgive me this sin"? (2 Cor. 12:13.) the Lord: "Judge not, and ye shall not be judged. Condemnaffects only the Christian life, differently against such anIs it not a hard mockery which Paul makes of the false not, neither be ye condemned. For with the same measureerror that affects the saving faith; differently against an errorteachers from the circumcision, who by their false doctrine that ye measure with, ye shall be measured again." Lukthat affects more the pure theory and clarity and correctnessdivided and cut up the church, when, even using their 6:37, 38. But it is another matter when a defender of a falseof knowledge, without obvious dangerous and perniciousname for a pun, he says of them, "Look on the dogs, look doctrine and a fighter against a doctrine of the Word of Godconsequences, differently against such an error that cuts on the evil workers, look on the cutting up"? (Phil. 3, 2.) has been instructed and admonished many times and hasdeeply into Christianity, whereby, for example, a falseAre they not harsh words of reproach when John the been convicted of his error so clearly and strikingly that heholiness, or a false faith, or a false faith, or a false faith, or a Baptist called not only the unbelieving, worldly Sadducees, can no longer bring anything forward against it that even hasfalse faith, or a false faith, or a false faith, or a false faith, orbut also the Pharisees, who acknowledged God's word the appearance of really preventing him from falling into thea false faith, or a false faith, or a false faith, or a false faith, and walked along in a great appearance of holiness, truth.

or a false faith, or a false faith, or a false faith. against such "vipers" (Matth. 3, 7.) and Christ called them "hypocrites, a one as cuts deeply into Christianity, whereby, for instance, children of hell, fools, a false holiness, or a false comfort, or a false hope, or confusion of conscience and tyranny of conscience, and the like, are wrought and strengthened; differently against an error which, apparently without connection, has flowed only from misunderstanding of a passage of Scripture, differently against such a one as is based on a whole

Blind, blinded leaders, whitewashed tombs, serpents" and if, for the sake of Christ, he would not forgive us, we should be considered a strange relic from a time long gone and finally also "vipers"? (Matth. 23, 13-33.) or when Christ undoubtedly be eternally damned and lost for his sake. But overtaken by a new light; partly enthusiastic, partly calls all pious false prophets "ravening wolves in sheep's" of this nature, alas! for the sake of our inherent ruin, are not rationalistic doctrines, rules and customs were considered clothing" (Matth. 7, 15.), King Herod a "fox" (Luk. 13, 32.)? only our polemics, but all our good works. But as all others such refinements of Lutheranism, of which just the Are these not harsh words when the apostle calls those good works, which we do in faith and love, in spite of their American Lutheran Church could boast before any other of who wanted to seduce the Corinthians to false doctrine defectiveness and defilement, are and remain good works, that name; Although here, like every sect, the so-called "deceitful workers", who "pretend to be Christ's apostles", and will undoubtedly receive from God their reward of grace Lutheran Church did not want to give out its separate as "he himself, Satan, pretends to be an angel of light", and one day, if he preserves us in his grace to the end, so also existence, the Union spirit completely filled pastors and "fools"? (2 Cor. 11:13, 14, 19.) Are not harsh words when our polemics. For if the honour of God and the love of our congregations, with hardly noticeable exceptions. The the apostle calls false teachers "impudent and useless neighbour permitted us to be silent about all the "Lutheran" set itself the purpose and goal of bringing this babblers, whose mouths must be stopped," yea, "liars, evil adulterations of the teaching of God's word, how gladly frightful decay of our church to consciousness, to make beasts, and foul bellies"? (Tit. 1:10-12.) Are not these hard would we be silent!

known the teachings and practices of the old, true, original words which Paul uses concerning those who had led the Another remark which we cannot suppress here is the Lutheran church, and to call it back to this. It could therefore Galatians astray into false doctrine, when he writes twice following. We do not demand of any man that he should be nothing other than a paper "for teaching and for in succession, "If we also, or an angel from heaven, preach think that our way of polemicizing is the most correct. There punishment." He began in as mild and modest a manner as any other gospel unto you than that which we have are perhaps some in our own Synod who are not entirely possible; but how was his testimony received? All the preached unto you, let him be accursed"? "But he that satisfied with the way of polemicizing used in our papers. papers were soon filled with the harshest attacks and maketh you to err shall bear his judgment, whosoever he Some would perhaps attack it quite differently if they were vituperations, which we do not wish to repeat here. Thus will"? "Would to God that they also were cut off which cause entrusted with the editorship of our papers. For some, the the "Lutheran," if he did not wish to be unfaithful to his you to be disturbed"? (Gal. 1, 8, 5, 10, 12.) polemics in them are also often too harsh, while for others church, and not to give up his aim, had indeed to sharpen

This is how Christ, John, his forerunner, and the holy they are often too weak. But how these members of our own his weapons. And what has happened? - Things have prophets and apostles polemicized! Does Mr. X. X. want to Synod, although the polemic of our papers may often not be changed. Not a few who formerly resolutely rejected what ascribe to them a "carnal" polemic also for the sake of their to their taste and sense, yet do not condemn it as "carnal the "Lutheran" advocated as Lutheran doctrine and ironies, their mockery, and their harsh speeches? He will and unjust," but judge themselves according to the word of practice, now profess themselves to do so. - Thus the hardly dare to do so. Well then, he cannot ascribe a the Apostle: "Who art thou that judgest a strange servant?" polemic of the "Lutheran," judged by its fruits, may not have "carnal" polemic to our Synod either, just for the sake of He stands or falls by his Lord" (Rom. 14:4.), so, we think, been so wrong as people want to be persuaded. If the similar words, with which polemics have been used here should also the opponents of our polemics do apart from our "Lutheran" had always been such a soft-spoken man as is and there in our papers up to now; he would have to want Synod, if they want to judge and act in a Christian modest demanded of him, what of it? Many a one who has finally to be a heart-denouncer, and have seen that we way. Whether we proceed in our polemics carnally, or given way to the sharp polemic of the "Lutheran" would Missourians have not used worse words, but that we have according to our Christian conscience, we do not concede perhaps even now, as at first, only scorn the testimony of done so in a carnal spirit. But we do not concede to Mr. X. to any man a decisive judgment; but as to whether our the latter. Only too many do not give way until the good such a dignity of being able to examine hearts and kidneys. polemics are always the right ones, we not only wish to be appearance they spread about them is taken away, and X., "he be who he will." *) judged by brethren, but also to be gladly taught better. until they see that, if they do not give way, the people who

However, we have the following comments to make However, we cannot avoid stating the following in advance. recognize and accept the truth will give way from them. It is here. First of all, 26 years ago we were moved to publish a paper easy for a people, when they finally surrender after a hard

First of all, we know very well that we are not holy like the "Lutheran" only by the perception that at that time fight, to say and complain that they were wrong to fight so prophets and apostles, not Johannines, much less Christs; the Lutheran Church and its doctrine were being hard against them, that they would have surrendered therefore we do not at all deny that our polemics are misrepresented by almost all sects and attacked in the most sooner if they had heard good words; but who will believe stained and polluted by our dull flesh. If God has not impudent manner, while the papers that wanted to be them? Experience, after all, teaches something quite blamed the sins with which our polemics are also organs of the Lutheran Church were not only mostly silent different. - But consider this also: Which do you think is

about the attacks, but also often blew the same horn as the worse? To falsify God's word and thereby attack God's attackers. The Lutheran Church in America was in deep honor, to insult the great God, and to harm the souls of condemnation of our way of polemicizing, but in any case because trouble. Its doctrine, even where its name was borne, was those who have been bought through Christ, or, in the he does not know these men from their polemical works. If it were almost entirely unknown; its confessions were scarcely struggle for the purity of the word, for God's honor, and for worth his while, we could provide Mr. X. X. with articles, e.g., by the almost entirely unknown; its doctrines of distinction, as papist leaven, the blessedness of men, to say a harsh word to a falsifier? godly Arndt and others, whose polemics he would have to condemn, known by name; its doctrines of distinction, as papist leaven, the blessedness of men, to say a harsh word to a falsifier? if he did not want to measure them by unequal standards, no less were mostly abandoned; who It is certain that a Christian must take the utmost care not to do too much, even in his zeal for the truth; even what is sinned in the process is and remains a sin that demands heartfelt repentance, for the good end justifies the wrong.

*) Mr. X. X. refers to men like Johann Arndt and others for his condemnation of our way of polemicizing, but in any case because he does not know these men from their polemical works. If it were worth his while, we could provide Mr. X. X. with articles, e.g., by the godly Arndt and others, whose polemics he would have to condemn, if he did not want to measure them by unequal standards, no less than as "carnal and unjust.

But is it right, if, in a sincere zeal for the truth and against the preacher, because he is not yet able to understand the Church should warn people against impure doctrine, error, sins are sometimes committed through weakness, to importance of pure doctrine, will fill the congregation with denounce it with clear testimonies of the Scriptures and, brand the whole struggle as a "carnal" one? Is it not rather, aversion against the preacher as an unkind brawler and as they argue against the simplicity of Christian catechism, a sad sign, when against those who poison the bread and quarreler, and thus just deter them from pure doctrine and refute it sufficiently, and make every effort to restore the fountain of life to man, one knows only of forbearance, fill them with sympathy for false doctrine; or they will be persons who have been taken in by it with the spirit of patience, love, but against those who attack the spiritual fanaticalized by it and brought to an incomprehensible zeal gentleness'. (Third General Article fol. 299.) " - .

poisoners somewhat severely, one has no excuse, only against the sects, and easily put their Christianity and These are the rules which are given in our synod according to "Lehre und Wehre" Jahrgang XII. No. 5. verdict of condemnation? Who is more to be punished: he Lutheranism, instead of in the true, living faith, into zealotry concerning polemics on the pulpit, are given to those who who plunges the other into the water with a sweet face, or for orthodoxy and for the customs of the orthodox church. want to become preachers in our Synod. The dear reader he who tries to pull him out, but perhaps grasps him a little Then, too, a preacher must remember, in regard to doctrinal will see from this that just to that which is lacking in the more roughly than is deemed necessary? - lenchus (the refutation of false doctrines), that it is not his demands of Hm. X. X. has always been most earnestly insisted upon in our Synod. *)

When Mr. X. X. says of the writer of this particular: "His office to fight against all conceivable false doctrines and darkest stain is probably the sad history of the quarrel with heresies, but rather to take into consideration, mention, and; Pastor Schieferdecker and the old venerable Pastor refute only those which have either already found some entrance into his congregation, or with whose intrusion it is heart that we regard our struggle against Pastor threatened. When the preacher Aureus had railed very Schieferdecker's chiliasm and the preservation of our sharply against the papal ceremonies in a congregation that as a carnal and unjust one, are usually deep in the sin of Synod from this soul-dangerous infatuation, which was also was still young in knowledge, Luther wrote to him in 1526: If false polemics themselves. The essay of Mr. X. X. contains achieved through it, as one of the brightest points of our have heard of you acting somewhat harshly on the Word, many truths, by which the Essay has something captivating poor, frail and not exactly joyful life. Also, as far as our and have been asked to admonish you. If you want to suffer, for the readers. What truths are found in it, however, have quarrel with him is concerned, Pastor Schieferdecker then I ask that you first teach what is important, namely faith not only never been denied by us, against whom the essay himself will hardly be able to complain of anything but our and love. *) For if these are not rooted, why should we is directed, but have rather always been asserted and complete inaccessibility to his chiliasm, but hardly of trouble ourselves with great ceremonies, by which nothing emphasized with all seriousness. But in that Mr. X. X. personal insults experienced by us. But as far as the comes of them, but that we tickle the minds of the foolish nevertheless holds these truths up to us, he seeks to negotiations are concerned, which resulted in Pastor rabble, which are unstable in ease and curiosity, without create the impression among his readers that we hate and Gruber's resignation from office, we ourselves had no part fruit, yea, to the hurt of the glory of God and of his word? Do fight against these truths. If this does not mean preaching in them, but rather they were conducted by two such not despise those of whom you do not know what kind of the truth "for the sake of hate and hatred," in order to "turn members of our Synod, who were considered to be the people they may become, but entice them with kindness and a gloom upon the hated adversary," we do not know what mildest at that time. - humility. It will not come to life that has not died first.' (Walch does. Mr. X. X. proceeds somewhat like one who publicly

When Mr. X. X. finally writes of our Synod: "Just as unedifying as the polemics in their journals, is also for the Generalartikeln: The pastors should also take good care of honest man, knowing full well that now everyone will think the opportunity of their parishioners; because in the villages the man must be a thief, since one finds it necessary to there are commonly simple and inexperienced people in reproach him so earnestly with the seventh divine matters, especially in religious disputes, that they do commandment. not annoy them with unnecessary quarrels about doctrine or Incidentally, the "Lutheran Herald" together with persons, nor excite them on the pulpit without necessity; Steimle's paper has now taken certain men into its thereby giving the simple people all kinds of pondering, and protection whose "carnal and unjust" polemics in their thus more may be broken down and destroyed in them than papers and sermons are so well known in the city and the built up and improved. But they are to present to them the country that otherwise no one could easily be counted foundation of divine, pure doctrine by means of God's Word among them. †) Has therefore the "Herald" the and their Christian catechism in a simple manner and praiseworthy faithfully warn them against repugnant doctrine; nevertheless, they are to use this caution and modesty at all

We have already communicated in the excerpt of our lectures on pastoral theology published in "Lehre und Wehre" (Doctrine and Wehre), among other things, which principles are valid among us in regard to polemics on the pulpit, and which will be impressed upon those who want to faithfully warn them against repugnant doctrine; and are to assume the office of preacher in our Synod, with nevertheless, they are to use this caution and modesty at all the following words:

"On the other hand, a preacher must also, in the matter doctrine or they otherwise, who have been taught false of punishing or refuting false doctrine, take into great doctrine, are not to be taught false doctrine. consideration the particular needs of the congregation to which he preaches. To polemicize much against false *) Everything highlighted by the print in this citation has already been emphasized in "Lehre und Wehre" as particularly important and worthy of attention. doctrine in a congregation that does not yet know the right doctrine can only have a harmful effect. Either such a church will be

*) However, it is a common opinion that we Missourians, in our sermons, instead of showing our hearers the way to blessedness, as Mr. X. X. says, we "incessantly campaign" against dissenters. When Pastor Brobst was here, and, as a church had just been consecrated, heard among the many sermons not One polemical one, the dear man was not a little astonished. Those who infer our sermons from our papers are greatly mistaken. Our papers should serve primarily for teaching and for punishment," our sermons should proclaim the whole counsel of God for salvation.

†) We have just read again in the latest number of the "Lutheran Herald" of January 21 that we are "following the Buffalo Synod in Sime's manner, which was so highly deserving of pure doctrine". We wish the "Herold" luck in bringing this synod back to life; may the new

If he has the same intention to work for the abolition of aThe first day in his country, as well as later proclamations While the moral corruption and erosion of the French "carnal and unjust" polemic, he will find among his presentand victory reports of the same, in which he gives God thepeople was also quite evident in the insubordination, new protectors the most important field for suchdue honor with a grateful disposition. This is also evidencedcontempt, rebellion, and mistrust of the French soldiers effectiveness.

(To be continued.)

(Sent in by Dr. Sihler.)

Germany's War Against France.

(Conclusion.)

Finally, however, we want to turn our gaze to Germany. preserve their people in their insane delusion and self-during strenuous marches and wet bivouacs, and even in First of all, it is of course an undeniable historical fact thatdelusion and to deceive them as long as possible about thethe case of wounds and illnesses, and especially a heartfelt Prussia is completely innocent of the outbreak of thiscrushing iron force of the facts, to lull them into fantastictrust in their upper and lower leaders, who, of course, set a terrible war, which was, however, indirectly directed againstdreams of the glory and invincibility of the newly-bakedgood example for them.

the unification and increasing power of Germany, in whichFrench Republic, partly to achieve at the foreign courts a But how now? What is Germany to do when a the arrogant France saw itself threatened in itsstronger sympathy for themselves as the sufferinggovernment of the French people, recognized by the King preponderance in Europe and felt deeply injured in itsinnocents, or at least as self-sacrificing patriotic heroes, andof Prussia and his confederates, finally accepts the peace unlimited national vanity. On the contrary, the King ofwhere possible to bring about an armed intervention of theterms presented by the victors, and peace finally comes? Prussia himself very easily exercised "the moderation andgreat European powers in their favor. Rather, all politicalIs it to be exalted, as if its wisdom, its counsel, and the leniency" in the political field, which he unspeakablyrallies and all negotiations of this great statesman with 'onestrength of its arm had brought about the many victories demands in his country for his union in the ecclesiasticaladversary have only the ultimate goal in mind, to initiate aand conquests, and at last the peace which secures its field between his Lutheran and Reformed subjects; for theirpeace for Germany, by virtue of which it would soon noborders? Let that be far off! The first and next, however, is unification into one national church is absolutely impossiblelonger be disturbed and endangered in its wholesomea believing and sincere, "Now give thanks all to God." The without unification in all articles of faith and sound doctrine. unification and shaping by its honorable and jealous other is a serious and heartfelt self-abasement before the Here, however, King William endured many an unkindnessneighbor. holy God, in which not only the seriousness but also the and insolence on the part of the jealous and overconfident Fourthly, the behavior of the German soldiers is quitegoodness of God should lead to repentance.

French government with honorable patience and prudence, different from that of the French. Admittedly, as far as the It has certainly pleased God to break and cast down the out of love for the common good of Prussia and Germany, martial aptitude, agility, and even the personal courage andstinging arrogance of France and its unbelieving self- so as not to be partly responsible for the outbreak of abravery of the individual French soldiers, of high and lowidolatry by the German people, against whom it has ruinous war. rank, are concerned, they did not lack it in this war either, primarily sinned so much and for so long; but for this reason

On the other hand, it is also an incontrovertible historicaland offered their opponents strong resistance. But alreadythe French alone are not sinners before God and the truth that for about 200 years the ambitious and glory-here a noticeable difference emerges. For the French foughtGermans the righteous. Rather, even among them, and hungry France, addicted to conquest, has constantly shownand are fighting only for a national idol and a mirage of their even among those who are no longer in the thick papist itself to be the disturber of peace in Europe and has madeimagination, to whose veneration and worship they aredarkness, but live under the sound of the Gospel, there is more than twenty hostile incursions into Germany withoutbrought up from childhood, namely, for the honor and theenough atrocious damage and corruption. Among these being provoked to do so by the latter through unjust attacks. high glory in arms of almighty France, "the great nation." Theare especially the contempt for the preached word of God, And to the special disgraces belongs the twice devastationGermans, on the other hand, fought and fight especially in the larger cities, the increasing apostasy from of the peaceful Palatinate by order of Louis XIV. and the out of fervent patriotism and in moral the Christian faith among the educated and the wanton robbery of the western North of Germany in the Indignation against the old hereditary enemy of Germany,uneducated, the glorification of the spirit of man in all kinds middle of peace by Napoleon, in the year 1811. who also now had nothing less in mind than to carry hisof science and art against the honor of God and his word victorious weapons anew into the German districts, to tearand against the true Christian faith, yes, even the denial of off new pieces of Germany and to force the German peoplethe natural knowledge of God from the light of reason; for once more under his yoke. from this, and from the devil's delusion, came the insane

Thirdly, it is obvious and evident that the German armies and their leaders, and especially the royal commander-in-chief himself, went into this war forced upon them in a completely different frame of mind than the presumptuous, arrogant French and their scheming emperor. Of this testimony already before the And instead of groaning to an idol of pride and vanity, noassertion that there is no creative, sustaining, governing doubt not a few German men of war put their trust in thepersonal God apart from and above the world, but that God living God, of whom it is said, "Righteousness andis the world and this God; that therefore there is also no judgment is his throne's fortress." divine moral law in the heart of man, consequently also no transgression of it, therefore no sin, and no Redeemer is necessary; that the human soul has no independent existence in the world.

Life must not be a mere ghastly movement brought about by New York galvanism. Above all, it will be necessary to reunite the two wings that deny each other Holy Communion on the basis of their "pure doctrine. The two wings, which deny each other Holy Communion on the basis of their "pure doctrine," will have to be reunited with each other.

mortal being and perish with the body. It is no wonder, then, that in Germany, too, justice, discipline, morality, and honor are more and more falling away, and that mammon service, the most varied pleasure-seeking possible, and a coarse or subtle Epicurean nature are more and more arising among these lying and apostate educated and uneducated Christians, whose motto is: "Let us eat and drink; for tomorrow we shall be dead."

Truly, in spite of her victories, in which she was only the hammer of God for the humiliation of France, Germany has great cause to humble herself before God and to repent; for for the sake of these seducing spirits, these Christ-deniers and Christ-haters and their approving and applauding followers, she truly did not gain the victory against France from God. And if these and related spirits should become the architects and builders of the united Germany, then God's blessing cannot possibly rest on them, because these enemies of the Lord would only make a new national idol out of this Germany, which would essentially be nothing better than the French one.

Thirdly, therefore, the sons of Germany, who recognize these ungodly scoundrels not as brothers but as bastards and unworthy of their godly fathers, should, far from elevating themselves carnally above humiliated France, let the judgment of God upon it serve as a salutary warning. "Be not proud, fear," says God's Word. For if Germany should make her unification and political strengthening and position of power in Europe her national idol, and rob God of the honor she owes, and follow in the footsteps of France, the Lord of all lords is still strong enough to break her down again and to split her in two, or to throw her anew under the feet of a foreign enemy, that he may tread her down.

May the gracious and merciful God help Germany to be led to repentance by His goodness in her victory, to learn to fear God more and more in true faith in Christ and to give Him glory, and to bring forth righteous fruits of repentance in sincere love for her country, a sense of community and other civic virtues.

We Christian-minded Germans, however, who in this country belong politically and civically to a different state, but who rightly want to hold on to our noble language and the good customs of our people in house and church as long as possible and not to throw them off as quickly as possible, like these and those rich upstarts and other hollow, characterless apes of the natives - we Germans, who, at the outbreak of this dreadful war, expressed our affiliation with the land of our fathers and with our German brothers on the other side of the sea partly through participation in patriotic meetings and in letters to

We are especially called upon to earnestly and persistently lift up prayer and intercession for our people to the Lord, that his good gracious will may be fulfilled in them, and that they may bring forth righteous fruits of repentance.

To the ecclesiastical chronicle.

The bookseller and printer Mr. E. Steiger in New York has been publishing a so-called "literary monthly report" for two years, which has so far proved to be an organ of the most radical unbelievers, so that until now unknown people in New York have thought that Mr. Steiger must be an open enemy of religion. Now, however, in his "Lutheran Magazine," Pastor Brobst, in the report of a business trip he made to New York, praised Mr. Steiger highly as an active member of the Lutheran St. Matthew's Church in New York. A writer in the "Pilger" of 31 December expressed his astonishment at this and rightly added: "I cannot think otherwise than that Mr. Steiger, who is responsible for his publications, has changed his mind, has converted and henceforth wants to put his weapons, which he wields with great skill and zeal, at the service of the Church of Christ. Since nothing else has been announced about the conversion of the aforementioned, the writer asks the editor of the "Pilgrim" to inquire about this event. The editor agrees with the writer that Mr. St. is responsible for the "outpourings of the most crass unbelief" that appeared in his "reports", especially since "what was written remained written without retraction", but even the editor does not know whether "there is no deception here". It is certainly most important and gratifying that the "Pilgrim," a very dear "Christian family paper" (Reading, Pa.) edited by Kündig and Wackernagel, as far as we know it, has once brought up the subject that printers, publishers and booksellers are responsible for the usefulness or harmfulness of the books and magazines they typeset, or print, or sell and distribute. This subject deserves a thorough discussion. It is an unrecognized sin, the propriety of which can hardly be stated.

[Walther]

Good testimony of a Löhner against the unchurched practice of the Lord's Supper. In a speech given at the dedication of the second mission house in Neuendettelsau in Bavaria on October 19 of last year, it says: "With our understanding of the divine Word, we stand entirely on the historical ground of the German Reformation and want nothing other than to be faithful children of the Lutheran Church and to educate faithful children and teachers of the Lutheran Church,

They should stand firm in the confession of their church, not only in doctrine, but also in practice, especially where it is necessary to fight the pernicious communion mentality, which threatens the downfall of the Lutheran church as such in America as well as in Germany. Only the right understanding of the sacrament and the right love for it can help. We seek to awaken both in the future ministries of the Lutheran Church."

On Divine Justice. A deaconess from Kaiserswerth writes from a hospital (the place and date are deliberately concealed): On Friday we had a poignant death. A married man had been shot through the mouth and the salivary gland had been injured; the man was visibly losing weight from day to day. At noon, when we had got everything a little in order, for that is how long bonding takes, N. sat down by him, took his will, and read the 90th Psalm. It was hardly finished when he wanted to say something. We could not quite understand it, nor could we believe our ears, for we thought he was fantasizing. How terrible was his confession: "I have sworn falsely!" he stammered. In a great agitation and distress I asked him if he was sorry, and if he would not, since he would soon appear before the judgment seat of God, turn himself out, weary and burdened, to hasten to Jesus? We did not delay long, and sent for the priest, who spoke to him, examining him. Then he received Holy Communion repentantly and remained in constant prayer. A quarter of an hour later I was allowed to close his eyes.

Ref. Kz.

Church News.

After Pastor R. Köhler had accepted the position of Pastor of the Lutheran congregation in Sigel, Ill., he was inaugurated into his new office by the undersigned on the 4th Sunday of Advent, Dec. 18, 1870, by order of the honorable President I. F. Bünger.

This was a day of celebration for his congregation in a special sense, in that the pulpit and altar were consecrated at the same time in the church, which had not been built until then. Very beautiful altar pieces had been kindly donated by Mr. F. A. Hoffmann in Chicago.

May the Archpastor of the Church make the dear brother a blessing for many!

H. H. Holtermann.

Address: Hev. Xoattler,
Lox 88th HovkerO., IIIs.

On the first Sunday, after Epiphany, the 8th of Jan. d. I., Mr. Candidate I. I. Friedrich Leyhe was ordained by the undersigned on behalf of the Vice-President of the Northern District of our Synod in the morning in his congregation east of Grand Rapids, and in the afternoon introduced into the branch west of the said city.

May the Lord be his sun and shield. Amen.

I. Jacob Hoffmann.

Address: Hev. "I. ck. IV
Vox 161. Orund Haxiäs, 4Vis6.

The Rev. G. Markworth having resigned his office at the Lutheran congregation at Danville, Ill., on account of a lingering throat complaint, the Rev. R. H. Biedermann, formerly of New Wells, Mo. has been duly called in his place by the said congregation, and by order of the Reverend President of the Western District has been installed in his new office by the undersigned on the 3rd Sunday after Epiphany.

God further the work of his hands!

A. H. Bu rkhardt.

Address: Nev. 8th 8th Liockenmann,
Danville, Verniillion Oo., Ills.

On the first Sunday after Epiphany, Pastor G. A. Müller, having followed a call from the Lutheran congregation in Kankakee, was inducted by the undersigned, under the assistance of Pastor Lehmann.

May the Lord bless the work of his servant, that the church may increase in number of members, as well as in faith and knowledge, to the glory of his name. ,

E. Riedel.

Address: Kev. ^Ineller,

XanlLalc66, Ills.

The large congregation of Pastor I. Kilian in Serbin, Bastrop Co., Ter. which consisted of Wends and Germans, has separated. The larger part, consisting mainly of Wends, retained Pastor Kilian as its pastor. The part consisting more of Germans appointed Mr. Pastor Z. Pallmer of Baden, St. Louis Co., Mo. who is also a Wende by birth. In a letter to the undersigned, Pastor Kilian reports the following about the introduction of the latter: "On the 3rd Sunday of Advent, it happened that I introduced my dear neighbor in German. I conducted my sermon, which I had just preached to my congregation in German. had, with remarks such as the following:

On the 3rd Sunday of Advent, my congregation on "Dear Brothers! It is difficult for me to speak here. Lincoln Creek had the great joy of dedicating their new little However, since I am authorized by the District Praeses church, the first we now have in southern Nebraska, to the of our Synod to introduce the ordained Pastor Zohann. service of the Triune God. Zch preached on the Gospel of Pallmer to you in the name of the synod, I must speak. Just Sunday. Topic: How do we celebrate the right consecration as Abraham and Lot once separated from one another and of a church? 1) When we recognize Christ in faith as the yet remained brothers, so the congregation at Serbin has one who was to come. 2) When we adorn this faith with also separated. The outward arrangements, which are Christian conduct.

The congregation consists mostly of "people who had us leave this and see what we still agree on. First, we are moved here from the communities near Fort Wayne or from agreed that we all want to go to heaven. Second, we are my former community near Hampton, Zlls. or from Zowa. They often gathered for Sunday reading services, but since they were now and then only attended by tramps and, as it seemed, there was no prospect of a preacher from our synod coming here, they began to leave these beautiful earthly pastures because they no longer wanted to do without the heavenly pasture. The greater is the joy of the congregation that they now have church services every 14 days and Christian school lessons for their children. At the express request of the members of the congregation, it should be mentioned here that not far from the church there are still several "homesteads" to be had, which one would much rather see occupied by members of the congregation than by Americans or unchurched people. Gladly would F. Scheu- mann, Seward Co., Nebr. or writers of this

The German service in my church had to be suspended give more detailed information by letter about land and so this time. I only have a tiny German congregation left, to on.

May the merciful God, who has blessed this region so which I usually preach every Sunday and feast day.

May the God of peace graciously grant that both abundantly with beautiful streams and pastures, also give us his blessing, so that in the newly built little church the pure pasture of the divine word can always be found and streams of life can go out from it.

Z.F. Bünger.

Address: R,ev. 4th I^allmo!-, Kerlrin, Lugtrop
Oo., lex.

Seward County, Nebr.

K. Th. Grüber.

Church dedications.

Without the sender's fault, it is reported herewith somewhat late, but not too late, that already on the last 7th Sunday after Trinity (July 31st) a new church was consecrated here in Chicago with God's word and prayer. It is a very spacious and in every respect splendid church, which is already inviting by its outer and inner beauty. The old church next to it had long since become too small and now had to give up its space for several school classes. Pastors Beyer and Wagner preached in the morning and afternoon, and Professor Lange of Fort Wayne in the evening. May the gracious God make this house a great and eternal blessing for thousands in that great part of the city!

All this is said of the Lutheran Trinity Congregation in Chicago, in which Pastor F. Döderlein administers the ministry of the word, and which is therefore not to be confused with that recently formed "Lutheran Trinity Congregation" which recently danced so lively in company with many a one to its Zowaisch-Bond's upbeat 2c. - ...OnThomer, H. H. Geilfuß, F. Eversmann, H. Schürmann, B.H. Succop their "jaunty balle." Whether there is anything . to report on our part about the dedication of this church in its time, time will teach. A. W.

Received

for the college budget and for poor students in Fort Wayne: The following gifts of love were received by me up to the 11th of January, for which, with thanksgiving to God and the bountiful givers, I hereby certify:

From Dr. Sicher's parish: from C. W. Rose, 1 quart of beef, 1 sack of wheat, 1 p. of corn; from Heizmann, half a hog, 1 p. of flour. From Past. Evers' parish 8Z p. wheat, 3 p. oats, 17 p. grain, 1 p. potatoes, 1 peck beans. To Past. Stock's parish of Hart- mann 1 vrtl. beef. From Past. Jäbker's parish: from Christian Prange 4 p. grain, 1 p. oats, Z p. beans, 12 heads of cabbage, from Wilhelm Meier 1 quart beef. From Past. Reichhardt's parish in Columbia City, Jnd, from Christian Liecke 1 hog, 2s. Wheat, 2 gall. Molasses. From Past. Keyl's parish at Wilsbire, O., 3 p. corn, 5 p. wheat, 4p. Rye, 2 S. Mehl, 1 S. Oats, 2 Gall.Apple Butter, lIOZ Pounds of Smoked Pork, 42.00 Money. From Past. WüstemannS parish in Kendallville 45.20. From G. Zapf in Cleveland 43.50 for pupil Heinrich Haake. Chr. Hengerer.

For the seminary organ at Addison received from Teacher M. 41.50. By Teacher Ilse at Pitts- burgh 429.00 and namely from: W.Langkamp, J.H.Succop, G. Wamhoff, H. H. Niemann, W. Nientker, E. Meyer, H. Langkamp, N. Schwach, F. Schulze, H. H. Mever, Chr. Kohne, Chr. Gcisler,ZH. Riefenach, I. R. Niebaum, H. beam 41.00, J.Dölbor, H. Steinbrink, F. Wer- ten, V. Kemper, I. Flach, H. Bartling, G. Boßler, H. Teidge, H. Vallowe, F. Vallowe, C. F. Kuhlmann, L. Rau, AH. Burgen, Chr. Brand, M. Letsche, I. H. Niemann each 50 cts, P. weak 55 cts, H. Bergmann, G.Bultmann, H. Wöstehoff, A. Siemon, W. von der Aa each 25 cts, F.N. Niemann and Dornfeld 10 Cts. each. By Kassirer Eißfeldt By teacher I. F. Koch of the Women's Association at Minden, Ill, 42.00. K. Brauer/

With heartfelt thanksgiving to God and the benevolent givers, undersigned certifies to have received through Rev. E. I. Frese of St. Paul Parish at Brown Creek Ne- braska, 48.30, from Mr. Past. Frese himself 41.00 for the preparation of missionary crises.

I owe special thanks to this congregation for allowing their preacher to take my place from time to time, thus making it possible for me to undertake longer missionary journeys. Omaha, Nebr. 28 Dec. 1870.

F. Kugele.

For the Lutheran orphanage at St. Louis

the undersigned has received the following gifts of love, for which he acknowledges with heartfelt thanks to God and the kind givers: .by Mrs.Koplien in Chicago 41.00. R.K. in Collins- Kindtauf. Coll. by Mr. Ahrens in Echester P3.00. ^ esgl. by Mr. Past. Sondhaus 41.85. From Mr. Rev. Hochstetter's congregation in Indianapolis: from Mrs. Lisette Dammeier, thank offering 42.00, from Karl Syrup Al.00, from Wilhelm and Louis Konzelmann 42.00, from N. N. 42.00, from Mrs. Syrup 41.00, together 48.00. Bon Karl Blumenberg in St. Louis 41.00. From the laudable Juna- women's association in Collinsville 415.00. From Lene and Dorr I in St. Louis 45.60. From Mr. Rev. Bock's parish in Jefferson county, Mo. 42.80. From N. N. by Mr. Past. Vetter on Honey Creek, Mo., 41.00. From the Ge- ' m "ndc of Mr. Past. Timenstein at New Orleans, La., 437.50. From Mr. L. Felder at Baltimore 45.00. From , Mrs. Gertrud Schneider at St. Louis 50 Cts. From A. S. ' Hut-Collecte in the JmmanuelS District da- selves 417.80. Placed on the plate in the Jmmanuelskirbce, marked, "For the Orphans" 42.00. From widowed Mrs. Otto in St. Louis 45.00. Miss M. Diekmann 41.00. Widowed Mrs. Köster here 41.00. ! Martin Haspel at Frankenmuth, Mich. 42.00. N. N. by Mr. Rev. Döderlein in Chicago 45.25. By dcn children of Mr. Cantor Bünger there 42.00. By Mrs. Katharina Kopp in Peoria, Ill, 41.00. By N. N. in Past. Sturken's parish 45.00. St. Louis, Jan. 23, 1871. i. m. Estel, casfirer.

Received by the Preachers' and Teachers' Widows' and Orphans' Fund.

I. In contributions:
1. for the year 1869.
By the Revs, G. Schaller, Richmann, Har- mening, Bernreuther, \$2.00 each.
2. for the year 1870.
From Messrs. Pastors, N. Riedel, O. Hanser, Föh- linger, Th. Mießlrr, Stephan, Bode, E. Döse, Hiller, Nützet, Scholz, Fr. Schaller, Besel, Denke, Trautmann, Biltz, Sprengler, Könke, Wichmann, each \$4.(IO. Sommer, Bemreuther, Bremer, Fleckenstein, each \$2.00. Starker \$5.00, S. Sievers \$3.00. Of Messrs. L. L Hermann, Seh- nig, Deffner, each.D4.00.
3. for the year 1871.
By Messrs. Pastors Weyel, Brüggmann, E. Böse, Döhler, Besel, each \$4.00.

II. in gifts:
From the congregations of the following gentlemen pastors: Nöder \$13.00, Knies K7.55, Sapper \$21.35, Zucker \$9.35, Fick \$31.10, Kleppisch \$4.10, Biltz \$10.00, Besel \$8.00, Sprengler \$9.00, Liebe \$25.00, Schliepsick \$5.00, Kleppisch \$4.30, Tranb \$8.30, Ruhland \$18.00, Hochstetter \$21.10, from the three congregations of Paft. Weyel \$18.55. Collected at the wedding of Mr. Paft. Wangerin by Mr. Römer \$11.00, likewise at the wedding of Mr. Löhrding in Ehester \$13.00, likewise at the wedding of Mr. Busse by Mr. Paft. Dorn \$8.00. By N. N. in Schaumburg \$1.00. Don Herr Christ. BülzingSleben50Cts, B. B.27CtS, A.F.\$1.00, A. S. \$1.00, C. Burgdorf \$1.00, H. F. A. W. in St. Louis \$20.00, N.N.H-1.00, Mrs. E. \$1.00. Collected at the wedding of Mr. F. Fatterling \$15.85. from the congregation m Wollcottsburg \$3.00. from Mrs. Hansmeier at Pleasant Ridge \$1.00. from Mr. A. Bergt \$5.00. from the congregations of the following Messrs. Revs: Baumgart \$10.00, Sievers \$14.75, E. D. L. Böse \$15.50. For Wkttwe P. Röbbelen from Mrs. Grüber \$1.25, from Mrs. Mich. Baierlein \$1.00. E. D. C. Böse, D. Z. Allg. Kasfirer.

Report of receipts and disbursements of the Widow's Fund from Jan. 12, 1870, to Jan. 1, 1871.

Intake.		
From the Eastern District by Kassirer Foehlinger Birkner... <u>29.50</u>	*****	
Summa:	56.50	
From the Northern District by Kassirer Eiß- feldt in contributions	202.50	
From the Northern District 'by Kassirer Eiß- feldt at gifts	<u>30.55</u>	
Summa:	233.05	
From the Middle District by Kassirer Kunz in contributions	236.00	
From the Middle District by Kassirer Kunz in gifts .69.69		
Cathedral middle district by cassirer Droste <u>72.83</u>		
Summa:	378.52	
V014 Western District by Kassirer Gotsch in contributions	335.50	
From the Western District by Kassirer Gotsch in gifts 177.10		
Contributions received directly from members of the Western District 108.00		
Gifts received directly from members of the Western District <u>93.70</u>		
Summa:	714.30	
Cash on hand on Jan. 12,	1870 <u>151.65</u>	
Summa Summarum:	1534.02	

Issue.
15 widows and 28 orphans were supported with 1585.00
Mixed expenditure 3.00

Summa: _____ 1588.00
The fund therefore has a debt of 53.M
After note: I cannot publish this report without drawing attention to the following points:

In this report, of course, only the sum that was actually spent is stated under "expenditure". In truth, the Widows' Fund has a debt of \$250.00. Because our Society is a support society, I did not believe I had the right to borrow this entire sum. After all, I'm only allowed to spend on the society what comes in.

In the western district of our synod many congregations and private individuals have supported the widow's fund. This is mainly the reason that much more has been received in the Western District than in the other districts.

3. almost all the preachers and teachers who sent in their contribution have \$4.00 each and some have

\$5.00 paid. If all preachers and teachers had sent in their contributions, there would be a large surplus in the treasury.
I do not call attention to these points in order to reproach "this or that," but in order to incite those who have not been as zealous as others in the support of widows and orphans, whom the good God has commanded our love, to emulate the more zealous. Christianity is, after all, as St. Paul teaches, a race to the finish. The race in good works, which are done in faith and love, is a holy race that pleases God. But to support widows and orphans is without doubt a truly good work, and a pure service of God, if it is done in faith and love. Jam. 1, 27.
Finally, I thank all those who have supported the Widows' Fund. God bless them all and be their der- geler. I also believe that this wish will be fulfilled, because it is written: He that hath mercy on the poor lendeth unto the Lord, and he shall repay him with good. Prov. 19, 17: He that giveth to the poor shall not want. Prov. 28, 27.
E. D. C. Böse, D. Z. Allg. Kassirer.

Received in the Middle District treasury: to the Synodical treasury: from Past. Bode's congregation at Fort Wayne \$15.75. Paft Jor' congregation at Logansport \$17.00. From a member in Dr. Sihler's congreg. \$1.00. Past. Maack's Gem. in Sugar Grove \$10.70. Paft. Lch- nert in New Haven \$2.00; whose congregation there \$9.20. Whose branch congregation \$3.00. By Past. Lehnert of C. G. \$2.00; by Paft. Keyl's Gem. in Willshire \$25.00. by Past. StrieterS Gem. in Peru \$9.00. -Paft. Franks Gem. in Lancafter \$6.50. Past. Schoeneberg's Gem. in Lafayettec \$18.00. Ch. Hengerer's in Fort Wayne \$5.00. Of Past. Stocks Gem. in Allen County, Jnd. \$11.47. Of Past. Detzer's Gem. in Delaware Township \$5.00. Past. Stub- natzyS Gem. in Fort Wayne \$51.75 and \$45.69. pastor Kuehn's Gem. in Minden \$5.34. Kaspar Scheiderer's Gem. in Marysville \$5.00. Paft. Detzer's Gem. in South Ridge \$24.92. Past. Schöneberg's Gem. at Lafayette \$18.00. Past. Fleischmann's congreg. at Fort Wayne \$20.00. Rev. Horst's congreg. at Columbus, Jnd. \$6.00. Whose branch congregation \$4.87. Dr. Sihler's congregation at Fort Wayne \$152.00.

To the general building fund: From Wittwe Rauch inLo- gansport \$5.00. Paft.Küchles parish in Laporte \$11.50. Paft. Horn in Mount Hope \$3.00. Whose St. John's parish \$24.50. Whose St. Paul's parish \$12.50. Paft. HochftteterS Gem. at Indianapolis \$156.56. Rev. Horn's St. John's parish \$14.00. Whose St. Pauls- gmeinde \$3.10. Paft. Heitmueller's Gem. at Clifty \$15.00.
On college construction in Fort Wayne: VonPaft. Rupprecht's comm. in North Dover \$47.33. From some Members from Dr. Sicher's comm. in Fort Wayne \$27.00 and \$40.50. Paft. Nützet in Marysville \$25.00. H. HinderS in Lafayette \$3.00. D. Haag in Elyn'a \$10.00. Dr. Sihler's Gem. in Fort Wayne \$196.00. Past. Fritzes Gem. in Adams County Jnd, \$26.00. Past. Sitzmann's Common in Pomeroy \$9.50. Paft. HuSmann's comm. in Eu- klid \$45.00. Past. Nützel's parish in Columbus \$5.53. Paft. Rupprecht's parish \$6.70. Past. Bode's comm. at Fort Wayne \$34.00. Paft. Schlesselmann's comm. \$14.65. Mrs. Lipp's comm. at Pittsburg \$3.00.

To the widow's fund: ofPast. Bode's parish at Fort Wayne \$6.14. Paft. Rupprecht's comm. at North Dover \$13.20. From Mrs. S. at Cleveland thank-offering for happy delivery \$1.00.
For Paft. Brunn's Institution: By Paft. Maack at I. Müller's wedding collected \$5.50. By D. Haag in Elyria \$5.00. Paft. HuSmannS Gem. in Euclid \$5.00.
For inner mission: Von Paft. Lehner's Filialgem. \$1.75.
On the Emigrant - Mission: From Dr. Sihler's congregation in Fort Wayne \$20.00.

For poor college students: coll. at the annual feast of the Women's Association of the congregation of the Rev. Hochstetter in In- dianapolis \$41.00. By Past. Stock at Adam's wedding collected for Gröning \$11.28. From Scherler's wedding in Cleveland collected for H. Wischmeyer \$5.00. For the same from Ehler't's wedding in Newburgh collected \$20.00. FromFarthmann's wedding in Cleveland collected sfor the same \$5.50.

For poor students: From Mrs. H. in Cleveland, thank offering for happy delivery, for Stud. Rupprecht designated \$5.00.
On the Hermannsburg Mission: ByHernAl- berS sen. in Cleveland \$11.75.
For Heathen Mission: ByPast. Schöneberg inLa- fayette by Heischmann \$5.00.
For the Leipzig Mission: From Past. Fleischmann's congregation at Fort Wayne \$18.80.
For the St. Louis Seminary for Preachers: from Rev. Schwan's congregation in Cleveland \$70.20.
Fort Wayne, December 31, 1870.

C. Grahl, Kassirer.

For the Lutheran orphanage near St. Louis...

I have received the following gifts of love:
Collected by Rev. Herzer in Minneapolis collected in his school as a Christmas gift \$4.00. By Past. Buch- holz at Middletown, O.: Christmas Eve Coll. at Dethlehem Parish \$8.00, by Erasmus Brück \$1.00, by Christian Herding \$1.00, A. Mehl 50 CtS., A. Zack 50 Cts., Verb. Schirmer \$1.00, Anna Maria Nicol 50 Cts. from himself \$2.50, together \$15.50. By Past. Sieving from his parish in Egypt, Ills. collected \$6.50. From EggerS marriage collected in Past. LehmannS congregation by M. Mertz \$12.25. From Andreas Bopp \$5.00. By Past. Studt at Luzerne, Iowa, by C. Tatge \$1.00, by himself \$1.00. By H. Koch & L. Koehler several large pumpkins. From G. Greb 1 barrel of cider vinegar. From Dr. Bosse in St. Louis 2 barrels of rye flour, 2 barrels of wheat flour. By Mr. Estel of N. N. 2 skirts, 4 pairs of stockings. From Mr. Karl in Past. BuSzinS parish 1 barrel of cabbage heads, 1 bush. Rue- ben, 1 basket of biscuits for the children. By Past. Wendt in Wapakoneta 4 children's shirts, from Em. Hofmann 3 ditto. Through Past. Mennicke in Rock Island from Daniel Strecker \$5.00.' From Past. BaumgartS branch parish on d. ClarkS Fork, Cooper Co, Mo, \$11.00. From H. Koch in Past. Lehmann's parish \$2.00. H. Horftmann in Past. Wese- loh's parish 50 cts. By Teacher Gotsch in St. Louis from his school children \$6.00. L. Lange in St. Louis \$3.00. By Past. E. Mnitakowski and his wife as a Christmas present \$5.00. By Rev. Claus from Mrs. Crome \$3.00. By Past. Brüggemann and Past. Weyel in Darmstadt, Jnd. as a Christmas gift \$8.50.

Pastor A. Leh mann, Waisrnvater.

From July 1 to December 31, 1870, I received the following gifts for poor pupils:

By Past. Heitmüller's congregation \$8.10; by Past. Tramm MissionSfest Coll. \$54.00; by Past. Mertens'6)e- meinde \$13.47; by Past. JüngelS congregation \$11.00; by same from Mr. Pardiek \$1.00; collected atWilh. Lange's wedding \$5.00; from Mr. Fr. Lührs \$8.00; Joh. Kroll \$1.00; Teacher Mack \$5.00; Teacher Köbel \$5.00; Wilk. Drechsler \$5.00; by Mr. Winterfrtrin of the Virgin - Association at Hermann in Michigan \$12.45; by Rev. Daib on S. Mangold's infant baptism collected \$3.50; on I. F. Schmidt's infant baptism ges. \$2.32; by H. Bensemann \$5.00; on Mr. Hrinr. Backhaus' wedding collected \$25.80; by Paft.HeidS congregation \$1.00; by Mr. Fr. Höhn \$1.00; by Past. Schwan \$9.00; collected at Gebh. Gray's wedding collected \$21.78; on Fr. Hei- domsHochzcit collected \$6.03; by d. Gem. in Schaum- burg \$25.00; by Past. KnollS congregation \$11.00; from teacher Maurer \$5.00; onFried. Busses wedding collected \$8.00; byPast. Schlesselmann byFr.Lammert \$5.00. by Past. Stürken \$10.00; byPast. Schöneberg by his congregation \$15.00; by I. Sattler \$5.00, by his. F. \$5.00; by Past. Niethammer \$6.00; by Mr. Kassirer Grahl \$93.30 and 31 Cts.

Of clothing 2c. has been received^ From Mr.Past.Rade- macherS congregation 12Pr. woolen stockings, 16Pr. tree-wool do., 2 underpants, 6 shirts, 3 towels, 3 ta- cloths; from the löbl. sewing club at ZaneSville 1 blanket, 1 quilt, 3 pairs of stockings; from Bro. Amrlung 2 Pr. stockings.

Addison, January 1, 1871. I. L. W. Lindemann.

For Past. Brunn'S institution received from the parish Pastor Hügli'S in Detroit \$10.40.

For poor students; From an unnamed person in Venedy, Ill, \$5.00; by Past. Dörmann from the communion treasury of the St. Pauli congregation \$10.00, from the worthy women's association of the St. Petri congregation \$7.00, from the Jmmanuels congregation \$3.30 and from ChristineN.R. \$1.00; by Rev. Engelbrecht in his branch collected on the infant baptism of Hrn. W. Emde's \$2.50, in the church itself \$1.88 and from N. N. \$0.62; from the worthy women's sewing association of the local Trinity District 7 sheets and 2 pillows (for which Mrs. Gishorn had supplied the material) and 12 bust shirts; from the worthy women's sewing association of the local Trinity District \$1.00 and from Christine N.R. \$1.00.

Women's Club in Venedy, JllS., 12 bust shirts & 4 pairs of woolen stockingsC . F. W. Walthner.

Correction. The gift of a bell indicated in No. 9. did not come from the Jmmanuels , but from the TrinityS congregation at EvanSville, which the undersigned there request to be corrected. The above.

For poor students received: From Mr. Pastor Baumhöfner's congregation of Klauenberg \$5.00, Rühm \$1.00, Sander \$1.00. by Mr. Rev. Flachsbart ae- collected at the infant baptism of C. Mittelstadt \$1.60 for Wesche; by Hrn. Past. Sondhaus collected at the infant baptism of I. Stahl \$1.50 and at that of H. Stahl 85CtS.; by Mr. Past. Wunder \$15.00, confession groschen of the congregation of Mr. Past. Stekke; \$1.00 from N.N. by Mr. Pastor Qurri; by Mr. Past. Döderlein at the wedding of Mr. Häusler \$6.00 sürBohn; by Mr. Past. Pissel of sr. Gem. \$5.00 for Börnicke and \$5.M for Drögemüller; from the Bremen Women's Association 6 woolen blankets; by Mr. Past. Jske from Mrs. Kamprath \$1.00 for Schilling; by Hrn. Past. Wyneken ges. on F. B.'s wedding \$8.33 for shilling. A. Crämer.

Der Lutheraner.



Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern,
Offenb. Joh. 14, 6.

Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
betei an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.
Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 27.

St. Louis, Mo. March 1, 1871.

No. 13.

Mr. X. X. and the Missouri Synod.

(Continued.)

III. The third reproach which Mr. X. X. wants to make against our Synod is: "Overestimation of the old teachers of our Church, especially of Luther."

"Especially Luther's," he writes; and if one reads through the third paragraph of his article, one finds that it is really intended to attack our position toward Luther alone; for there is hardly a hint in it about our relationship to the other old teachers of our church.

But even the alleged incorrectness of our relationship to Luther is not so much what Mr. X. X. seeks to prove, but rather what he thinks is punishable in Luther himself and his writings. Well, let us look at both! -

As far as our relationship to Luther is concerned, Mr. X. X. criticizes us in two ways. X. criticizes us in two respects, first and foremost, as he puts it, "the eneration of Luther, that borders on idolatry, which," he continues, "differs little from the veneration that the unbelievers pay to the heroes of science, e.g. your Humboldt, Schiller, Göthe and others. But with what does our opponent, who is in hiding, seek to justify this harsh accusation?

...to reject? He writes: "If they," that is, the Missourians, and similar admonitions of the Holy Spirit are to be applied "have cited a quotation from Luther, then they think that they not only to living, but also to faithful servants of Christ who can put everything down. Let the reader judge for himself have already died blessed, we see from the fact that in the whether Mr. X. X. has thus really substantiated his Epistle to the Hebrews it further says: "Remember your accusation. We think that if he has no better weapons, it teachers who have told you the word of God, whose end must look very windy in his armory and even sadder in his look on and follow their faith." Ebr. 13, 7. Further, "Have such conscience. For if he really wished to prove his accusation, in honor," namely, men who, like Epaphroditus, "thought he would have to prove to us that we require our opponents little of their lives" for the sake of the work of Christ. Phil. 2:29, 30. Further, "Let the elders that do well in the ministry Luther asserts it, not because he has proved it so clearly be counted worthy of double honour: especially they that and beautifully from God's Word. But have we ever labour in the word, and in doctrine." 1 Tim. 5:17. Finally, "Be demanded the latter? - Never!

It is true that we hold Luther in high esteem, but we do am his bondman." 2 Tim. 1:8. We think this is divine reason so because God's Word demands it of us and because we enough that we may not only love our dear Luther dearly cannot do otherwise after we have recognized what kind of and hold him in high honor, but that we ought to do so. Yes, man Luther was and what God has done through him for us. we maintain that whoever is not moved by the words of God The divine reason for our upholding Luther are words of cited to hold a man like Luther in high esteem, or even to God, such as the following: "Do not despise prophecy!" (that disparage him, is struck by the word of Jesus Christ: "He is, do not despise it out of pride when others have the gift of that despiseth you despiseth me." Luk. 10, 16. Remember interpreting Scripture that you do not have!) 1 Thess. 5:20. that, Mr. X. X. and his kind!

Further, "Know them which labour in you, and are foremost Now it is also true that we do not merely hold Luther in in the Lord, and exhort you. Have them the better for their high esteem like any other faithful servant of Christ; we do work's sake." (1 Thess. 5:12, 13.) But that these indeed place him far below the Pro

phets and apostles, but at the same time above all the other peculiarly "Missourian." Such esteem is rather a peculiarity. What you know in theology, you have to thank Luther for, pure teachings of the Word of God known to us; we hold yes, a characteristic of all pure teachers of our church. They said (the great linguist) Paul Fagius in a speech. him, namely, to be the Reformer of the Church, raised up, all revered Luther as their dearest teacher and as their Innocence. Nachrr. 1718. p. 320.) Even a great linguist in equipped and sealed by God Himself; For the angel who common spiritual father.

was to fly through the midst of heaven with an everlasting Thus the Wuerttemberg reformer Johannes Brenz wrote: "There is more thorough theology in one leaf of Luther's gospel to preach to them that sit and dwell on the earth, and Lutherus alone lives in his writings; we all, to reckon against writings than sometimes in a whole book of a church father." to all nations, and kindreds, and tongues, and people; by him, are as a dead letter." (Admonition to read the books of Gerhard l.c.)

whom Babylon fell, that great city, which drank all nations Luther with diligence.) Thus Martin Chemnitz writes: "What Quintilian says of with the wine of her fornication. Revelation 14:6,8. We Thus the great theologian, General Superintendent of Cicero: 'He may be sure of having made great progress in confess it: The untiring study of Luther's writings has Cells Urbanus Rhegius wrote: "Luther is such and such at the sciences who likes Cicero most,' I like to apply to Luther: produced in us such a lively conviction of Luther's deep great theologian that no age has had a similar one." Further: He may be sure of having made great progress in theology insight into the doctrine of Holy Scripture that, without Luther is too great to be judged by any foolish man. I must who most likes Luther's writings." (*Loci theologici*. P. III, fol. forgetting that he too could err, we nevertheless do not say what I think: we all write and practice the Holy 39.) reject without further ado a doctrine established by Luther, Scriptures, but compared to Luther, we are not so great. But even if we cannot immediately see its Scriptural validity; We compared to Luther, we are students. This judgment does then suppose that it is due to our shortsightedness; we do not flow from love, but love from judgment." (Innocent News. 1718. p. 320. Gerhard's *loc. de minist.* § 123.)

not indeed accept such a doctrine before we have convinced ourselves of its Scriptural validity, but respect for such a highly enlightened man as Luther was does not make us reject it: But respect for such a highly enlightened man as Luther was, compels us now to search diligently in God's Word, in order to discern what Word of God may have bound Luther to hold and declare this doctrine to be a divine one. We have experienced how victoriously Luther justified all the doctrines and defended them against all objections that highly gifted people had attacked, e.g. the doctrine of the Holy Communion against Zwingli and Zwinglian. We have learned from such doctrines that Luther, when one tried to refute a doctrine he held with the seemingly most irrefutable reasons, had long before already refuted these possible objections himself.

We therefore believe Luther when, at the end of his defense of the right doctrine of the Lord's Supper, he confesses his faith in regard to all doctrinal articles and adds: that he "by Luther, in his exegetical writings, even according to the otherwise than either that he is an enemy of Luther, who is the grace of God has most diligently considered all these Adversaries' confession, has surpassed all that has ever annoyed that a man like Luther is so highly esteemed among Christians, or that he is stricken with blindness. To back again, and has wanted to defend them as surely as I Werke. XIV, 527.) He also writes in 1549: "What a skillful equate the esteem in which Luther is held on account of have now defended the sacrament of the altar. (XX, 1374.) interpreter Luther was, the clever ones can easily measure, his glorious scriptural teaching with the idolatry which In short, we admit that we hold Luther to be a pure teacher, especially when they hold other interpretations against him. unbelievers practise with gifted enemies of Christian and that, after he has so often proved himself to us, I remember that (even the pope!) Erasmus Roterodamus revelation on account of their enmity to him is as ridiculous already have a good prejudice for every doctrine which he used to say: There is no more skillful and better interpreter among all those whose writings we have after the apostles. Yes, saith Mr. X. X., do you Missourians not think, sets up as the doctrine of the Word of God, never accepting it untested, *) but equally never rejecting it untested, in And I myself have also heard learned and respectable men, when you have quoted a quotation from Luther, "to be able conceived self-conceit, even if we cannot grasp it at once. who well understood the doctrine of the church, say the like to strike everything down with it"? - We answer this.

But such high esteem of Luther is not

*We must have such words printed in large print, lest our opponents overlook them and broadcast them to the world: "The Missourians f.) themselves have admitted that they accept in advance what Luther teaches as correct. For this is the manner of our opponents; so spiritual and just is their polemic!

of Luther. And it will be clearly seen by any one who, in reading, needs only reason, attention, and probity." (P. 539. Thus the great, learned schoolman Georg Fabricius writes to H. Weller: "You wake up the man of God Luther from the dead, whom others either disfigure, or bury, unthinking of the merit, which he has acquired for them, that they, so much they see, by him see, so much they know, by his teaching have learned. You

But where would we end, if we wanted to share even an excerpt of the most important testimonies of our greatest theologians of Luther's incomparable model theology? Enough, everyone familiar with the writings of

Thus Melancthon judged: "Dr. Pomeranus is the the greatest theologians of our church knows that they all Grammaticus, who searches the words of the text; I am the place themselves as disciples of Luther far below him, and Dialecticus, and consider the order, the connection, the confess that they have received the best they give only individual members, the conclusions; Dr. Jonas is the from God through Luther; and hopefully no one will claim orator, and knows how to put things into the light with that they have done this out of hypocrisy and flattery.

But he who, like Mr. X. X., considers all this "a worship of Luther bordering on idolatry," as the unbelievers idolize can compare." (S. Nik. Selneccker's *Recit. de autorit. Lutheri et Phil.* p. 323.) The same further writes, as late as 1546, Humboldt, Schiller, Goethe, etc., of him we cannot judge Adversaries' confession, has surpassed all that has ever annoyed that a man like Luther is so highly esteemed among Christians, or that he is stricken with blindness. To Werke. XIV, 527.) He also writes in 1549: "What a skillful equate the esteem in which Luther is held on account of interpreter Luther was, the clever ones can easily measure, his glorious scriptural teaching with the idolatry which especially when they hold other interpretations against him. unbelievers practise with gifted enemies of Christian I remember that (even the pope!) Erasmus Roterodamus revelation on account of their enmity to him is as ridiculous used to say: There is no more skillful and better interpreter among all those whose writings we have after the apostles. Yes, saith Mr. X. X., do you Missourians not think, sets up as the doctrine of the Word of God, never accepting it untested, *) but equally never rejecting it untested, in And I myself have also heard learned and respectable men, when you have quoted a quotation from Luther, "to be able conceived self-conceit, even if we cannot grasp it at once. who well understood the doctrine of the church, say the like to strike everything down with it"? - We answer this.

of Luther. And it will be clearly seen by any one who, in reading, needs only reason, attention, and probity." (P. 539. If we have to deal with people who do not want to be Lutherans, we are far from wanting to crush them with Luther's authority. If we wanted to do that, we would be, we confess, fools. But even if a Lutheran is mistaken about the truth of Lutheran doctrine, we are far from wanting to bind his conscience with Luther's sayings. To such a one, if we believe him to be sincere, we hold Luther's sayings against him at most for the purpose of preventing him from yielding carelessly to his error. But as often as it is a question of that: Is anything true?

Is something a Christian doctrine? so often with us the to which no man's writings are to be held in equal esteem, publicly, as well as to his doctrinal writings."
crucial question is not: How is it written in Luther? but: How but to which all things are to be subjected."

is it written in God's Word? Luther is not our pope, whom we believed to be inerrant. We know quite well that he, like all men except the inspired prophets and apostles, could also be inerrant in matters of faith. If we were to make Luther our master and build our faith on his reputation, we would certainly be the worst of Luther's disciples, and we would disgrace him with our papist veneration even in his grave, he who is known to have sung:

O Lord, keep us safe from strange doctrines,
That we seek not masters more. But Jesus Christ in the right
 faith, And trust in him with all our might.

If, therefore, Mr. X. X. believe and want to convince others that we are blind followers of Luther, the former is an error, the latter a groundless slander. Or does he mean that it is impossible, by God's grace, to arrive at the joyful certainty, through serious research, that Luther is a pure teacher in all articles of the Christian faith, and to become more and more happily certain of this every day? -

But this is true at last: we have, however, not infrequently quoted Luther in the opinion that the question whether something is Lutheran is thereby settled. Does Mr. X. X., in his charge that we almost idolize Luther, means this - and no doubt he means this above all - then we are guilty. In this, however, the entire old orthodox Lutheran Church lies in the same condemnation with us.

We cannot believe that Mr. X.X is a preacher who has committed himself to the Concordia formula. Judging from his pronunciation, he is probably a member of the unionistic General Synod. But he knows that the strict Lutheran Church has always declared the Concordia Formula as its confession since 1580 and that it is therefore also a confession of our Missouri Synod. But in the second part, in the "thorough recapitulation", it says immediately in the introduction, after listing the first Lutheran symbols:

"These public, common writings are always held in the pure churches and schools as the summa and model of the doctrine which Dr. Luther blessedly elaborated and well-founded in his writings from God's Word against the Pabbacy and other sects; on which detailed explanations in his doctrinal and controversial writings we wish to have drawn, in the manner and measure in which Dr. Luther, in the late preface to his books printed together, has given a necessary and Christian reminder of his own writings, and has expressly stated this distinction, that God's Word alone is the source of the doctrine. Luther, in the late preface to his books printed together, has given a necessary and Christian reminder of his own writings, and has expressly stated this distinction, that God's Word alone is the only guide and rule of all doctrine.

From this then only male and also Mr. X. X. see that, conscience of Mr. X. X., who evidently does not want to be according to the express declaration of our church in its final a decided Lutheran, with the Concordia formula and still less public confession, the "detailed explanations" of the doctrine with Luther's writings; for whoever has not yet come to the of the symbolic books of our church are, however, to be conviction that Luther's teaching is God's Word and that the taken from Luther's "doctrinal and controversial writings," symbols of the Lutheran Church contain the old pure and therefore these explanations of Luther are to be Christian faith, one must first go back to the Scriptures and recognized as explanations of our church; only with the try to convince him of this. But this, according to what has twofold restriction, as is evident from the "preface" referred been said, even Mr. X. X. himself will concede that he who to: that, first, a distinction must be made between Luther's wants to be a Lutheran without clutter and fluff must earlier and later writings, since in the earlier ones Luther still acknowledge not only the teaching of the symbols, but also conceded many things to the pope; and that the execution of the same in Luther's doctrinal and on the other hand, Luther's writings are not equated with controversial writings, as the only true Lutheran doctrine.

God's Word. If, therefore, a controversy arises over some The charge therefore falls that our Synod pays to Luther doctrine which is only briefly treated in our symbols, our a "reverence bordering on idolatry," for, to repeat briefly, by church has already testified in advance that how it is to be our "devastating" quotations from Luther we do not first wish understood is to be taken most certainly from Luther's to prove to Lutherans that the doctrines involved are true, but that they are Lutheran doctrines, doctrines of our Church.

The Formula of Concord, however, not only expresses this principle, but also repeatedly applies it. For example, in And to this end we will continue to diligently quote from Luther's writings, unconcerned by the cries of our order to prove that the doctrine of the reception of the body of Christ by the unworthy is Lutheran, it cites a passage from opponents. Mr. X. X. would, of course, like to intimidate us Luther's writings with the words: "Even Dr. Luther, who by immediately running his mouth and talking about understood the true and proper opinion of the Augsburg idolatry," so that we will no longer incommode him and Confession for others, and who constantly adhered to it and all those who falsely call themselves Lutherans with defended it to the end, has repeated his belief in this article Lutheran quotations. But we will by no means be intimidated in the following words." After quoting Luther's words, by this. That is, thank God! in spite of the deep fall of our however, it then continues: "From these explanations, any German Lutheran people, that the name "Luther" still has a understanding person who loves truth and peace, but good sound among them. Let such writers as Mr. X. X. carry especially from Dr. Luther's explanation, as the most in their hearts a secret, but not concealable resentment distinguished teacher of the Augsburg Confession, of what against Luther, the German Lutheran people still love their the Augsburg Confession's own opinion and understanding Luther, they still like to hear his voice, and they still have a has always been in this article, can unambiguously hear." greater confidence in their Luther than in the whole new Further below it says: "Since Dr. Luther is the most world of theologians. And even if the scholars of our time distinguished teacher of the churches professing the are bursting at the seams over this, it remains the case that Augsburg Confession (as his entire doctrine, summa and a single word of faith from Luther's grave still weighs more content are written in the articles of the many-membered heavily on our people than entire great works of the newer Augsburg Confession and handed over to the Emperor ones, in which they seek, with often astonishing erudition, Carolo V.), the Augsburg Confession can and should be to make the old faith waver or at least the old light dark. The kept as a whole. Confession can and should be taken from people may only read or hear the words: "Thus saith

"These public, common writings are always held in the none other than Dr. Lu- thers, doctrinal and controversial Luther," it is at once eye and ear. This is the blessing in pure churches and schools as the summa and model of the writings more proper and better." In the article on the person which the memory of this righteous man still remains. doctrine which Dr. Luther blessedly elaborated and well-of Christ, too, the repetition says: "But when Dr. Luther Proverbs 10:7.

The advice which Mr. X. X. gives us not to bring any more devastating quotations from Luther is therefore about as affectionate, Christian, and naive an advice as that which Luther is not a prophet of the Church, he is a prophet of the Cochläus once gave to Luther, that he should not ignore the error of the Latin preface to his printed books, reminded us Church. Lord's Supper, to which we herewith commit imperial of his writings themselves, which are necessary and ourselves.

Christian, and expressly set forth this distinction that God's Word alone is the source of the doctrine. Luther, in the late preface to his books printed together, has given a necessary and Christian reminder of his own writings, and has expressly stated this distinction, that God's Word alone is the only guide and rule of all doctrine.

Testify in the escort! We know from experience how much it has been recognized by us that a true Lutheran can believe has served both enemy and friend that we were able to let brightly, live a Christian life, suffer patiently, and die blessedly; our dear Luther speak as the most unsuspecting and no less has the wish often been expressed that this matter of irreproachable witness for what Lutheran doctrine is. If it had might one day be realized on a larger scale and not always not been possible to prove that Luther was on our side, how remain a pious wish. Nevertheless, little has yet been done differently we would have been treated! What titles have we by us in this matter, which is recognized by all as extremely had to give ourselves for the sake of our pure Lutheran important and beneficial. This is probably mainly due to the doctrine! We were soon to be Unionists, soon Papists, soon fact that, despite the good will, there has been a lack of Pietists, soon enthusiasts, soon ecclesiastical democrats, arrangements and facilities that correspond to the purpose, and who knows what all. What would we be called if we were a lack of unification of the necessary gifts and forces, and a no longer allowed to prove that our doctrine, that the doctrine lack of systematic and orderly operation of this matter. of the Synod of Missouri, was no other than the old Lutheran When, at last year's meeting of the St. Louis Pastoral doctrine! Only then how would the poor ignorant people be Conference, this matter was again mentioned by the deceived, and the most atrocious papist, enthusiastic, undersigned in a private conversation, it happened that unionist, and even rationalist heresies be sold to them as these several brethren advised him to draft statutes for the teachings of the Lutheran Church! Yes, if we were no longer formation of a Tract Association and to submit them to the allowed to cite Luther as our guarantor of what is genuinely Conference at the close of one of its meetings. Thereupon Lutheran, then the golden age would certainly begin for those the following paragraphs were drafted, presented to the who, under the Lutheran name, want to persuade the people Conference and approved by it with some improvements. to adopt an entirely new religion; then all the false spirits The following is the wording of the

Statutes
of the German-American Evangelical Lutheran Tract
Association.

§ 1.

Under today's date the undersigned come together to an association, which leads the name: "German-American Evangelical - Lutheran Tract - Association".

§ 2.

The purpose of the association is to spread such tracts among the people that contain the pure doctrine of the Evangelical Lutheran Church.

§ 3.

Only those who unconditionally profess the symbols of the Evangelical Lutheran Church and either adhere to our Synod or are in communion with it may become members of the Association.

§ 4.

The publications of the association are to be printed stereotypically (with fixed printing forms).

§ 5.

Each tract should have the same format and be numbered in order.

§ 6.

The members of the association commit themselves to the regular annual contributions of fifty cents, from which the necessary means, if not plentiful, then at least sufficient, are expenses are paid. The tracts are sold at the cost price, available. Trusting in our God's help and knowing that it is a possibly also given away; the proceeds flow back into the good work which we want to do for the glory of God and for the salvation of souls who have been dearly bought, we hope so. Certainly, our Lutheran confreres will also support us in this work.

By the way, Mr. X. X. has, as I said, dared to attack the dear Luther himself in the most vituperative way. We intend, God willing, to have a serious word with him about this in the next number.

(To be continued.)

Also want to do inner mission.

It has long been important to carry on the work of inner mission also by publishing and distributing instructive and edifying tracts, which would have the purpose of acquainting one with the pure, scriptural doctrine and treasures of the Evangelical Lutheran Church, and of showing how a man may be regarded as an

We hope that all those who support our work will carry out has been supported. It is reported that the best view is that "A Crusade to Rome." Under this heading the Catholic their faith through love, and help to promote it with a little the use will soon be abolished, not because of any fear of "Wahrheitsfreund" of February 8 reports that Cardinal support and heartfelt sympathy. - But if anyone should still religionism, but because it is one of the "rights" of a citizen Antoinelli is said to have declared that he expects help for wish to know on which word of God we especially base our to have no religion at all. Likewise, recently in the House of the Pope against Victor Emmanuel from the Catholic world intention, then serve him for a friendly answer: on Marcus the Louisiana Legislature, Representative Oplattik lashed by a new "crusade." The "Truth Friend" does not consider 16:15, where it is written: "Go ye into all the world, and out against "praying," as he called it, but without finding the matter certain, but possible, and adds: "All that is preach the gospel to every creation." This is what we also succor. lacking is a suitable leader. If such a leader were to be want. We want to preach the gospel through this seemingly W. [Walther] found, the matter might yet be carried out. The Catholic small work, to become evangelists, to carry out a mission. Church is still the same today as it was in the Middle Ages, And our dear God can well make something of it, if He wills and we are faithful and humble enough to do so. What a and we have recently experienced many things that one power a Tract Society can become, and what an influence would not have thought possible a short time before." That it can exert, we can see from the "American Tract Society" is indeed an open confession. So even to this the "friend of truth" declares the pope capable, that he would welcome a of the sects; which, of course, has spread much error great band of robbers as a holy army of creatures, if it through its Tracts, and has thereby spoiled the real consisted only of Catholics of all countries and had the blessing it could have brought about. "holy" purpose of helping the poor pope back to the throne, But we want to learn from his zeal and not be lax and and if only a robber chief could be found for this purpose. tardy in spreading the truth'. Therefore, whoever has a One sees from this how desperate the Pabst Catholics now willing heart for this work, let him come and help us to feel. W. work with his spiritual and bodily gifts, because it is still W. [Walther] day before night comes, when no one can work. - May the Lord our God be kind to us and promote the work of our hands with us, yes, may He promote the work of our hands. - Amen. F. Köstering.

To the ecclesiastical chronicle.

General Synod. The "Lutheran Visitor January 25 contains the following note: "F. L. Braun, who studied theology in Germany and also at Concordia Seminary in St. Louis, has been temporarily licensed by the Central Synod (in Illinois). The Venerable Brown preferred to belong to a Synod connected with the General Synod." The "Visitor" should have added: He preferred this ^because he had no prospect of ever obtaining employment in the Missouri - Synod, nor could the honest tailoring trade, to which he had turned after leaving Concordia Seminary, support him. - We would not have mentioned poor Braun after he had turned to the General Synod; but when advertisements, such as the one above, are brought into the public domain, in which our institution is also commemorated, it should not be unreasonable for us to provide the necessary information in order to avoid misunderstandings. W. [Walther]

Sign of the Times. In the State Senate of Wisconsin, Doctor Hübschmann, a German Senator, has declared himself zealous against the previous usage of opening the sessions with prayer, being opposed by three Senators under

"Are community schools fit for purpose?"
This question is answered in the negative in a lengthy article in the Louisville Volksblatt, and the The Baptist "Sendbote" in its number of 1 February takes up the article without making any comment on it! According to this, the German Baptists also seem to be against parochial schools. We hardly thought that the Baptists could be so blind; but, of course, if they can refuse to bring the dear children to Christ through baptism, so that He may bless them, it is not to be wondered at if they are also against the daily instruction of the dear little ones in the Gospel. W. [Walther]

The institute of religionless public schools, with which most of the non-Catholic inhabitants of the United States are content, is without doubt one of the things that lead the United States towards certain ruin. In St. Louis now 7,250 pupils daily receive religious instruction in the Catholic schools of the city, and a similar ratio takes place in almost all large cities of the Union. A youth diligently enrolled in the papist faith is confronted with a youth growing up almost without religious education, for the little religious instruction given in the Sunday schools can hardly be counted in relation to this instruction in the daily weekly schools. The consequence of this must be that the majority of the American people will finally split into two main parts, the papists and the irreligious; for the irreligious, who are growing in number, use the irreligious state schools in association with the still religious Americans. If the still religious, non-Catholic part of the Americans will not soon wake up, will not soon recognize the imminent danger, will not leave the state schools only to the unbelievers and will not again establish Christian parochial schools for their children, they will soon know too late that they have ruined the country themselves by an institute of which they are now proud in incomprehensible blindness as of an alleged advantage. Would that all congregations calling themselves Lutheran would at least recognize the danger and soon there would be none left that did not have a congregational school! Shame on a congregation that bears Luther's name, this great promoter of Christian elementary schools, which, out of shameful stinginess or religious indifference, has no parish school! W. [Walther]

The godly boy Paul F. on his siech- and victory beds.

Thus, a dear brother in office, who was afflicted with a severe home sickness last autumn, writes to us that three dear children died of the evil tan in a few days, his one-year-old Linchen, his almost five-year-old Theodor and Paul, who was 9 years, 4 months and 23 days old, and had already developed splendidly to the joy of his parents, especially in playing the meodeon, where he had already made such progress that he performed the most difficult melodies 'as tactfully and feelingly as an old cantor'. -

Paul was well and dead in 24 hours. About 1-1/2 hours before his end he prayed with a solemn, moving tone: And though my heart be broken, Thou art my confidence, My salvation, and my heart's comfort, Who hast redeemed me by his blood. O Lord Jesus Christ, my God and Lord, my God and Lord! Never more leave me in shame.

In a moment:
Jesus, my confidence
And my Savior, is alive;
This I know, shall I not therefore be content? What thoughts the long night of death gives me.

Whereupon, "He that redeemed me, lost and condemned, purchased me, won me from all sins, from death, and from the power of the devil; not with gold, nor with silver, but with his holy and precious blood, and with his innocent suffering and death: that I might be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocency, and blessedness; even as he is risen from death, and liveth and reigneth for ever and ever: this is holy.

Surely this is true." Then he said, "Who will raise me and all the dead, and give me and all who believe in Christ eternal life; this is certainly true. Then, "But strengthen and keep us fast in his word and faith unto the end of our days: this is his gracious and good will." Then, "And at the last, when our hour is come, grant us a blessed end, and receive us with grace from this pitiful valley unto heaven. Amen." Thereupon he said something from the 4th main piece and prayed the holy Our Father several times; especially he repeated it frequently from the 5th petition on, and also spoke it several times:

Bless our daily bread, Bless our doings, Bless us with blessed dying, And make us heirs of heaven.

When he fell ill, I sighed to the Lord that he might be present here at his bedside with the holy angels. The Lord graciously heard this sigh. I myself was so beaten that I could hardly utter a word: Lord Jesus, have mercy! But while I was silent, the angels spoke to the dying child the comfort he needed. A few hours before his end, Paul looked up to heaven and said: "Come down, come down! I'm going up! And he began to sing, "Jerusalem, thou high-built city. - Since the doctor wanted to make him sweat, I exhorted him to be quiet, and he finally became quiet. We thought he was asleep, but suddenly he breathed his last.

News about the use of support funds for the needy in Germany.

The undersigned has received donations from local and neighboring parishes for the support of those who have fallen on hard times as a result of the war. I have sent all of these gifts to Pastor Brunn for distribution. So that the dear donors may know how their gifts have been used, I am sharing the following from a letter written to me by Pastor Brunn: "Both bills of exchange, 279 Thalers and 95 Gulden, have arrived correctly. How beautiful and good was your thought to give these funds into the hands of Lutheran pastors and through them to needy members of the congregation. Through this, many a pious Christian family could be given a benefit, while in other ways the war support money is thrown away without distinction to the worthy and unworthy.

"Personally, however, I am doubly indebted to you for entrusting me with the sweet business of being the distributor of your gifts. I immediately sent out a circular letter to all the Lutheran pastors associated with me and asked them to indicate the war poor. Thus I was able to send about 10 Thaler to each registered poor family. - Should you hear of other Lutheran pastors and congregations who have collected support for the German war poor in a similar manner, it would be my greatest pleasure if they would transfer such gifts to me. Certainly also

the purpose of the gifts is best served thereby." I am gladly prepared to send further gifts for the above purpose to Pastor Brunn. Chicago, Illinois.

H. Miracles.

Clarification.

A preacher of the Iowa Synod reports to us that neither Pastor Ritter nor his congregation in Davenport, which is mentioned in No. 11 of this paper, belongs to his synod, and adds: "God forbid that one of ours should fall into such sin. According to this, Pastor Brobst's list of preachers is to be corrected.

Church News.

By order of the Reverend Presidency of the Northern District, on the 4th Sunday of Advent, Rev. I. L. Daib was installed by the undersigned in his new congregation at Caledonia Tp, Wau- pacca Co, Wisc. The house of worship was simply and worthily decorated, both in celebration of the day, and in memory of the departed.

Hard, very hard times have fallen upon this congregation, they have not yet been forgotten, and their wounds have not yet healed. A terrible epidemic, the smallpox, had during the past summer and autumn carried off many dear and faithful members, with them the zealous and beloved pastor, the blessed Rev. N. Beyer. For months the church was closed, the whole township cordoned off. - But now the Lord is kind to the congregation again and they look to the future with hope. May they know God's visitation, as in good days, so also in evil days. Among the good days we count the day on which God gave the congregation a new pastor who had proven himself in the service of the church. May the Lord prosper the work of his hands and bless the church.

Christian Popp.

Address: Rev. 4.1^.

Daid,
Keadüeld,
Oo., ^Viso.

On the third Sunday after Epiphany, the Candidate of Theology, Mr. Johann Adam Schröppel, having completed his studies at St. Louis, Mo., and passed his examination, was ordained by the undersigned, in the presence of the two congregations at Bainbridge and Pipestone, Mich. whose call he had accepted, at the former place, by order of the Presidency of the Hon. Synod of Missouri, Ohio, and other States, Northern Districts.

May the Lord bless the shepherd and the congregations. N. Sörgel.

Address: Rev. 4. Box 6.

LottrosppeI,
4VatervIiet,
Lerrierr Oo., Hliott.

According to usual directions and order, on the 3rd Sunday of Epiphany, Mr. Rev. Ä. Crull, since then director at the college in Milwaukee and assistant pastor at the Trinity congregation there, was inducted into his office at the Jmmanuels congregation in Grand Rapids, Michigan, by the undersigned.

Address: Nev. Orull,
Lox 778. Omoä Raxläs,

I. F. Niethammer.

Church dedications.

Years ago, the Lutheran congregation of St. Paul's in Massillon, O., which until then had had to hold its public services in a rented local, had, under the zealous efforts of their pastor, P. I. Bühl, acquired a hill about two acres in size and with much effort had made it into a magnificent churchyard. After she had built a good schoolhouse on it, she also set about building a large and beautiful church, and with God's protection and help, she succeeded in completing this work. - This church, built in gothic style of brick, measures 75 feet in length, 45 feet in width and 42 feet in height inside. The beautiful and strong tower is 170 feet high and equipped with three very melodious bells. - The interior of the church presents an uplifting sight: Walls and ceiling are decorated with good frescoes; altar and pulpit of excellent workmanship; the new organ fills its place worthily; the beautifully stained glass of the windows spreads a pleasant and adequate light. The arch above the entrance to the altar-choir is adorned with the inscription: "God's word and Luther's teaching now and never perish." The truth of this word was now also confirmed by the consecration of this church. To take part in the festive celebration of this day, a large number of fellow believers from the neighboring congregations had gathered, as well as the members of our Cleveland Special Conference and some neighboring brethren from Ohio.

synod to hold our fall conference on the following days. The Cleveland Trombone Choir and the Canton Singers' Choir had also come to join the choir of the local congregation in enhancing the celebration. After a solemn parting from the old place of worship, the crowd, favored by the most beautiful autumn weather, moved in a long procession, accompanied by the sound of trombones and bells, toward the new house of God, which was now opened, as is customary, by the local pastor and consecrated to the service of the Triune God. Rev. F. Wy- neken sen, then entered the pulpit and preached the festive sermon on Luc. 19, 1-10. Rev. E. Kronenwett preached in the afternoon in English on Ps.87:1-3; Rev. F. W. Hus- mann in the evening on Matt. 23:34-46.; Rev. S. Bächler on Monday evening in English on Matth. 16, 18.; Past. I. Rupprecht finally preached the conference sermon on Tuesday evening, which was followed by the celebration of the Lord's Supper for the assembled pastors. -

F. W. H.

Massillon, O., on the 18th of Sunday, after Trinity, 1870.

Since the apostle says, "Rejoice, weary and glad," we want to share our joy with the dear readers of the Lutheran, so that they can rejoice with us. The 24th Sunday after Trinity last year was a great day of joy for our little Lutheran congregation; for there was able to happen what the enemies had mocked and laughed about for years, and even into the last summer: We were able, by God's grace, to consecrate our newly built little church to the service of the Triune God. In spite of all the difficulties and obstacles, we completed the building of the church with God's help,

MN this completion was postponed for a few months, and The Lutheran congregation in Columbus, Indiana, finally had the joy of consecrating their new church to the service of the Triune God on the Sunday of SIXDAYSIME. In the afternoon Pastor Heitmüller preached, in the afternoon Föhlinger from New York could be present. The singing Pastor Runkel in English and in the evening Pastor Kunz held the closing sermon.

accepted our invitation, and contributed not a little to the elevation of the celebration. In addition, a number of friends from New York, Williamsburg and College Point had come to share our joy. - May God, who has helped us up to this point, continue to help us both in the flesh and in the spirit. In the first respect, too, we are still in great need of help, since we are still burdened with a heavy, too heavy, burden of debt. Well, let everything be ordered to the Lord, he will do it well. May he always remain with us with his grace and his blessing, so that we will not lack anything good. "Let not thy holy word, the bright light, be put among us." Heinrich Walker.

Paterson, New Jersey, 15 Jan. 1871.1

By God's mercy, the Lutheran Holy Trinity congregation was allowed on the 5th and 6th of February to open its new, beautiful God's house (5190 feet with a 150 foot high roof), built in true gothic style, according to the plan and under the superintendence of Mr. Grieser and Mr. Weyle.

Tower) to the service of the Triune God. The consecration sermon was held by Prof. Brauer. Text: Joshua 24:15. In the afternoon the founder of the congregation, Rev. Wichmann, preached on Ps. 80, 15. 16. In the evening Prof. Lange preached an English sermon on 1 Cor. 1, 18-25. On the 2nd feast day, in the morning Past. Hochstetter, text: Is. 66, 1.2. In the evening Rev. Runkel on Ps. 115, 12.

"The Lord hath done great things for us, and we rejoice." O LORD God of hosts, behold, seek out this vine, and keep it in the building which thy right hand hath planted, and which thou hast firmly chosen for thyself. Amen.

F r. King, Pastor loel.
Cincinnati, Feb. 10, 1871.

On January 29, as the 4th Sunday after Epiphany, the Lutheran congregation of St. John's on Lyons Creek, Dickinson Co., Kansas, had the joy of dedicating their newly built St. John's Church to the service of the Triune God. This is a frame building 40 feet long by 24 feet wide, with 8 lancet windows. Since we had to hold our services in a living room until now, the joy is now all the greater that we now have a nice and spacious little church. At this celebration Pastor Th. Walther preached in the morning, Pastor H. C. Senne in the afternoon, and the undersigned held the confessional address and said the consecration prayer.

May the Lord God grant that this little church may become a "gateway to heaven" for many, and that here in this state, where so many spiritually neglected Lutherans still live, more Lutheran churches may soon be built, so that more and more souls may be snatched from the devil's kingdom and saved!

C. H. Lüker.

Aroma, Dickinson Co., Kansas.

After the completion of the building had been delayed by many adversities for a long time,

Coll. \$17.50. Of the congregations of Pastors Daib & Niethammer surplus of visitor's travel money \$8.65 Of F. Kohn & Son in Sheboygan \$10.00. Of the congregation in Oshkosh \$5.45. Harvest Festival Coll. in Past Allwards congregation \$16.65. Past. Stechers Gem. \$10.00 From Dan. Laubenstein in Saukville Thanksgiving Offering \$5.00. From Trinity Parish in Milwaukee Christmas Coll. \$35.85. Harvest Festival Coll. from Lewiston Parish \$1.00." Christmas Coll. \$1.1 5. Christmas Coll. of parish in Portage City \$5.00. Of St. Peter's congreg. in Gran- ville \$3.56. Past. Beyer's congreg. in Readfield, Maundy Thursday coll. \$2.75, Palm Sunday Coll. \$3.00. Rev. Aulich's congreg. in Howards Grove \$6.15. Rev. Partnfeld's congreg. Christmas coll. \$6.75. Jmmanuel's Gem. in Detroit \$9.97. Past. Präger's St. John's congreg. \$1.71. Past. Werfelmann's Gem. in Cedarburgh \$5.25, in Sauk- ville \$3.31. Jmmanuel's Gemeinde in Milwaukee \$14.36. Christmas Coll. in Past. Bölings Gem. \$11.00. Eviphania's Fest Coll. in Kirchhayn \$4.95, on Cedar Creek \$4.57. Past. Hahn's Gem. at Hillsdale \$4.70. Past. Ottmann's Gem. Zn. Sheboygan Falls \$3.65, at Plymouth \$6.70. Past. Schumann's Filial Parish \$3.52. St. John's Parish in Fall Creek, Wis. \$16.15. Christmas Coll. in Frankenmuth \$26.00.

H. Jüngel.

Liturgy for a Charfreilag Service, Presented by F. Lochner, Lutheran Pastor. Milwaukee, Wisc. 1871.

Under this title, the text for a liturgical service has just been published in print for Char Friday; it is a booklet of 20 pages in duodec. According to it, choral and congregational songs, antiphons and collects, readings from the history of the Passion and prayers alternate with each other in such a way that these pieces harmoniously round off the whole of a highly edifying service.

Orders should be made at the address: Mr. F. Eißfeldt, No. 280 East Mater Str., Milwaukee, Wisc. The single issue costs 5 cts. and the dozen 40 cts. The net proceeds are intended for poor students.

Christian choral songs with organ accompaniment for the Sundays and feast days of the church year by C. F. Baum. The second issue of this excellent collection has just appeared, to be had from the publisher: L. Volkering, No. 22. 8outk E 8tr. St. Louis, Mo. Price: 30 Cts. 1 Dozen. \$3.00.

Where is Mr. Johann Friedrich Theuer?

The same used to stay in Detroit. The editorial staff has received letters for him from Australia. Information is requested.

Received in the treasury of the Northern District:

For poor Students: For Geo. Häffner collected at a wedding at the home of Mr. Gieratz \$2.00. For Phil. Fritze at Fort Wayne from Past. lower Jmmanuel's gemcinde \$12.10, upper \$7.10, whose St. Friedrich's congregation in Aurora, Minn. \$5.00, wedding coll. at Mr. Petriae's meinde \$4.30. Past. Ottmann's Gem. in Sheboygan Falls \$6.07, in Plymouth \$9.00. Past. Ebert \$5.00. teacher Treichler \$5.00. past. Fried- \$15 00*50 Cts. Past. Strasens Parish

To the college household in Fort Wayne: from Past. Beyers' Community on Wolf River \$2. IX). Concerning the Hermannsburg Mission: of the Jmma- congregation in Frankentrost \$8.40. Past. Schumann's Gem. m nuels' gemcinde in Milwaukee \$13.10. Past. I. Horst's congregation at Freistadt \$55.25. Subsequently from members of the Gem. in Grand Rapids, Mich. \$37.00. From Past. Friedrich's Gem. subsequently \$1.00. Mrs. N.N. at Oshkosh \$2.00. Christmas Coll. of Jmmanuel's Gem. at Detroit \$8.00. From Past. Ottmann's congregation subsequently for Fort Wayne \$1.00. Subsequently from the Gem. in Freistadt \$1.00.

On the widow's fund: From Past. A. E. Winter \$1.00. Past. I. Horst \$2.00. Past. Schumann \$4.00. Past. A. CH. Bauer \$2.00. comm. at Freistadt \$2.87. Wed. coll. at Jul. Petersen's in Grand Rapids, Mich. \$3.25. by Mich. Waltz there \$1.22. Past. Daib & H. Her- polsheimer there \$2.00. By Mrs. Past. Stamm thank offering \$5.00. From the congregation in Oshkosh HI.00. Past. I. L. Hahn's congregation at Hillsdale \$3.00. Kindtauf coll. at H. Behrbaum \$4.08. By Past. A. CH. Bauer's comm. on Tandy Creek \$6.12. Its branch in Blne Bush \$1.40, on Swan Creek \$8.62.

For the orphanage near St. Louis: Collected at F. Fischer's wedding in Watertown \$1.50. From Past. Partenfelder's school children \$5.60. \$6.75. From Mrs. Warnecke in Bay City thank offering \$2.50. Past. From W. C. Schmidt in Logansville \$2.00. Christmas coll. in Kirch- hain \$2.98. Thank offerings from Mrs. W. Bade \$5.00. From Chr. Selle \$1.00. From Past. Bauer's children CH. and F. \$1.25.

For inner mission: From Past. Markworth's parish in Almond \$8.21, in Amherst \$1.73. Mr. Piepkorn's parish in Freistadt \$1.00. Parish in Monroe \$6.50. Parish in Oshkosh \$2.81. From the mission fund of the parish in Adrian \$13.00. Past. G. Bernthal's congreg. \$3.40. Congregation at Freistadt \$1.00.

On the synod treasury: by Past. Fuerbringer \$1.00. Past, Hoffmann \$1.85. Past. A. Tribe \$1.50. harvest fest. coll. in Wilson \$9.00. Past. Left Gem. in Lebanon \$23.13. Past. Ruettinger's Parish, Reformation Feast Coll. \$2.00. Past. A. G. C. Markworth \$5.00. Past. Partenfelder's Gem. in Adrian, Coll. \$7.00. Past. Lemke's St. Peter's Parish \$20.37, whose St. John's Parish, Harvest Festival Coll. \$18.43. G. L. Meyer in Irankenmuth \$5.00. Harvest Festival Coll. of the congreg. there H 19.60, Reformation Festival Coll.

For poor students in St. Louis: Wedding Coll. at Aug. Ferk \$4.00. Past. Daib's comm. in Grand Rapids \$13.00. Past. Lifts Gem. in Adell \$9.17. Whose Gem. in Cascade 70 CtS. Past. Winters Gem. in Logans- ville, Christmas Coll. \$7.81. Gem. in Freistadt \$10.31. Of the women's club in Past. Bauer's Gem. on Tandy Creek \$8.00. For Lehrercgehalte: Harvest Festival Coll. in Past. Bauer's congregation in Blue Busch, Mich. \$2.60. From the cent fund of the congregation in Adrian \$10.00. Reformation Festival Coll. in Grand Rapids, Mich. \$11.05, from himself 95 Cts. From C. Schmidt at Logansville \$1.00. From the communion treasury of the parish at Adrian \$16.00. New Year's coll. of the parish at Tandy Creek \$4.33, of the parish at Branch Blue Bush \$1.40.

For Past. Brunn's institution: wedding coll. in Rev. Krumsiegs Gem. \$6.65. Of N. N. there \$1.00. Rev. Lemke's St. Peter's parish \$5.39. Mrs. S. \$1.00. N. N. in Grand Rapids, Mich. \$5.00. P. D., C. K., H. B., I. H., Wittwe H. in Grand Rapids and Voight in Lo- well together \$3.85. Missionary coll. in Past. Beyers Zions- gememde in Readfield \$1.00. Kindtauf-Coll. at F. Krüger 61 Cts. Wedding S-Coll. at Hobke's in Readfield 80 CtS. H. Schroeder at Logansville \$1.00. Past. A. E. Winter there \$2.19. Collected by F. E.'s children \$4.00. Collected by Rev. Böling collected in missionary hours \$15.90. By Rev. A. E. Winter \$2.00. H. Gade \$1.00. Collected among some young people in Coldwater \$8.13, by Rev. Hahn \$1.17. By the Women's Association in Rev. Trautmann's congregation \$15.00. By the Young Men's Association there \$10.00.

For the new professorship in Addison: From Past. Ruff's congregation in St. Clair \$9.36. St. Peter's congregation in Granville \$2.88. Past. Krumsiegs Gem. in Utica \$14.00. Past. Lifts Gem. in Adell \$12.50, in Cascade \$1.20. Past. Bernthal's township of Richville \$8.00. Past. Schumann's comm. in Freistadt \$10.69, its branch \$2.54. Past. Nohrlack's comm. in Needsburgh \$5.00. Past. Aulich's comm. on Howards Grove \$4.00. Past. CH. Bauer's Gem. on Tandy Creek, Mich. reformation feast coll. \$6.50. Past. Stamm's Gem. on Cedar Creek \$3.22. Past.' Daib and several members of his congregation at Grand Rapids, Mich. \$31.00. By Past. I. Schantz at Karmeltown, Mich. and at Caledonia, Mich. \$3.00. By Lutherans at Town Lowell and Bowne \$2.50. Past. Huegli's Gem. in Detroit \$11.10. Gem. in Oshkosh \$3.13. Past. Niethammer's Gem. \$6.06. Christ Church in Bloomfield \$9.32. Past. Stephen's Gem. in Horicon \$7.00. Past. Wambsganf's Gem. at Detroit \$8.00. From Past. Ottmann's congregation subsequently for Fort Wayne \$1.00. Subsequently from the Gem. in Freistadt \$1.00.

For the Hospital in St. Louis: By Ed. Plv- stcr in Adell \$1.50. On the Emigrant Mission in New York: By Past. Krumsikg of N.N. \$1.00. By Past. Daib in Grand Naples, Mich. \$1.00, by some members of his congregation there \$2.50. For the orphanage at St. Louis: Gratitude offering from the F. K. family in Sheboygan \$5.00. From Teacher Bodemer's school children \$5.60. From Past. Partenfelder's school children \$5.60. From W. C. Schmidt in Logansville \$2.00. Christmas coll. in Kirch- hain \$2.98. Thank offerings from Mrs. W. Bade \$5.00. From Chr. Selle \$1.00. From Past. Bauer's children CH. and F. \$1.25.

For the Hospital in St. Louis: By Ed. Plv- stcr in Adell \$1.50. On the Emigrant Mission in New York: By Past. Krumsikg of N.N. \$1.00. By Past. Daib in Grand Naples, Mich. \$1.00, by some members of his congregation there \$2.50.

For the orphanage at St. Louis: Gratitude offering from the F. K. family in Sheboygan \$5.00. From Teacher Bodemer's school children \$5.60. From Past. Partenfelder's school children \$5.60. From W. C. Schmidt in Logansville \$2.00. Christmas coll. in Kirch- hain \$2.98. Thank offerings from Mrs. W. Bade \$5.00. From Chr. Selle \$1.00. From Past. Bauer's children CH. and F. \$1.25.

To the all g. Building Fund: Harvest Festival Coll. of Jmmanuel's congregation in Frankentrost \$8.40. Past. Schumann's Gem. m Freistadt \$55.25. Subsequently from members of the Gem. in Grand Rapids, Mich. \$37.00. From Past. Friedrich's Gem. subsequently \$1.00. Mrs. N.N. at Oshkosh \$2.00. Christmas Coll. of Jmmanuel's Gem. at Detroit \$8.00. From Past. Ottmann's congregation subsequently for Fort Wayne \$1.00. Subsequently from the Gem. in Freistadt \$1.00.

For the Hospital in St. Louis: By Ed. Plv- stcr in Adell \$1.50. On the Emigrant Mission in New York: By Past. Krumsikg of N.N. \$1.00. By Past. Daib in Grand Naples, Mich. \$1.00, by some members of his congregation there \$2.50.

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For inner mission: From Past. Markworth's parish in Almond \$8.21, in Amherst \$1.73. Mr. Piepkorn's parish in Freistadt \$1.00. Parish in Monroe \$6.50. Parish in Oshkosh \$2.81. From the mission fund of the parish in Adrian \$13.00. Past. G. Bernthal's congreg. \$3.40. Congregation at Freistadt \$1.00.

On the synod treasury: by Past. Fuerbringer \$1.00. Past, Hoffmann \$1.85. Past. A. Tribe \$1.50. harvest fest. coll. in Wilson \$9.00. Past. Left Gem. in Lebanon \$23.13. Past. Ruettinger's Parish, Reformation Feast Coll. \$2.00. Past. A. G. C. Markworth \$5.00. Past. Partenfelder's Gem. in Adrian, Coll. \$7.00. Past. Lemke's St. Peter's Parish \$20.37, whose St. John's Parish, Harvest Festival Coll. \$18.43. G. L. Meyer in Irankenmuth \$5.00. Harvest Festival Coll. of the congreg. there H 19.60, Reformation Festival Coll.

For the household in Addison: FromPast.Friedrich's Gem. in Claremont \$10.00. Past. Bernthal's Gem., ChristmasS-Coll. H7.30. C. Eißfeldt, Kassirer.

Received in the Western District treasury:

To the synodical treasury: from Teacher Loßner at Pekin, Ill., \$1.00. Two collects from the congregation of the Rev. Katt- hain in Hoyleton, Ill., \$10.00. coll. sent during the meeting of the Northern Illinois ^Pastoral Conference in Chicago, Ill., H74.32. From Rev. RauschertS congregation at Dalton, Ill., \$10.00. From the Abeudmahls treasury of the congregation of Rev. Riedel's congregation at Homewood, Ill., \$22.80. From Rev. Roedel's Gem. in Dunton, Ill., H8.10. From N. N. by Past. Beyer at Chicago, Ill., \$3.00. From N. N. by Past. Querl at Lyonsville, Ill., \$3.00. by Rev. NuofferS Gem. at Trete, Ill., \$22.64. by Rev. Wunders Gem. in Chicago, Ill., H5.00. Past. Dörmann's St. Peter's Gem. in Randolph County, Ill., \$17.20. Whose St. Pauli's Gem. there H6.65. Whose Jmmanuels Christian Franz H5.00, Johann Blochberger \$2.00, Gustav Lösch Gem. there \$11.45. Past. Brohm's congreg. in St. Louis \$115.35. K3.00, PeterFlessa \$3.00, Johann Erhardt \$3.00, Johann Nieghorn Past. Frederking's congregation at Prairietown, Ill., H6.50. Past. H4.00, Nikolaus Zahn \$2.00, Christoph Wolf H5.00, Gottlieb Deimler Pissel's Gem. in Matteson, Ill., \$29.00. Past. Ruhland's Gem. in \$3.00, N.N. \$1.1X), N. N. \$20.00. From the St. John parish of the Pleasant Ridge, Ill., H10.00. Coll. of the Gem. of the Past. Sandvoß undersigned: byN.N. \$3.00, Friedrich Hoffmann Sr. \$2.00, Nikolaus at Port Hudson, Frank- lin Co. on Mo., \$15.25. of Jmmanuels District Schaller \$2.00, Friedrich Eggers \$3.00. From the at St. Louis on Mo., \$19.10. of Trinity Distr. there \$20.25. of L. Geyer JmmanuelSgcmunity on Honey Creek, Cole Co., Mo.: from Heinr. by Past. Wagner at Chicago, Ill., \$3.00. teacher Nütze! therein \$1.00. Beck H5.00, Johann Beck H5.00, Konrad Beck \$10.00, Joh. coll. of Trinity Distr. at St. Louis, Mo. \$260.00.

To the college maintenance fund: from theGem. at Crystal Lake, Ill. by Past. Richmann \$2.65. From the Jm- mannells Distr. in St. Müller H5.00, Joh. Sommerer H5.1X), Albert Blum \$2.00, Joh. Vogel Louis, Mo., \$11.00. From the Trinity Distr. there \$11.00. From the sen. \$1.00, Wittwe Marga- reta Schneider \$15.00. By Mr. Kassirer Women's Association of the Gem. of the Past. Miracle in Chicago, Ill, Schuricht H5.10. From the congregation of the Rev. Th. Brohm in St. H 17.00.

For inner mission: From Past. Zuckers Gemeinde in Proviso, Ill., H9.10. Of the Jmmanuels - Dist. in St. Louis, Mo., Al.10. Of the Trinity - Distr. there \$2.15.

To the Synodal - Missionary Fund: bequest from Chr. Köhnemann Teacher Ka- rau \$1.00, Theobald Wurmb H5.00. From the through Past. Böse in St. Louis, Mo. \$25.OO. Through same from congregation of Mr. Rev. Schaller in St. Louis: from Mr. Römer Chr. Volkmann, \$2.00. From N. N. through Rev. Querl at Lyonsville, \$1.00, Gottlieb Sauer \$1.00, Albert Sander \$2.00, David Steinmeyer Ill, \$1.00. By Rev. Joh. Walther's parish "nVenedy, Ill, H9.85. By the \$2.00, M. C. Barthel \$2.00, N. N. 50 Cts, N. N. \$3.00, Joh. G. school children of Teacher Backhaus there \$2.50.

To the Synodal - Building Fund: Christmas Coll. in Past. Steeges Gem. in Dundee, Ill, \$20.00. from H. Hillemann through Past. Wehrs Apothecary Schuricht \$2.00, N. N. \$2.00, I. Schubarth H5.00. From the congregation of the Rev. Böse in St. Louis: from Karl Grothe

For Past. Brunn's institution: From Past. Mertens' Gem. \$2.00. From the congregation of Mr. Rev. Biltz in Lafayette County, inlorkCentre, Ill., H7.1X). Of members in Past. Riedel's Gem. in Mo. \$20.00. From the congregation of Mr. Rev. Hahn in Benton Homewood, Ill., H8.00. I. Schrader by Past. Dörmann in Randolph County, Mo., \$12.30. From the congregation of the Rev. Th- Mießler County, Ill, \$3.00. coll. of the gem. of Past. Matthias at Marysville, in Benton County, Mo., \$11.00. By Frederick Bauer in St. Louis Kansas, H4.00. Coll. s. on Lange's baptism of children by Past. H5.00. By the women of the undersigned's Zion congregation H8.00, Ruhland at Pleasant Ridge, Ill, H6.00. by Past. Hachen- berger, By the congregations of the Rev. Köstering at Altenburg and Frohna, Franklin county, Mo., H2.00. from Peter Paar by Past. G. Grüber at Perry Co, Mo, \$20.00.

Warsaw, Ill, \$3.00. by I. Fehd at Chicago, Ill, \$1.00. May God richly reward the generous givers in time and eternity, and may many still be found to whom our still existing need goes to

For the Hermannsburg Mission: From members of the congregation of the Past. Niedel in Homewood, Ill, H6.00. Epiphany their hearts! To all those congregations and brethren who have still Coll. d.Gem. of the Rev. Jske in Monroe County, Mich, H6.00. by F. promised us help, we would like to put the word to their hearts: Soon

Frederick through Past. Matthias at Marysville, Kansas, H6.00. By help is also with us d'pelte help.

Helene Wahl at Chicago, Ill, \$2.50.

For the Propagation of the Kingdom of God: From the Women's Association of the congregation of the Rev. M. Wyneken at Fort Smith, Ark. \$15.00. Epiphany Coll. in the same congregation H9.40. From some members thereof \$10.00.

E. Roschke, Kassirer.

From the laudable sewing society of Dr. Sicher's parish 1 dozen J G Wiedmann H9.00, C Witt, H THieS H9.50, JFg Winter H4.50, W sackcloths, 1 pair of woollen socks, 4 new quilts, 2 straw kiffles, 2 Schneider H9.88, A Georgi, E Titte- \$1.00, M F Gensmer, I F Koch blankets. From Past. Stock's parish 4 gall. Molasses from C. Wiese, \$17.00, I M Dreyer, I F Koch \$30.00, I M Schmidt. -

From Past. Reichhardt's parish in Co- lumbia City, Jnd. 2 p. grain, 1 The 26th annual: Messrs Pastors: ASau- pert \$10.00, Th Mießler p. wheat, j peck beans, 1 shoulder, 1 side piece, 1 pair of woolen H6.00, G Streckfuß \$12.00, W Schlechte \$33.OO, E Röder \$13.50, stockings. From Past. Jäbker's parish from F. Reffe 1s. Wheat, 1 p. A Biewend H5.00, P Baumgart, L Skorr, F Wolbrecht, A W Holls

oats, 1 peck beans; from Ernst Bultermeier 2 bush. Wheat, 5 S. Corn; \$13.50, F Reiff, A Lehmann \$12.75, M Stephan \$17.75, MJTja- den, from August Fischer 2 S. Corn, 1 S. Wheat, Z Peck Beans, 1 L Schulze \$19.50, P Heid \$10.00, L Hvistendahl, I Horst \$15.00, G Shoulder; from N.N. 3 S. Wheat, 3 S. Flour, 3 Bores Meat and Th Gotsch, F W Scholz H6.00, P Studt \$3.00, IAFW Müller H65.50, Sausage.

Chr. Hengerer.

We received the following love offerings for our church building: From the Zion congregation of the undersigned: from W. Mohr \$20.00, Mrs. Kath. Mohr \$10.00, Eduard Lösch H5.00, Johann Blochberger \$2.00, Gustav Lösch \$3.00, PeterFlessa \$3.00, Johann Erhardt \$3.00, Johann Nieghorn \$2.00, Christoph Wolf H5.00, Gottlieb Deimler \$3.00. From the St. John parish of the undersigned: byN.N. \$3.00, Friedrich Hoffmann Sr. \$2.00, Nikolaus at Port Hudson, Frank- lin Co. on Mo., \$15.25. of Jmmanuels District Schaller \$2.00, Friedrich Eggers \$3.00. From the at St. Louis on Mo., \$19.10. of Trinity Distr. there \$20.25. of L. Geyer JmmanuelSgcmunity on Honey Creek, Cole Co., Mo.: from Heinr. by Past. Wagner at Chicago, Ill., \$3.00. teacher Nütze! therein \$1.00. Beck H5.00, Johann Beck H5.00, Konrad Beck \$10.00, Joh.

Hirschmann H5.00, Joh. Dünkel H5.00, Nikolaus Schneider H5.00, Eberhardt Vogel H5.00, Loren; Ott H5.00, Martin Meier H5.00, Heinr. St. Müller H5.00, Joh. Sommerer H5.1X), Albert Blum \$2.00, Joh. Vogel Louis, Mo., \$11.00. From the Trinity Distr. there \$11.00. From the sen. \$1.00, Wittwe Marga- reta Schneider \$15.00. By Mr. Kassirer Women's Association of the Gem. of the Past. Miracle in Chicago, Ill, Schuricht H5.10. From the congregation of the Rev. Th. Brohm in St. Louis \$20.25. From the congregation of Mr. Pastor Büniger there

From the same congregation: by I. G. HaasH5.00, Friedrich Dette \$1.50, Christian Strekat H5.00, N.N. \$1.00. From the congregation of Mr. Pastor Claus in St. Louis: by Claus Dorn \$10.00,

From the congregation of Mr. Rev. Hahn in Benton County, Mo., \$12.30. From the congregation of the Rev. Th- Mießler County, Ill, \$3.00. coll. of the gem. of Past. Matthias at Marysville, in Benton County, Mo., \$11.00. By Frederick Bauer in St. Louis Kansas, H4.00. Coll. s. on Lange's baptism of children by Past. H5.00. By the women of the undersigned's Zion congregation H8.00, Ruhland at Pleasant Ridge, Ill, H6.00. by Past. Hachen- berger, By the congregations of the Rev. Köstering at Altenburg and Frohna, Franklin county, Mo., H2.00. from Peter Paar by Past. G. Grüber at Perry Co, Mo, \$20.00.

May God richly reward the generous givers in time and eternity, and may many still be found to whom our still existing need goes to

On behalf of Trinity Lutheran Parish, Jcfferson City, Mo, Jan 18, 1871.

C. Thurow, Rev. John Meisel. Henry Meisel. Aug. Steffen.

For poor students received at Mr. Misselhorn's wedding inKendallville collected (for Bohn) H7.85.

For Past. Brunn's Anstalt: FromMr.K.Ruppert in Cleveland \$2.00. From the congregation of the Rev. Strieter in Peru, Jnd. \$22.00. C. F. W. Walther.

For the Synodal Printing Office

received through Mr. E. Roschke dahier H6.86 from the congregation of Mr. Past. Nuoffcr in Crete, Ill.

St. Louis, Feb. 14, 1871. H. Veal.

For the "Lutheran" have paid:

The 23rd: Mr. Pastor F.sSchaller \$20.00. Further: I F Koch \$30.00. A Georgi.

The 24th annual: Messrs. Pastors: FSchal- ler \$20.00, C S Kleppisch \$12.00, I Bernreuther H4.50, C S Kleppisch \$10.50, I A Fritze \$22.00, S S Reque.

Further: M C Otto, W Pohlmann, I F F Winter, A Georgi, I F Koch \$28.00.

The 25th annual: Messrs Pastors: L Schorr, P Fleischmann \$13.50, W Matuschka \$35.00, C Lehen- bauer \$11.25, C L Knapp, M Guinther H6.30, I Bernreuther H7.50, M Guinther \$10.00, A Mennicke \$21.00, I L Hahn H5.50, H Krebs \$12.00, I D Hager, M Guinther \$1.75, F W Eggerking, M Eirich, V Both, C H Lüker, S S Reque \$1.25.

Further: N Müllich, H Meyer, L Schweißer, C Otto, W Pohlmann, C Gaugcr, N F Cornelius, JRÜHIH9.00,

The 26th annual: Messrs Pastors: ASau- pert \$10.00, Th Mießler p. wheat, j peck beans, 1 shoulder, 1 side piece, 1 pair of woolen H6.00, G Streckfuß \$12.00, W Schlechte \$33.OO, E Röder \$13.50, stockings. From Past. Jäbker's parish from F. Reffe 1s. Wheat, 1 p. A Biewend H5.00, P Baumgart, L Skorr, F Wolbrecht, A W Holls

I H;ort, G Heintz, I Bernreuther, G Thiele, C H Lübker, I Müller \$1.80, E Wulfsberg, I L Hahn, JBerg, H Krebs, F Dreyer, I Krön, H L Meyer H4.00, H Bauer H6.00, W Hudtloff, F Schu- mann, H Bauer \$3.00, FWEggerking, W Vomhof\$3.0N, C H Sprengeler \$13.50, F Ottmann \$18.00, N Brand, W Hattstädt H4.50, P S Reque, H Lohmann, C Witt, I F Ruff H4.50, I Frese H7.50, N Herbst, G Rademacher, E Lehmann \$3.00, M Eirich, S Keyl, W Wier, C H Lüker, M Stülpnagel, F Besel, G Präger \$2.00, G H Sauer, A Olsen, C Reichenbecher, W Hattstädt \$10.00, C Frank H6.1)0, C Dowidat, H C Kähler 75 Cts., G A Döhler, CW Ernst.

Also: G Müller, P Große \$30.00, P Munzel, H Meyer, Fr Graue, I Werner, F Fathauer H46.50, I Ja- kobs, CZehm, I L List \$10.50, C INaugg, C Lehenbauer \$2.25, N F Cornelius, M Gender, I Rühl \$22.Ä), L Leir H4.50, M Hansclmann, E Meier, H Lohmann, C Witt, F G Schmidt, S Niedel \$18.00, I Meier 75 Cts., L Erb H4.50, H Thics \$30.25, Hallenberg L Bro., H Stump, L Jung \$20.00, K Lauterbach \$2.00, D Schaaf \$1.00, I Hoffmann H40.00, A F Koch \$15.00, I L Ulrich \$12.50, A Damköhler \$31.50, H Kors \$24.00, A Georgi, I Schmid, A F Loge H 16.50, D Sievers, I Brackmann H9.1)0, E Dit- tes, M F Gensmer, I M Dreger, E Kundingcr, IM Schmidt \$3.00, W Linse 50 Cts.

The 27th annual: Messrs. Pastors: Th Mer- tens H9.00, C. Oppen \$3.00, C Markworth, H Sieger \$15.00, J H Dörmann \$16.50, Th Mießler H4.50, W Lange \$3.00, P Wambsganß H45.IX), F W Föhlinger H51.00, H Nägener, FWolbrecht, JHJüngel H63.50, G S Löber \$18.00, WHudtloff H4.50, CGausewitz, I Tackle, F W Brüggemann \$20.00, I G Butz, I L Darb G10.00, B Fölsch, A Lehmann \$13.50, L Kuß \$1.25, K L Moll \$20.00,1 A Schulz, E A Winter H4.50, C Hvistendahl, L A Wiegel \$17.00, G H Holm, H Wunder \$30.A), P Seuel H9.00, G F Stutz \$30.00, P Studt \$3.00, G Heintz, I Bading, I Bernreuther, F W Oestermeyer \$16.50, I Oetjen H4.50, G Thiele, L A Detzer, A Biewend H4.00, Val.Koch, E Wulfsberg, GE Buchholz, WJ Fried- rich H9.00, D J Warns, H Walker \$21.00, G C Mack- worth H9.00, I Krohn 50 Cts., Th Buszin \$13.50, HCF Meyer \$10.15, H W Querl, W Tammann \$3.00, J D Schulze, G Nunkel \$25.50, E A Schürmann \$3.IX), I Rauschert \$10.50, H Wunder H43.00, C F Liebe \$30.00, A F Siegler, F W Brüggemann H7.00, W Vomhof H7.00, G M Gotsch \$16.50, A Zage! \$22.50, R A Bischoff \$15.00, E A Winter \$3.00, NBrand, M Michael \$22.50, T Beliefen, P S Reque, I L Daib \$10.00, G Rademacher, W Vomhof H8.IX>, Ni Timenstein H42.85, S Liese, I Frese \$12.00, J D Kothe H4.50, A D Gaißenhaincr, R Herbst, H I Schwensen \$15.00, I Bötticher, G Stell, C Maus, E Multanowski H4.50, G Vorberg, G A Feustel \$13.50, G Kranz, C H Lüker \$3.00, G Nützet H5.75, F Besel \$3.00, I F Biltz \$25.00, G Grüber \$27.75, H Wunder \$30.50, N Biedermann, F Wesemann \$10.50, I Bergen \$12.00, C Dowidat, H C Senne, T A Weisel H4.50, I Strieter, H C Kähler 50 Cts, H Fischer \$15.00, F Reiß, L Vogelfang, C W Ernst H4.50.

Also: P Denningcr H7.50, A Mack \$12.00, J and C Möller, L Mohrmann, W Krämer \$12.00, Fr Thurow, J Margarander \$3.00, I Werner, I Wilhelm, C Jmme H6.00, Fr Bökelcr, H Baden, C Zehm, I M Hubinger \$20.00, H Bartling \$16.50, C Gauger, E H Bollmann \$2.00, N F Cornelius, M Gender, I Brase \$18.05, P Th Bürger \$25.00, W Küchlein \$36.00, M Hanselmann, Fr Senne H6.00, D Stamm \$10.50, G Hartmann \$27.V0, C Kreiselmcyer \$27.1)0, H Schnabelius \$15.<X), I Dehm, I Meier 75 Cts, Fr Bulk, C Grabe, Fr Rother \$1.00, C Trettin \$21.00, G Troller \$12.00, HLMeyer. JH Stege- mann, Hallenberg u, Bro., M Hein, H Stump, D Dreher, CLehenbauer, PNickel, HBartling \$13.70, CKiekhöftr, C S Cortes, Haupt, F Bodemer \$15.00, C Trier, G Win- neberger H42.00, G Pfeiffer \$3.00, S Garbisch \$3.00, W Krenke, W Schneider H50.00, Fr Rother, C H Walther H4.50, C Laker H7.50, I F Linhardt H6.00. I Brackmann H4.50, L Beck \$3.00, W Beck, I Kirchner, E Schmidt, W Viel, I Reichenbecher, P Pendorf \$3-00, F Gerwig, M Un- serer, CHäberle, I Dillmann, I A Hoffmann, E Kundin- ger, C Wetzel, C Lohmberg, I M Schmidt, H Pn'tzlaff \$30.00, W Linse, W Leeser \$27.00, H Bartling \$10.50 JGMödinger\$12.00.

The 28th year: Mr. Pastor F Reiß.

M. C. Barthel.

For the seminary budget received byMr. Past. Kleist, collected at the wedding of L. Dierker H5.00, from F. Fricke \$1.00; from Herr. Teacher Emmerich in Lowell \$1.00, from Mrs. Wittve Steinkuhl there \$1.00; from Mr. Rev. Baumhöfner's parish 1 small load of potatoes, turnips, ham, sausages, 1 pot of lard from Klauenberg, Wittve Büße, Hüsemann, Lukey, Voges and Burgdorf; from Mr. Bäumlcr from Mr. Rev. Sondhaus' parish 1 pig; from W. Meyer from Mr. Past. Swensen's parish H5.00; from Mr. Past. Erdmann's congregation (Jllinois Synod) 2 cases of bacon & sausages; from Mr. Rev. Thurow \$1.00; by Mr. Rev. Claus from Mr. Waltke H5.00; by Mr. Rev.Gräbner from his congregation H9.50; by Mr. Rev. Jske Weih- nachts-Coll. of his congregation H5.00; by Mr. Rev. W. Lange's parish 9 sacks of flour and j S. of beans.

A. Crämer.

For the college household at Fort Wayne, the following kind gifts were received by me up to Feb. 7: From G. Brauns at Crete, Ill, H5.00. Rev. Keyl's parish at Willshire, O., 3 sacks of grain, 5 p. of wheat, 4 p. of rye, 2 p. of flour, 1 p. of oats, 1j peck of apple slices, 2gall. Apple butter, \$2.00 cash. Past. Frincke's parish in Baltimore 37 towels, from Christine Krieger there 1 pair of woolen socks. From Mr. Adolph Heinicke in St. Louis china dishes, glasses, knives & ga.



Year 27.

St. Louis, Mo. March 15, 1871.

No. 14.

"Lutheran's" armor.

I know what you're thinking,
You say it loud enough.
My armoury offends you,
My victorious banner cloth.
That it cuts so fractionally,
My good old sword, is what
you suffer unwillingly, what mightily you outrage.

That you squeeze and writhe
Whether my armor Glast,
...who sings much in lamentation...
With inward woe and brast,
It's hard not to.
Where it hits you, journeyman,
It won't come off,
Like drops of fur.

The wound gapes and burns. Thou hast lost thy bate, thou liest in the valley, Thou hast been deceived by thy high sense. And since thou art defeated, thou art angry with me... As if I were rough and stout in the breach...

If it please you, enter my hall of wonders, And learn who fights you, What will bring you downfall and torment. I will gladly show you my armoury, rich and ancient, In it weapons bright as stars, And strong as lightning's might.

What here presents itself to the eye, And what makes you marvel, A suit of armour well forged, Belt, sword, so strong and firm, The shield, the smoking-pans, helmet, all the splendour of arms - All is not from then. Not conceived hereafter.

He that from another's smithy fetches foul armour, though he bravely fights. ...bears the wages of his folly. Outwardly as inwardly beaten, sore, shattered... The hero of cobwebs hath his beginnings to pay.

And will you still recover? Give glory to God - to him, whose adversary you were, Who smote you to the ground with such impetuosity! Weapons also heal, they blow Even to the dead with a new breath of life.

Have you anything to reproach me for? Let it be. My life is chaff to me. That thousands have risen by my arms, And turned to the truth, Is what gives me joy.
G. Schaller.

Of Luther's alleged great errors and mistakes. *)

"How finely I fight! I lie in the field against the papists, and think my little brothers are behind me and help: meanwhile they set fire to my city, and murder all that is in it. Well, all together, as you are together and belong together, devils, papists and enthusiasts in one heap, only fresh to Luther! You papists from the front, you enthusiasts from the back, you devils from all ends! Hound, hunt, drive confidently, you have the right game for you. When Luther is laid, you shall recover, and have won... But for God's sake, I pray once more, if it be possible for you, be not forsworn with Luther! It is truly not Luther whom you are chasing: you should and must and will let Luther's teaching stand and remain, if there were ten of you in the world. My body is soon worn out; but my doctrine shall wear you out and devour you." (XIX, 518. ff.)

We were immediately reminded of these words of Luther when we read what Mr. X.X. writes about Luther in the "Lutheran Herald"; for that Mr. X. X., though a Lutheran by name, perhaps even an obligated servant

*) This is the continuation of the article: Mr. X. X. and the Missouri Synod.

of the Lutheran Church, is a bitter enemy of Luther, this is Lutheran church always has to learn." So Luther does not great danger of falling into all kinds of errors. With how so obvious that even the dumbest eye can see it. It is true belong to Mr. X. X. among these "alters"! One can see that saddened a heart may Mr. X. X. read the part of the that Mr. X. X. He calls him "the man of 'God's grace,' the Mr. X. X. is only exalting Chemnitz and Gerhard in order to Reformation history in which it is told that the pope's chosen instrument of the Reformation," he speaks of be able to diminish Luther with respect; but that he is nothing decree that all of Luther's writings were to be burned was Luther's "rich gifts of mind" and his "partly splendid broad-less than serious about the glorification of Chemnitz and so unsuccessful! - Oh shame, oh shame, that one who heartedness," yes, he praises him as the "most powerful Gerhard, that he probably does not know them at all, is calls himself after Luther's name can write like X. X! How popular orator of all times" and ascribes to him a "heroic evident from the fact that Chemnitz and Gerhard repeatedly the papists, the unionists, the enthusiasts will have rubbed spirit" and a "heroic language"; but at the same time he testify that "the Lutheran Church" has "always to learn" from their hands with joy when they read that judgment of one belittles him deeply. Mr. X. X. thus evidently follows in the Luther. A properly instructed admirer of the writings of who calls himself "Lutheran"! Our consolation is that the footsteps of the gentlemen rationalists, who likewise, while Chemnitz and Gerhard cannot but be an even greater Jews will suspect that one of their number has mystified that they are most bitterly opposed to Luther's teaching, not only admirer of the writings of Luther. Mr. X. X. not only indirectly Mr. Ludwig and, under the name of X. X., has sent him his use the same phrases when they speak of Luther, but often shows how much he despises Luther by not naming him next blasphemous article. X. will have talked him into writing his praise him much more highly themselves. They do this, to Chemnitz and Gerhard, but in the following he also blasphemous article against Luther for his "Lutheran (!!)" namely, in order to be considered impartial, just, and fair, blatantly expresses his contempt for Luther's writings with Herald.

indeed, as admirers of Luther, while they are still reviling the words: "The good people" (by which we stupid Whoever has read Luther's writings and does not him. Their praise of Luther is politics; they want to use it to Missourians are meant) "do not realize that one can prove recognize what unspeakable treasure God has bestowed gain acceptance for their censure of Luther among everything from Luther. Luther was by no means a upon the church for all time to come until the last day, is unsuspecting and inexperienced minds. This policy is systematist who weighed his words on the gold scale, but giving himself the saddest certificate of poverty; he can be evidently also followed by Mr. X. X., but he proceeds so the most powerful popular speaker of all times. He showed nothing other than a spiritually blind person. Aurifaber clumsily that he will hardly reach his goal with many. Those himself at the mercy of the impressions of the moment in the reports that the dear confessor Prince John Frederick said who are already secret or open despisers and enemies of most surprising way, likes to make a point, loves so-called in his imprisonment: "That Dr. Martin Luther's books were Luther, he may well strengthen in their disdain and enmity expressions of force, so that one can also prove the opposite hearty, went through marrow and bone, and had rich spirit against Luther, but with those who esteem and love Luther, from Luther all too often." There we have it! Luther was, in them; for if he read a sheet of other theologians' writings especially with those among them who know Luther more according to X. X. Luther was certainly an efficient popular and held only one leaf of Luther's against it, he would find closely, Mr. X. X. will achieve little or nothing. X. will achieve orator, who could persuade the stupid rabble to do anything more juice and strength, and also more consolation in them, little or nothing, however simple-minded and guileless they he wanted, but his writings are not only worthless, if one than in whole sheets of other scribes. The pious Elector may be. The most certain effect on such will be that they want to learn the right doctrine from them, but dangerous Christian repeatedly exclaimed on his deathbed, after will recognize in him a malicious opponent of Luther. Mr. X. and harmful, for, since Luther was not a systematist, he was Luther's writings had been read to him: "O Luther! Luther! X. also seems to have thought such a success possible; not able to let himself be carried away and dominated by What Luther has written has power and spirit!" Even the therefore, in order to escape the disgrace he deserved, he momentary impressions, liked to make a point, loved so-famous Baptist Bunyan (died 1688) wrote: "It seems to me cowardly put a double lks under his work instead of his called expletives, did not weigh his words, but wrote that I must say outright that I place this book, Luther's name; he felt deeply that the father should be ashamed of thoughtlessly whatever came into his pen, so one can prove explanation of the Epistle to the Galatians, above all books, this child. from Luther everything, truth and error, the right doctrine and except the Holy Scriptures, which I have read. Scripture,

also the opposite, all heresies. *) The best would be, which I have seen, because it is so delightful and according to Mr. X. X., Luther's writings would be burned; convenient for a wounded conscience." What Chemnitz then the Lutheran Church would be a thought of Luther's writings, we have already given a

*Among the alleged deficiencies of Luther's writings, to mention that Luther "loves so-called swear words" cannot only be the result of envy, it is also highly silly. Mr. X. X. thus indicates the belief that such "expressions of force" as occur everywhere in Luther's writings, which like flashes of lightning strike through the mind and heart of the reader, were only such a love of Luther's, expressions which he, Mr. X., only did not use himself. X., had only not got into the habit of! Of those "so-called expressions of force" which are so peculiar to Luther, at which millions have not only delighted themselves, but have also

If Mr. X. X. did not want to be a Lutheran, then the matter would be all right. Whoever doesn't want to be a Lutheran must, of course, have a lot to criticize about Luther. But to be a Lutheran, yes, to want to eat the bread of the Lutheran church as its thieves, and yet to toot the same horn with Luther's worst enemies, that is shameful. As Luther himself writes: "Why should I be angry with the papists, who are my public enemies, and what they do to me, they do according to the law of the enemy, as is fitting. But these are to me first of all the righteous, my tender children, my little brothers, my golden friends" 2c. (XIX, 517.)

What an admirer of Luther Mr. X. X. can be seen from the fact that he, true to his politics, first writes: "It is also our conviction that he who wants to become a true theologian must first lay the foundation with the ancients", but immediately adds: "Especially Chemnitz and Gerhard, of whom the

embattled, snatched the palm from the other theologians, what all will confess with me, who have read his writings full of life not superficially and cursorily, but with diligence and attention." (See Gerhard's Life of Fischer. p. 509.) But, praise God! not only our "old ones," like a Chemnitz and Gerhard, speak differently of Luther's writings than Mr. X. X., but also sincere theologians of modern times. We will let only one speak here, whose judgment, precisely because he does not agree with Luther in all points, weighs all the more heavily, Dr. G. Thomasius, Professor of Theology in Erlangen. In the preface to his Dogmatics, he writes: "We

Luther's picture, he immediately wrote the Latin verse under it: "*Fulmina erant linguae singula veba tuae*," i.e., All the Words of your tongue were lightnings. Blessed Rudelbach once quoted one of Luther's great words and added: "There is nothing to be added here and nothing to be taken away, as with every thought sealed by the Spirit of God."

have for some time, and justly, begun again to go back to our older dogmatists" (such as Chemnitz and Gerhard) "but we shall do well to delve more deeply than before into the man in whose heart the blood of the evangelical faith pulsed most warmly and most vividly; from Luther, as I think, there is still infinitely much to be gained for the revival and refreshment of our dogmatics, of which it has recently been said 'that it is beginning to become somewhat bare'". (Christ's Person and Work. I. Vorr.) Let this be noted by Mr. X.X. and let him be ashamed of himself, he who has studied the newer theologians so diligently and wants them held in such high esteem.

But Mr. X. X. not only despises Luther's writings, but also attacks Luther's character. Hypocritically, he begins with the words: "Every evangelical Christian holds the man of 'God's grace,' the chosen instrument of the Reformation, in very high esteem," but immediately adds: "But we also find great faults in him." Had Mr. X. X. had written, "But Luther also had his faults," this might well have been borne, for who will deny it? Only One could say, Who can accuse me of sin? JESUS Christ, and no other man, so, of course, not Luther. But X. X. felt that if he were only to say that Luther also had his faults, he would not only be uttering something highly trivial, but would also fail to accomplish his purpose of disparaging Luther in the hearts of his readers and making him contemptible; hence he then says: "We find in him also great faults." X. X. thus means to say: Luther was not merely an imperfect man and a poor sinner, like all the children of Adam; he had therefore not only also his faults, nay, "in him we find great faults." Fie on a "Lutheran" and "Lutheran preacher" who can speak thus of his spiritual father! Such a man is a traitor in the Lutheran army camp, a Ham who with unnatural lust seeks to show his father's nakedness, instead of covering it up, to his brethren. Gen. 9:20-27. Calvin is also known to have written of Luther in this way. When Luther had published his "Short Confession of the Lord's Supper" in 1544, and had severely attacked the Zwinglians in it, he wrote to Bullinger: "As he (Luther) abounds in great virtues, so he also suffers from great faults." *) Who, however, will credit Calvin with this judgment? From his standpoint he could not see Luther in any other light. In Calvin's case there was also the fact that he did not understand German and therefore could only read Luther's most wonderful writings in German.

*) "*Ut pollet eximiis virtutibus, ita magnis vitiis laborat.*" (Calvini epistolar. ed. secunda. Ed. Beza, Lausannae 1576. p. 113.)

from the speeches of Luther's opponents. But what is to be said of a German "Lutheran", of a "Lutheran preacher", when he goes hand in hand with Calvin in his censure of Luther, and even surpasses him in it? *) O how well did Mr. X. X. therefore had the good sense not to confess his article, for he would thereby be disgraced before the entire Lutheran Church.

To be sure, Melanchthon, who was at times just as weak as he was great, once let himself be carried away in an hour of displeasure to pass a judgment on Luther similar to that of X. X. in a private letter to Carlowitz, but with what indignation this was not only received everywhere when it became known, but how the dear man also endeavored to redeem and make good the given annoyance! †) With Melanchthon's

*) In that letter Calvin explains that the Zwinglians could not remain silent in response to Luther's attack, but by inculcating them with the following: "This, I ask you to bear in mind: first of all, what kind of man Luther is and by what great gifts he distinguishes himself, with what courage, with what constancy, with what skill, with what penetrating power to teach he has been hitherto been able to overthrow the kingdom of Antichrist and at the same time to spread the doctrine of salvation. I often say: even if he called me a devil, I would do him so much honor to acknowledge him as a distinguished servant of God. Wherefore I pray you and your colleagues to consider this above all things, that you have to do with the most distinguished servant of Christ, to whom we all have much to be thankful." (L. c. 113. f.) While Calvin thus expresses Luther's rebuke at first only in a private letter, he also desires that he be spoken of publicly only with the highest reverence. Does not Calvin therefore appear to be a friend of Luther against X. X. as a friend of Luther?

†) Melanchthon had written (1548, April 28): "I have formerly endured an almost unseemly servitude, since Luther more often followed his temperament, in which there was a not insignificant belligerence, than observed his dignity and the general welfare"; at the same time he had added that he was inclined, except for doctrine, to yield to the papists in many things. Concerning the impression made by this letter of Melanchthon's, when it reached the public, Dr. C. Schmidt, Professor in Strasbourg, reports the following in Melanchthon's biography: "The prelates present at Augsburg were delighted; 'Lord God,' says an eye-witness, 'how they dragged themselves along with it, rejoiced and triumphed over it, and could not sufficiently discover their pleasure and favor to everyone in all Germany! Flacius relates that the letter was carried around the city like a monstrosity, from one to the other. The worldly deputies sent it to their courts; the emperor, when he heard it read, is supposed to have said: 'This you have, see that you hold it.' While the Catholics thus rejoiced at the unhappy letter, and already saw in Melanchthon an apostate, he was severely censured on the pro- testant side. Even later historians joined in this rebuke, claiming that the letter had become an indelible stain on his reputation.... One might say with Ranke: 'I wish he had never written this letter'; however, if one seeks to visualize his state of mind at the time one will not, because of a momentary weakness, judge him too harshly." (See: Life and Selected Writings of the Fathers of the Lutheran Church. Elberfeld. 1861. part III, pp. 486. 488. 489.) In a letter to D. v. Malzahn, Sept. 13, 1549, he excused

Example can therefore Mr. X. X. does not burn white. *)

Mr. X. X., however, not only publicly declares of Luther, writings are not free from all error." Not enough, then, that doctrine is said to be unsystematically and so clumsily presented that from it one can prove not only the truth, but also "the opposite of it", in short, "everything", they are also said not to be free from error! If Mr. X. X. meant only that Luther's earlier writings from the time when he was still a pope contained errors, or that Luther sometimes erred in secondary matters that do not belong to the Christian doctrine of faith, who would deny this? First of all, Luther asks the readers of his writings themselves, for God's sake, to have compassion on him when they read his earlier writings, which he wrote while he was still a monk, for then he still allowed the pope many things that he later revoked and condemned as the greatest abomination himself. As for things that do not belong to any article of faith, Luther himself writes: "No one has ever erred more harmfully or more ugly than he who thinks he has not erred. He alone can boast that he has not erred in any article who is without sin in this life." (IV, 1621.) But Mr. X.X. will hardly mean either the one or the other. He evidently wants to make Luther a false teacher. But if he does not want to do this, why does he not say so? Is it not then most un-Christian to write, "Nor are his writings free from all error"? Does this not mean that Luther's writings are suspected of containing the poison of false doctrine? But if he believes he must do this, why does he not name the false doctrines against the Christian faith, which are

Melanchthon, among other things, as follows: "Consider what the word quarrelsomeness means; this is not a sin in itself, but an affect peculiar to heroic spirits, such as Luther was; it is therefore not to be wondered at, if we, who found of a more indolent nature, at times found his vehemence striking." (P. 490.) Löscher, to be sure, does not wish to acquit Melanchthon altogether of levity, notwithstanding this apology of his. (See: Innocent Nachrr. Jahrg. 1730. p. 384.) Fortunately the New-York "Lutheran Herald" is too poor an authority on what is Lutheran for the attacks recorded in it by one X. X. on Luther's character should be heeded by his enemies and do great harm among them. But it is certain that X. X., as much as there was in him, together with the "Herald" did everything to betray Luther to our enemies.

*When Elector Frederick the Wise asked what Luther's faults actually were, the learned pope Erasmus answered: "Luther had committed two sins that could not be forgiven him, namely, through his writings he had touched the bellies of the monks and the crown of the pope. It is a pity that the Elector did not ask Mr. X.X.! He would have revealed to him quite other "great errors" of Luther.

even in Luther's later writings? What kind of a spirit is this that says of writings which his whole church has hitherto held and declared to be pure in all the articles of faith that they contain errors, but does not name these alleged errors and does not seek to prove his assertion, thus making the whole of the writings suspect? - This is the manner and spirit of a shy, unworthy slanderer.

In the following, Mr. X. X. attacks Luther's polemic by name. Of which, God willing, in the next number.

How should one answer the Catholics when they boast that their religion, because it is the old one, is the right one, but that the religion of the Lutherans, because it is a new one, is the wrong one?

The glory is soon laid low; for:

1) Not everything that is believed of old and established in matters of religion is right because it is old. This we learn from the Scriptures themselves, for Ezekiel 20:4, the Lord saith unto the prophet, If thou wilt punish her, O son of man, thus shalt thou punish her: shew her the abominations of her fathers. And Amos 2:4 saith the LORD, I will not spare him, because they have despised the law of the LORD, and have not kept his statutes, and have been led astray by their lies, which their fathers followed."

So here we hear that fathers, old men, forefathers can have a religion that is an abomination to the Lord, a lie, and from which the Lord therefore warns the children. Yes, the Jews once gave the same reason, old age, in order to gloss over their shameful departure from the living God; for Jeremiah 44:17 says they wanted to remain in their idolatry because "their fathers did so. How often it happens in this country that people think their rationalistic and unionistic abominations and lies are right because their fathers in the old fatherland did the same!

(2) But if an old religion is to be the right one, it must need, like a heathen idolatry, yea, like a shameful market of be the one which our Lord God himself prescribed to the filthy lucre, most abominably and blasphemously changed, faithful of old. In this respect then it is rightly said that the old that Christ's remembrance (thereunto he hath ordained,) faith is the right, and that which deviates from the old is the much less blotted it out. And if ye were otherwise as pure a new and false. - And now let us prove that the Catholics have church as the apostle himself, and purer still, yet this few a false religion, that they have apostatized from the old, right abominable, horrible pieces, which ye have devised anew churches.

First, it is forbidden in the papacy that the supper be heretical churches, yea, arch-whores of the devil, and so, given to the laity under both forms; only the blessed bread infernal schools. For this play is so desperately, causelessly January 15, "Luther is already known to have said." The is to be distributed to the laity. This prohibition of the cup, wicked, that no tongue can utter it in this life, no heart dear "Messenger of Peace" is quite happy about this, for however, is not found in the ancient faith of the Christians; comprehend it, till the latter day appear." (Er- long edition he naturally thinks that the people who came after Luther and did it better after him are no other than they, the gentlemen "evangelicals". We fear, of course, that if we were to ask these gentlemen where Luther's speech is to be found, they would get into no small trouble. W. [Walther]

It was also distributed without distinction to the common people of Corinth 1 Cor. 11,26. 'Therefore the prohibition of the cup is not an old belief, but a papal innovationhereditary, it passed from the fathers to the sons. In the Furthermore, the sacrifice of the Mass is found in the New Testament the apostle Peter had a wife, whose papacy, where the body and blood of Christ are offered to another-in-law is remembered Matth. 8,14. And St. Paul God the heavenly Father after the consecration, and this tells us that Peter carried his wife with him wherever he should then be a sacrifice for the forgiveness of sins and for the reconciliation of the living and the dead, as well as for other apostles did the same, that he himself had power to the attainment of all that a man may desire. This sacrifice of the body and blood of Christ is not found in the old Christian faith. For the evangelists report that Christ took the bread nothing about celibacy, but rather: "A bishop should be a the holy supper, gave thanks, broke it and distributed it to wife's husband, should have obedient children, his wife his disciples, but they do not say that he sacrificed it. Paul should be honorable and not a vicious woman; he should says, Hebr. 10, 11 ff.: "Every priest is appointed to worship and reside well over his children and the whole house." (1 Tim. every day, and often to offer the same sacrifice, which can 2. ff.) Thus we Lutherans have again in this point the old never take away sins. But this man, having offered one religion, but the Papists have an innovation, of which St. sacrifice for sins, which is eternal, sitteth on the right hand of God. For with one offering he hath perfected for ever and ever arise just in the last time. Luther says: "Who commanded them that are sanctified." Further, Ebr. 10:18, "Where there is forgiveness of sins, there is no more sacrifice for sin." the married state, blaspheme it, and condemn it unclean Therefore it is a shameful innovation in the papacy that one and unfit for divine service? Did you get this from the has made such a sacrifice of the Mass out of the Holy apostles, or from the first churches? Yea, indeed, for St. Supper. - Luther therefore says to the Popes: "Who will tell Paul saith 1 Tim. 4:1 et seq. that ye should come all the abominable innovation which you have invented thenceforth, who should separate yourselves from the faith, the reverend, holy sacrament of the body and blood of Christ? Who told you to do it? Where is it written? Where the devil, who should receive such doctrine of the devil, and do you find it in the old church? that you should first take and rob this sacrament from the whole church, and leave hypocrisy, that is, in all manner of unchastity." (Er-langer only the one form, and appropriate the whole to the priestsAusc. Bd. 26. p. 23).

alone? Secondly, that the whole Sacrament (if it be otherwise than a Sacrament) should not be preached publicly in remembrance of Christ, and thanks given to him for his passion, but should be sold as a sacrifice of a priest, and the own merit of a wicked man, to others, and communicated to souls in purgatory, and for all temporal Christ's remembrance (thereunto he hath ordained,) out of the devil's counsel, make you new, apostate,

(To be continued.)

To the ecclesiastical

"Others will come after me and will do better after me," according to the unrite "Messenger of Peace" of January 15, "Luther is already known to have said." The "Messenger of Peace" is quite happy about this, for he naturally thinks that the people who came after Luther and did it better after him are no other than they, the gentlemen "evangelicals". We fear, of course, that if we were to ask these gentlemen where Luther's speech is to be found, they would get into no small trouble. W. [Walther]

Opponents of the Doctrine of Infallibility in the Roman Church. The Catholic "Truth Friend" of Feb. 8 reports of a Catholic priest in New York named Farell, that he had written in favor of the unity of Italy. Of him and his kind the "Truth Friend" says: "These are the same gentlemen who were opponents of the infallibility of the pope and - inwardly, I suppose - still are, even if they do not want to be.

outwardly hypocritical submission." One sees from this that if there the unchurched sense impresses itself more and Explanation of the main passages of John's Revelation, the true Catholics of the pope do not trust all themore upon our youth and comes to dominate among them. there is here and there a good interpretation or useful characterless men themselves who first spoke against the Are these not sad conditions?" - Certainly a word in its time! remark, but otherwise it is all chiliastic dreams and Jewish dogma of infallibility and have now submitted to it; they All zeal for the building of the church is suspect if it does not fables. To this class of interpreters the veil in the temple is consider such weathercocks just as we Protestants begin with the children. To despise the children, which therent in vain; they have long since patched it up. Over their hypocrites. It must indeed be sad to find oneself in a church Lord so earnestly reproves Matt. 18:10. is the manner either eyes lies the unremovable covering of Mosiah; their whole in which the pope has the power to command the faith, and of the enthusiasts or of the ventral servants. If the preachers understanding of Scripture is Jewish-rabbinical. Such in which, therefore, all, if they do not want to lose office and n their congregation either do not keep the school Christian scholars know how to search for and find bread, must outwardly pretend to believe what the pope themselves, or do not help to see that it is kept by a everything possible and impossible in the Bible, except the offers to believe, but where one knows that most are only competent and faithful man, they either do not know what Son of God, who became man in lowliness and the form of hypocrites!

W. their office is, or they know it, but they seek the wool instead a servant, died on the cross in disgrace and scorn, and the [Walther] of the sheep. Luther once wrote not only: "That Christianity world-reconciling power of his shed sacrificial blood. But

Secret Societies. The "Odd- Fellow", ^the journal of the now stands so badly, comes all from the fact that no one they do not dig at all for gold, silver and precious stones in Order of the "Odd Brethren", contains in its Decem betakes care of the youth; and if it is to get back into a good the biblical pits; their divination is set up only for future number of last year the following declaration: "Because the sowing, it must truly have begun with the children." (XI, 3096.) miracles, which they prefer to contemplate from a distance."

U. O. S. B. (that is: the independent order of the peculiar) Where the devil is to be harmed, he who bites rightly must (Rest Kztg.)

brothers) as well as other similar secret societies - ir be harmed by the young people, who grow up in the Another memory from the Council in Pittsburg in 1868 contrast to the church - recognizes all men as one family knowledge of God, and spread God's word and teach from the discussion of Chiliasm. Pastor Röhn (presiding and does not divide them into confessional camps; because others." (X, 536.) Luther, recognizing his profession as a officer of the Texassynod belonging to the Council) in the the U. O. S. B. establishes faith in God without askinge former, also worked mightily to establish good parochial highest enthusiasm: "The Scriptures teach a millennial whether a friar is a Jew or a Christian, whether he is æ schools and others. Hopefully, it would not be a disgrace to kingdom, and before I give out my faith in the same, I would Catholic or a Protestant, whether he is a Methodist, Baptist the Pennsylvanian Synod, nor to many another synod, if it rather have my head cut off on the spot." Dr. Schäffer or Presbyterian! This standpoint is too liberal and endangers circled among itself Luther's writings, reissued by the (chairman): "Löver Först! nit Kopp ab, nit Kopp ab." the special interests of the churches. Hence the opposition Missouri Synod, which deal with the necessity of child Synod Cousin.

of the fanatics who cling convulsively to the old times! Ir discipline and good schools. We call attention here to the spite of all opposition, the Order strides courageously fourth volume of "Luther's People's Library" and to the The "Apologist" and Secret Societies. A correspondent forward on the path of a world-saving mission. Proudly its golden booklet: "Dr. M. Luther as Educator of Youth. Von from Illinois writes to the "Christian Apologist": "Your flags flutter and we greet with rapt attention the slogan Lindemann," call attention to it. Both of these little books can resolution, dear Apologist, not to include articles in the future either for or against the secret societies, may be praised by 'Friendship, Love and Truth.'" On this the "Merry be had for a few cents from our agent. Men in other synods some as wise. But I cannot, and in my conscience feel Messenger," the paper of the "United Brethren," makes the who have the welfare of the church at heart should not rest constrained to protest against it before God and the Church, following remark: "The standpoint of the Odd Fellows, then, until these writings would be at least in every preacher's and beg that this protest may not be refused admission."

according to the declaration of their own organ, is ir stand. W.

'opposition' to the Church, and according to the creed of the [Walther] Admission. As the readers know, we included in the previous issue

Lodge, Jews and Christians, Catholics and Protestants, Weighty voices are being raised in the Northern stand on the same ground! How Christians can stand on this Methodist Episcopal Church in favor of a modification of their an alleged "clarification" received from a member of the ground is beyond us." episcopate. The Pittsburg Christian Advocate is vigorously German Iowa Synod (Pastor Bre-Dow), according to which

Church Week Schools. Pastor Brobst rightly remarks in favor of it, the Western and Northern Advocates are also Pastor Rueter, who acted in such a church-menacing his "Zeitschrift" of 4 Feb. concerning the schools of the n favor, and the Christian Advocate of New York does not manner, should not belong to that Synod. With

Synod of Pennsylvania: "We believe that in this matter ir seem averse either. At present the episcopate is a life office, astonishment we have just received a letter from a pastor of the German Iowa Synod, which we now consider it

particular a reformation is most urgently needed. What is the and bishops are ordained when they take office; ordination, necessary to share with our readers: state of the school system in our 310 congregations? About to be abolished, and bishops are to be elected every four Des Moines, March 8, 1871, Reverend Professor!

20 - that is, the 15th part of them - have their own parochial years. (Christ!. Ambassador.) The mere temporary From No. 13 of the "Lutheran" I see that you have been

weekly schools and the rest, 290 in number, are content with appointment of bishops would, of course, be nothing less informed by one of the brethren that Pastor Rueter in

the free schools and the Sunday schools. Unfortunately than a radical elimination of the so vexatious hierarchical Davenport, together with the congregation, does not belong

many, probably most of the rural communities, do not ever character of the Methodist church constitution. W. [Walther] to our Synod, but to the English Iowa Synod.

have Sunday schools during the winter time - from Chiliasm. Some years ago the Elberfeld pastor H. W. This announcement is not correct. Mr. Rev. Rueter is a

November to April. Thousands of our children are then left Rinck published a book entitled "The Signs of the Last Days young member of our Synod, and has belonged to the

for months almost entirely to the schools of the State, where and the Second Coming of Christ. Confermz of Southern Iowa for about a year.

they seldom or never see their divinely appointed pastors, and the Second Coming of Christ.

and hear little of the doctrine, customs, and language of the Church. No wish-

However, steps have already been taken to investigate this matter. Whatever the result of this visitation may be - it will be published.

If by this, or a similar explanation, you wished to retract the preconceived article, it would please me greatly.

Your brother, united in Christ

Franz Matter.

(Submitted.)

How the Iowa Synod drives mission.

Last year some in Defiance maliciously separated themselves from my congregation and set up something for themselves. They then turned to the honorable Synod of Pennsylvania for a preacher, but after first inquiring into the situation, their request was rejected. They then sent for Pastor Deindörfer of Toledo, and he was immediately ready, and preached without further ado to this apostate in the Universalist Church here, without informing me in the least beforehand. Only afterwards did he visit me, but he did not let himself be deterred from accepting these people. And so he moved here, and in an unconscionable manner set up an opposition, and was installed Sunday after the New Year in the name of the Iowa Synod.

That's how this synod does missionary work. -

A. Detzer.

To the "Lutheran" his secret correspondence.

Last month the "Lutheran" received the following letter: "To my dear home teacher and family friend the "Lutheran"

You don't have to take it amiss if I bother you, because I don't want to think about it, because I'm stupid in prison. But I don't want to stay stupid, and that's why I'm asking you this question: Can a member of a congregation deny the pastor the sermon chair if the other member wants it? And in the congregation just now there is no pastor provided that the pastor is pure in doctrine and does not lead a sinful life. But if the ram-seeking deer does not want to destroy him, the desiring deer must give him up, and the pastor must not come, or where is that? Therefore, I wish you well, but good-night and soon...

Dien ohle Fründ."

To the "Lutheran" his answer: Leve Fründ! They may be free and sinful brethren who do not have a pastor in the southwest, and who nevertheless do not want to hear their false preacher in their pulpit, even though he teaches purely and does not lead a sinful life. But you only have to look at the false pro

pheten komen von süwest gelopen (Slag opp Matth 7, V. 15). A real preacher, however, only preaches to those Christians who advise him to do so emphatically or even quietly (Romans 10, v. 15). No preacher is allowed to appear in a congregation where he does not want to hear a message. It is not possible that a preacher in the congregation wants to penetrate the other preachers, of their will. For the Saviour says, "The worldly kings reign, and the mighty are called gracious lords. But you are not so!" (Lucas 22, v. 25 and 26.)

Dat miene kôrte un dütlîche answer. Nicks before ungodly Stay weighed, your bright friend.

"The Lutheran."

Request for assistance.

To the dear congregations and readers of the "Lutheran" I have to bring the sad news that it has pleased Almighty God to afflict faraway faithful servant, Rev. M. W. Kähler, with madness. Rev. Kähler had been pastor of the Lutheran congregations in Sommerset Co, Pa, connected with our synod, since 1862. Last summer, however, he received an urgent call from the Lutheran congregation at Grand Haven, Mich. which he accepted. To this his new congregation, however, he was only able to preach the word of God three times. With a violent headache he came out of school one Tuesday; and towards evening his poor wife, as well as Mr. Pastor Daib, who was just present, found by his speeches that he was deprived of the use of his mind. The physicians who were sent for declared the cause to be a complaint of his liver and kidneys; and hoped soon to restore him. But as he did not improve after nine weeks, his father-in-law had him removed to the Western Pennsylvania Lunatic Asylum at Dirmont, near Pittsburgh. He has been there since November 22, 1870, and the doctors at the asylum also expressed the hope that he would regain the use of his mind. But up to now things are not better with him. He is calmer and has more appetite, but his speech is still the same.

The unfortunate man is thirty years of age, and has been in the ministry since the year 1861. A little over a year he was assistant preacher at Pittsburg. Those who knew him both his fellow ministers and his congregations, must bear him witness that he was faithful and zealous in his office, and that he also indulged in a godly walk. We can rightly say of him what St. Paul demands of a preacher: A bishop should be blameless, a woman's man, sober, temperate, sedentary, not a winebibber 1 Tim. 3. All the more must we lament that his ministry of the Word is for the time being taken from the Church; and surely we will unite all our prayers that the faithful Archpastor and Head of His Church Jesus Christ, will soon give him back to it.

With this saddening news I would also like to make a heartfelt plea for support, as the need is great and the help is necessary. Five dollars must be paid every week for Pastor Kähler, and this must be paid quarterly in advance. From his!

It cannot happen with his wealth or savings, because he has nothing. And where is his poor wife with her five little children to get something to eat and to clothe herself? It is true that for the time being she has found willing accommodation in the house of her parents here. She has been there since the beginning of December. But they are not in a position to bear the costs for her son-in-law, nor to support his family, since they themselves are not well off and have to work hard for their daily bread. Since Pastor Kähler faithfully sacrificed his gifts, strength and time in the vineyard of the Lord, without being able to set aside a penny for himself or his family, the dear fellow believers will certainly have all the more heartfelt sympathy with the sorely afflicted family and willingly help the need; all the more so since the Holy Scripture says: "If one member suffers, all the members suffer with it" 1 Cor. 12, v. 26; and, "Do good and share, do not forget, for such sacrifices are pleasing to God," Ebrews 13, verse 16.

The gifts which the charitable givers wish to bestow, they may do so at my address: Rev.O. UnAslcker, oornor 37tli and Dank Ltreet, kittsbuA ?a., send. -

"A cheerful giver God loveth." 2 Cor. 9, verse 7.

Pittsburgh, Feb. 13, 1871.

C. Engelder.

*

In the foregoing, everything has undoubtedly been said that was necessary to communicate about the painful visitation that affected our beloved brother Kähler and his family. The undersigned therefore adds the fervent wish that hearts may open willingly to the knocking petition for the sake of the name of Jesus. St. Matth. 10, 40. fgg. 25, 40.

Frankenmuth, Feb. 20, 1871.

O. Fuerbringer.

D. Z. Pres, of the Northern District.

Notice.

Although the school year in our local German Lutheran secondary school is to begin in September in the future, this year, as an exception, new students will also be admitted to the aforementioned institution at Easter. However, those who wish to enter at Easter must have registered by Monday after Easter, April 17 of this year at the latest, as later applications for admission cannot be considered. Foreign pupils can find accommodation with families of local parishioners, in which case Pastor G. Schaller will be happy to act as an intermediary.

The school was reorganized in October of last year, so that now, in order to meet the wishes of some parents, more attention is paid to subjects that can be immediately put to practical use in later life, without the original purpose of the school, namely a general education of the mind, being abandoned. The main subjects taught are the following: Arithmetic, German and English, History (with special reference to American and German), Natural History, Geography, Fine Writing and Drawing. The pupils are free to take part in the Latin lessons. The Cursus is a two-

Therefore no pupil should leave the institution before two years without necessity. Under no condition, however, can a pupil be admitted for a shorter period than one year.

The local communities, convinced of the necessity of such an institution, have maintained it until now with great sacrifices, so that they do not have to entrust their children to unbelieving or false-believing teachers and thus expose them to the danger of seduction, in order to have them instructed in useful knowledge and sciences.

May the Lord our God promote and bless this work, that the intention of the founders of this institution may be fulfilled by His power and with His help!

St. Louis, Mo. March 10, 1871.

Synodal - Display.

In pursuance of last year's resolution of the Lutheran Synod of Missouri, Ohio and other Western Districts, the same will, God willing, assemble this year from Wednesday after the. Jubilate, May 3, to Tuesday, May 9, inclusive-in the congregation at Altenburg, Perry County, Mo. The principal subject of the proceedings be given in the next number of the "Lutheran."

The dear brothers in office are kindly asked not to forget the parochial reports. In last year's synodal report over 60 of them were missing!

By order of the Reverend President
F. C. Th. Ruhland, d. Z. Secretary of the District.

*

All who intend to attend the meetings of the Synod of the Western District are hereby kindly requested to contact the undersigned in good time. -To those who are traveling from St. Louis by steamship, it should be noted that the "St. Louis and Memphis Steamship Company" has offered to transport the person for \$1.40 to Wittenberg, the place of disembarkation, for which the tickets are to be received from Messrs. Heinicke & Estel in Samt Louis. Those coming from the south can also obtain an appropriate reduction from the company in question if they contact the gentlemen in St. Louis and have a ticket sent to them. All, however, who travel from the South as well as from the North with the "Illinois Central Railroad", have to change cars in Carbondale and from there continue their way with the "Mount Carbon Railroad" to Grand Tower, from where they have to be put across the river (to Wittenberg).

Altenburg, Perry Co., Mo.

F. Köstering.

The most thorough and beautiful of all the writings on the refutation of the papacy that are comprehensible to man.

While it irrefutably proves everything from God's Word, it also gives the most convincing testimonies from the Church Fathers for the sake of the papists, not only in Latin, but always also in German translation. The booklet has the special advantage that it is written with great joy of faith, not in a most lively popular style. Since 1603, when it was first published, it has been a favorite book of the people in Germany for two centuries, and has therefore been published very often. For a long time the Papists did not dare to attempt a refutation of the little book, which was so unassailably entrenched with God's Word. At last the famous Jesuit Dr. Jacob Reihing set about it and wrote his "Handbook" against it. But what happened? When this Jesuit was urged to invalidate the Scriptural proofs given in the little manual and to substantiate his own assertions with Scripture, the light finally dawned on him by God's grace, he converted, became a Lutheran, now refuted his own supposed refutation of the "little manual" and showed himself what fallacies he had made. In 1628 he finally died a Lutheran professor and superintendent at Tübingen, blessed and calm in his faith in his one Mediator.

So if you want an armory against the Pabst, dear reader, which always has victorious weapons against it, - you have them in the "Handbüchlein". It is a booklet of 157 pages, and is to be had from our agent, Mr. M. C. Barthel, Corner of 7th & Lafayette Streets, St. Louis, Mo. well bound for 60 cts. It would be very desirable that this delicious little book should also be translated into English, and thus made accessible to Lutherans who understand only English. W. [Walther]

To the message.

The long awaited

new Synodal - Primer

is en route from Europe, according to incoming news, and is expected to be here by the 15th of next month.

M. C. Barthel.

Conferenz - Ads.

The Effingham Specialconference will meet, God willing, April 12 and 13, at Pastor Schuricht's church in Wilberton Township, Fayette Co, Ills. - Pick-up place: Farina, on the Chicago-Branch Railroad.

John Heiniger, Secr.

The Cleveland Districts Conference will meet, God willing, at the home of Rev. Mees in Columbus, Ohio, May 9, 10, and 11.

Joh. Rupprecht.

The Michigan Pastoral Conference will meet, God willing, April 18 and 19, 1871, at the home of Rev. Volz, in East Saginaw, Mich.

I. F. N. Wolf.

The Cincinnati Pastoral and Teachers Conference will be held Thursday after Easter through Mon- day (incl.) - April 13-17.

Main subject of discussion: the doctrine of the inspiration of Scripture.

Cincinnati, March 11, 1871. *

Mrs. King.

Received in the Eastern District treasury:

To the synodical treasury: Reformation feast coll. of the congregation in Boston H58.00. Of the congregation in Richmond H7.40. Past.Föhlinger \$1.00. St. Andrew's congregation in Buffalo K2.50. Past. Grossberger 481.00. congregation in Washington H9.21. St. Paul's congregation in Baltimore \$33.00. congregation in Eden 488.00. Trinity congregation in Buffalo 4826.00. Reformation Festival coll. of congregation in Yorkville 484.30. From congregation in Paterson 488.02. congregation in Washington K10.50. congregation in Bergholz K7.08. congregation in NorthEastM.50.

For inner mission: From Boston congregation K8.00. New York congregation 485.50. From New Aork congregation Sunday school K5.00. Olean congregation .D8.90. Collecte at Strasburg's funeral K1.17. From Trinity congregation in Buffalo -D3.50. Emanuel congregation in Baltimore, Epiphany coll. 4836.00.

To the Collegr maintenanceS fund: VonderGem. in New York \$10.20, O10.40 & P13.M. Gem. in College Point \$16.00. "

For the proseminar in Steeden: From the parish in Boston 4810.00. Parish in Eden P18.10. Mar- tinigemeinde des Past. Michael 487.00. From the Sunday school of the congregation in New York K5.00. From I. Preusch .D5.00. I. Amccop 481.00. From the Women's and Virgins' Association in Washington \$25.00. From the congregation in Alleghany K4.60. St. PaulSgcmeinde in Baltimore K36.00.

For the mission to the Gentiles: From the Martini congregation of the Rev. Michael 489.12. Congregation in New York H5.50. I. G. Wiedemann chl.OO. Trinity congregation in Buf- falo K3.50. Of the Sunday school of the congregation in Egg Harbor 483.25. Emanuel congregation in Baltimore 4820.75. congregation in East Boston 483.00. St. Paul's congregation in Bal- timore K33.50.

For poor students: From N. N. in Eden \$1.55. Gem. in North East K7.25. From same to F. Lusky 485.00. Kindtauf coll. at I. G. Wiedemann for Sam. Ernst S2.40. Gem. in Williamsburg forLingke K25.00. From the Confirmandenkasse of Mr. Past. Weisel, Sr. for Hoar 4810.00. From Trinity Parish in Buffalo for Stiemke 486.40. St. Andrew's Parish in Buffalo for the- same \$3.OO. Trinity Parish in Buffalo for I. Gramm P6.40. From same for F. Lusky 486.40. From Past. Grossberger for Stiemke -K2.OO. Wedding coll. at W. Arn 485.50. Congregation in Washington for A. Kämmerer K7.26. Congregation in Bergholtz for H. Lä'wen H4.51. At Krull's funeral collected for the same K1.11. At Kopsel's funeral collected for the same O1.13. From the Women's Association in Past. Seuel's community \$10.OO. Wedding Coll. at Hendrich for F. Lusky K2.00. From the Women's Club inNewUork for A. Brömer K9.00. From the same for Kattenhuysen H9.00. From the same forGerstenberg H10.OO. From the community at Ridge H4.48. From Fr. Neu- mann 482.00.

For church building in Rome: don to Washington congregation K9.53. congregation in WolcottSville 483.50. congregation in Boston, Epiphany coll. 4838.00.

To the widow's fund: thanksgiving offering from Mrs. N.N. in Richmond K10.OO. From Past. Seuel 484.00. FromJ.G. Wiedemann 50 Cts.

For church building in Paterson: don of the comm. in Northeast M.25.

On the building of churches in Philadelphia: VonderGem. inHorth East K3.50.

For the orphanage near St.Louis: Dom Women's Association of the Gem. of the LordPast. Seuel K5.00. From N. N. at Eden \$2.00. EngagementS-Coll. at Mr. Hulse- bel 489.15. From the Women's and Maidens' Club at Wash- ington 488.00.

To the hospital in St. Louis: From the women's association of the parish of Mr. Past. Seuel 485.00. Wedding Coll. bet I. Henry K4.00. From the congreg. in Port Rich- mond 488.25.

To the seminar in Addison: Don M. K4.00.

On the emigrant mission in Baltimore: From the church in Bergholz 482.25.

On the Hermannsburg Mission: ByJ. Succop \$1.00. Mrs. Christ. Krieger K1.50.

On the Leipzig Mission: by I. Succop-K1.00.

For teachers' salaries: From the Municipality of Alleghany .D5.00. New York, February 1, 1871.

I. Birkner, Cassir. 102 William Str.

Evangelisches Handbüchlein, darinnen irrefutably aus einigen heiliger Schrift erwiesen wird, wie der sogenannte Lutherische Glaube recht katholisch, der Päbstler Lehre aber im Grunde irrig und gegen das helle Wort Gottes sei. By **Matthias Hoe von Hoeneegg**. Dresden by Heinrich Naumann. 1870.

The author of this booklet, born in Vienna and died as a court preacher in Dresden in 1645, was an equally learned, godly and spiritual theologian. A proof of this is his of "Evangelisches Handbüchlein". It is undoubtedly one of the shortest books ever written.

stör Maack i'n Sugar Grove at S. Bauer's wedding collected 45.70. For poor students in St. Louis: By Mrs. Mannot 41.00. By Past. Krafft's Gem. in Ridgeholz Settlement 43.00. Past. Kühn's Gem. WeyelS Dreieinigkeitsgemeinde 45.90, whose Petrusgemeinde 42.40 in Minden 416.64. Past. Jox's parish in Lvgansport 46.30. Past. whose Jmmanuels- grmeinde 42.25. From N. N. through Past. Sitzmannö Parish in Pomeroy 46.80. Past. Horst's branch parishSchmidt in Terre Haute 44.00. From Fr. Ruschmeyer for Brunn'sche 43.50. Rev. Jäbker's Gem. in Adams County, Jnd, 445.00. Rev. students 41.00. Bauer's Gem. at Fort Wayne, 4'7.85. Past. Heitmüller's Gem. on the On the college hausShalt in Fort Wayne: By H. Hormann in Past. Clifty45.70. of Past. Hilds Gem. at Mi- shawaka 45.10, at WoodlandZagel's congregation 42.00. F. Bo- knecht and I. Melcher in Past. 42.40. Past. HusmannS Gem. in Euclid 410.00. Past. Sauers Gem.Fritzes parish each 42.00. I. C. Miller in Past. Oestermeyer's parish in Washington Township 429.78. Past. Oestermeyer's St. Thomas43.IV. congregation 47.75, whose St. John's congregation 43.00. Karl For building a church in Philadelphia: From Wittwe Rauch in Germann 42.00. Heinrich Germann, Peter Germann, Phil. GermannLvgansport 45.00. 4'1.00 each. Past. Stricters congreg. in Peru 47.50. Karl Bleke at Fort To the seminar - Household in Addison: from the Women's Association in Past. Jäbker's congregation in Adams County 415.00. Wayne 41.00. To the general building fund: from Past. Schwan's congregation in Cleveland M0.88. Past. Heid's branch church in Grove- land 44.00. I. Past. Jäbker's parish 415.00. Hartmann by Rev. Dulitz 41.00. by Past. Böse in Avilla 49.00. by his Gem. 419.00. by Rev. Runkels Gem. in Aurora, Christmas Coll. 420.00. From the Women's Society there 420.00. From the Young Women's Society there 420.00. From the Young Men's Society there 45.IV. From Past. Nützel's congregation at Columbus 46.79. By Rev. Zage! by H. Hormann & C. Trier each 45.00, H. Lange 43.00. By D. Droste at Fort Wayne 420.00. C. F. Meyer, W. Sander, I. Nagel there each 45.1V. Of some members in Dr. Sicher's congregation by Mr. Mr. Hörri in Cape Girardeau 45 CtS. From teacher Härtel there 50 Cts. Geye 417.50. Rev. Frese in Archibald 42.50. Past. Wyneken's Gem. C. Köchig 45.00. From the school children of Mr. Past. Level in Olive in Cleveland 4397.65. Past. Brueggemann's Gem. 48.IV. Of someTws. of Iowa 42.35, of Mr. Teacher Karau in Bremen near St. Louis members in Dr. Sihler's Gem. by Mr. Piepenbrink 420.00. Past. 45.85. Teacher Kienzle there 41.00. Miss Marie Stock there 41.00. By Sitzmann's Gem. in Pomeroy 47.00. Past. Kunz's Gem. 424.00. A Mr. Rev. Gräbner 41.00. By Mrs. Past. B. S. 41.00. Heinrich Usinger B. in C. 410.00. Past. Nützet in Marysville 43.IV. I. Hafner in 41.00. Mrs. Elise Ernst by Past. G. Grüber 45.00. From an unnamed person by the same 41.00. From Johann Knochc dsgl. 41.IV. From the Zion congregation in New Orleans through Past. Timmensteiu 430.00. Hockbeits - Coll. at? Mr. Heinrich Vogel by Mr. Past. C Cousin a Honey Creek, Mo., 48.80. High citS coll. at Mr. Leopold Wigand's at Jacksonville, Ill. by Mr. Past. Bergen 411.15. Gifts: from Pauline Classe in St. Lonis 41.00, from Mrs. Anna Toeüfelder in Effingham, Kansas, 42.00; from Johann Werner, Mokena, Ill. 50 Cts.; from H. Eickhoff by Mr. Past. Kühn 41.00. On behalf of the poor orphans sincerely thanking the kind donors I. M. Estel, Kassirer.

Received with thanks for the Lutheran Hospital in St. Louis: From 'Frau Mihm through Mr. Pastor Quer! as a thank offering 45.00. From Messrs. Leonhardt L Schuricht 600 lbs. of cow feed. From N. N. through Mr. Past. Stürken 45.00. From Messrs Kalbfleisch Lange 3 sacks of flour and 600 lbs. of cow fodder. From Mr. Rev. Hartmann's congregation at New Bremen, Ill, 44.72. From N. N. Iby Mr. Rev. Querl in Lionville, Ill, 42.00. From Rosine Fehninger in Chicago, Ill, 45.00. Bonden Messrs. Schmidt L Schubarth various repairs and other articles, werth 425.00. From Gottfr. Theophilus a Brackhage's congregation, 45.81. Carl Brand in Columbia City, synodal printer - Actie, werth 425.IV. By Mr. Past. Wunder from the 42.00. Of the college students' association, "Allemannia," 42.50. Of following virgins of his parish: Mina Sauker 45.00, Elisa Sauker 43.00. Past. Jäbker's Gem. in Adams County, Jnd. 420.00. H. Westenfeld inAnna Baruth 42.00. From Messrs. Brockschmidt L Co. 4 sacks of flour and cow fodder. From N. N. by Mr. Past. G. Grüber in Warsaw, Ill, 41.00. Past. Zagel's congregation 42.00. Past. Zagel's 41.00. By Mr. Past. Schuricht by Wittwe Usinger in St. Paul, Ill., 41.00. Gemeinde 42.00. F. W. Schuricht, Kassirer.

Since September 28, 1870, we still received the following gifts for our church building: From the parish in: Dubuque, Iowa, 44.00, New York 450.00 Detroit (Past.Hügli's) 411.30, Port Richmond, N. Y., 48.50, Ncwburgh O., 420.75, Cleveland, O., (Trinity Comm.) 4100.00, Williamsburg, N. I., (St. John's G.) 4137.10, Rainham, Canada, 44.50, Baltimore (Emanuel's G.) 460.50, Holland, Dubois Co., Jnd., 43.66, Frankenmuth, Mich., 411.75. From Mrs. N. N. in New York 42.IV. Johanns Fackiner there 45.00. Mrs. N. N. there 45.00. H. G. by Mr. Prof. Lindemann 43.00. By Mr. Constantin Weiß from W. Mannheim in NewYork 425.00, from J.Barrenpohl 45.00, from C.Hausclt 425.00. fromEd.Hauselt 45.00. God reward all givers abundantly I Paterson, New Jersey, Jan. 15, 1871. Heinrich Walker, Pastor. Gottlob Hiller,) Gotthelf Schwoy,) Before.

For poor students received from the Young Men's Association of the Indianapolis congregation 412.60; through Past. Seul from the congregation in Lyons, Iowa, 44.05, in London 41.35; from the Women's Association in Venedy, Ills, 4 pairs of woolen and 16 pairs of cotton stockings. For BrunnS Institution: by Mrs.M. wid. Lehenbauer in WestEly, Mo., 42.00; by Rev. H.A. Allwardt in Marquette County, Wis. 410.00; by Rev. Seuel in Lyons, Iowa, by the congregation in Olive Tw. 42.00 and in Morrison 43.15; by Rev. Vetter by Mr. I. Sommer's wife as a thank offering 42.00; by Teacher F. Bode- mer in Watertown, Wis", 41.00. C. F. W. Walther.

For a collection of 482.67, which the congregation of Mr. Pastor Wyneken in Cleveland, Ohio, has collected for the local institution, we thank you most cordially Dying in January 1871. ' Br. Brunn.

The Evangelical Lutheran congregation in Mascoutah, Ill. which, for the sake of its faithful confession, was forced to leave its church and parsonage, which had just been built with heavy sacrifices, and to build a new church, testifies with feelings of joyful gratitude to having received the following gifts for this purpose: From the Lutheran congregation of the Rev. Pennekamp in Darmstadt, St. Clan Co., Ill., 413.75, from the Lutheran congregation of Pastor I. G. Walther in Venedy, Washington Co. God bless the cheerful givers!

H. Stückel, Treasurer.

With glorious thanks we acknowledge the reception of the following gifts of love for our church: From the congregation of the Rev. Biltz in Lafayette county, Mo., 45.00; by theGem. of Mr.Past. Fick in Collinsville, Ill, 422.00; by Mr. Past. Engelbrecht in Iowa City, 50Cts.; by his branch congregation, 48.00; by the congregation in Hampton, Ill, 412.80. Summa 448.30. Davenport, Iowa, March 8, 1871.

W. Vomhof, Pastor. > P. Stahmer.

For the "Lutheran" have paid:

The 24th annual: Messrs. Pastors: I Horn 42.80, C L Eberhardt 41.00, I Horst 47.50.

The 25th year: The gentlemen pastors: JHorn 418.00, J A Fritze 421.00, C L Eberhardt, Th Krumsieg 414.00, I Horst 44.50, M Guinther 440.00.

Furthermore: WWCnnholz 428.00, JWehmer, A Einwäch. ter 429.50, I F Koch 445.00, I Dillmann.

The 26th year: the gentlemen pastors: CPopp 410.00, I Horn 413.50, H Kanold 41.75, A Saupm 438.70, N Amlung, F I Th Jnngk 412.00, G Wangerin 46.00, H Wctzel, I L Hahn, L Hannawald, E L Eberhardt 50Cts., CBauer 4'6.00, W Hattstädt 411.IV, Th Krumsieg 43.00, CEberhardt 41.15, JA FWMüller 464.00, H Sieger 413.50, M Meyer 420.20, I A Ottesen, H Bremer 42.25, B Hovde, W Busse, JAFW Müller 427.00, A Heitmüller 410.50.

Furthermore: J G Wiedmann 47.50, W Wennholz 431.50, L W Becker, W Gundermann, Stern 90 Cts, G Gothe 413.50, I Obenhaus, A Kießling, I Kappel 47.30, D Wahl, I Wehmer, AO Gertenbach 410.50, W Pohlmann, A Koblmeier 419.50, M Grimm, A Vetter, H Buhrmester, A Dillmann, I Dillmann.

The 27th annual: Messrs Pastors: A Tetzter 4'20.00, FW Oestermeyer, Th Wichmann 427.00, JHorn 413.70, P Petersen, A Wotter, H Kanold 42.25, ASau- pert 422.50, O Juul, G Wangerin 413.50, G C Markworth, H.W Wehrs 415.00, C Hartmann 44.50, WLang, H Wetzcl, A Lchmann M0.50, P Göbel, M Stephan 413.00, P Köhler, W Holtermann, L Hannawald, I Mathias 43.00, THJackel, GREisinger 419.50, CG Hiller 412.00, C Bauer, Th Krumsieg 43.00, Kilian, L Jun- ker, G A Sußner 46.00, M W Sommer 410.00, I Horst 43.00, M Wyneken 416.50, I Seidel 424.00, H Sieger 42.50, F Herold, C Bösc 44.50, A G Döhler 41.00, W Zschoche 44.50, I M Hahn 410.00, AKrafft, MMrrz 415.00, JAOttesen, H Bremer 46.00, B Hovde, JTraut- mann 4'2.00, W Busse, I Thorsen, O Neß, H Maack 419.50, W Beck 48.25, H Gümmer 416.50, L Traub, H Jäbker 452.50.

Furthermore: H Kaufmann, H Hartmann 428.50, F Krämer, IM Schmidt, J GTröller 415.00, F Schalter, G Dünner 49.00, I Backhaus 418.00, W Gundermann, I Brase 427.00, FLWeiß 43.00, GGothe 413.50, JOben- Haus, ASchilt, JWehmer, IWeißcnborn 41.00, W Pohl- mann, F Rother, C Ahrberg 44.50, H Bartling 420.80, N Jorsen 50 Cts., H Glafß 75 Cts, M Grimm, G Heimlich, C Fehrle, N Becher, B Paulus, Käst u. Br., C W Trettin 410.50, J MHubinger 428.00, H Buhrmester, A Dillmann, I Dillmann, Mais, I Riegers, I L List 410.50, M Dobersberger, P Tb Bürger 425.00, H Bartling 46.00, L Böttcher, A Schubarth, C Herpolshcimer 425.00, Wittwe Seegcrs, Frau Lenz.

The 28th year: Mr. Pastor C Dowidat.

M. C. Barthel.

Changed addresses:

Nsv. I. Orosss, 208 8tr. OliioaAo. III. "I. 6. OerlninAer, teacher, ^äirui, Nielt. Tr. LsrAner, oars ol Ü6v. Licnvencl, Lox 140. Lcllevllle, III.



Year 27.

St. Louis, Mo. 1st April, 1871.

No. 15.

Is "Luther's polemics" really "the worst of his rich Bequests?"

Mr. X. X. in the "Lutheran Herald" of December 24 last means it. He writes:

"We also find great errors in him (Luther), and his writings are not free from all error. Let us only think of his polemics, what coarse words we find in them, e.g. in the writings: 'The Papacy at Rome Founded by the Devil' and 'Against Hans Worst': 'Against Hans Worst. This way of arguing we cannot praise in Luther, but must attribute it to the old Adam, whom Luther had as well as any other man. Let us ask ourselves, Could the apostle Paul have written thus, even against the fiercest enemies of the gospel? Unthinkable. But the Missouri Synod selected from Luther's rich estate just the worst, namely, his blustering and all-rushing polemics.' -

That all faithful Lutherans have so far judged Luther's polemics differently is known to everyone. To be sure, no Lutheran has yet considered the good Luther to be an angel without flesh and blood. Everyone has admitted that he certainly still carried something of the old Adam about him and that therefore Luther's polemic of human frailty is also true.

had not been free. "What is a man," says God's Word, "that to the ground and flooded like a torrent. In addition, there he should be pure, and that he should be righteous who is was a fearless spirit that neither the power of the enemy, born of woman? Behold, among his saints there is none nor fear of danger, nor any force or threat could move or blameless, and the heavens are not clean before him." (Job cause to deviate from the right course. For him, I confess, 15:14, 15.) But that Luther's polemic is a "blustering and all-truth fought; but no less did he fight for it, and that in such rushing one," and "out of the rich estate of Luther just the way that the same could not have been defended more worst," no sincere Lutheran has yet said that, 'only people correctly or better, or with greater success, by any mortal. like Jesuits, and who think nothing of religion, have hitherto and secured against any attacks of the enemy.' *) This polemics, what coarse words we find in them, e.g. in the said that.

We will let only one man speak here who has the special such polemical writings, in which Luther deals exceedingly praise of an exceedingly moderate theologian, Franz Buddeus. In his introduction to polemical theology, he such sharp writings, which Mr. X.X. regards as products of the old Adam and as the worst of Luther's rich estate. writes: "Among those of us who have achieved fame in the old Adam and as the worst of Luther's rich estate. theological disputes (i.e. in polemics) before others, our Buddeus writes a few pages further on, after he has proven blessed Martin Luther indisputably deserves the first place, and praised the high value of the individual polemical who also first raised the banner of a hopeful time when writings, as follows: "Among the last writings with which everything was hopelessly ruined. Nor could a more fitting Luther fought against Pabstism, the little book stands out and skilful man be found to lead the cause of truth. The most without a doubt: 'Wider das Pabstthum vom Teufel acute power of judgment competed with the fertility of his gestiftet.' It is written in a sharp and

ingenuity for the prize of victory; therefore, the strength of his reasoning was combined with the most penetrating eloquence, with which he conquered everything that opposed him.

*) Historico-theologica in theologiam universam. Lipsiae, 1727. in the section on polemical theology, p. 1185.

fierce style written, in which, however, one must admire the highest and a truly divine zeal." *)

We Missourians subscribe to this wholeheartedly. Far from regarding Luther's polemics as his "worst" work, we count them among the most glorious things that this great armament of God has produced, his polemical writings as one of his most precious legacies, as the greatest thing that any man has ever accomplished in this field after the prophets and apostles, as a priceless treasure of our Church, which we will not allow to be diminished or robbed by any blabbering of a blind X. X. diminish, make suspect, sully, or rob.

But in order to properly evaluate and appreciate the nature of Luther's polemic, one must consider the following in particular.

First of all, one must take into account the time in which Luther wrote. We now live in an age in which evil things, even natural things, are not easily called by their proper names; we are so refined that the feelings of our readers would be offended by this; precisely when we want to describe the most offensive things for the amusement of voluptuaries, we speak in a veil, we cover them with a transparent veil, and thereby achieve our purpose of tickling the flesh and creating offensive ideas all the better, as happens, for example, in novels. In polemics one is not coarse and crude; beware! - but one knows how to use fine words to pour out a poison against one's opponent that is all the more deadly. **) In Luther's time all this was different. There one called every thing by its proper name. There, if one intended to fight one's opponent, one did not nevertheless want to play his friend. There one hated much more above all all pretended, hypocritical, lying beings, was German coarse, straightforward, yes, we confess it, sometimes even coarse. It is more than questionable, however, whether the present fine form of writing has any preference over the coarse form that was used in Luther's time. As is well known, the world, which is immersed in all fornication and whorishness and devours the most salacious novels with lust, now pretends that it cannot consider the Bible a holy book because the works of fornication are mentioned and described in it without any disguise; while the world knows quite well that precisely this undisguised way of speaking of such things in the Bible not only does not arouse lust for them, but disgusts and abhorrence of them. The same is true of Luther's crude polemic. However, one may want to maintain that Luther was at times so disregardful of subtle decency in his expressions that no one would now be able to say that he was not a man of the Bible.

If one would dare to imitate Luther, who would not want to give just offence, then one must, as I said, take into account the time in which Luther wrote; then already many reservations fall away, which at first force themselves upon many a well-meaning person, when he reads Luther's unedited words. Buddeus rightly writes: "It is true that very many criticize Luther for the sharpness of his style, but much appears at first sight harsher than it really is, especially in our time, in which a softer and more refined expression is used. *) Even the thoughtful, often all too moderate Spener calls attention to the time in which Luther polemicized. He writes: "I will not deny that the divine Providence, according to its wisdom, found it useful to use a man for such a blessed reformation, who would also have been of many natural fires, for which it may have had its cause. It should also be noted, however, that such a Seculi (age) brought with it and that harsher expressions were common at that time, and therefore less offensive at that time than they are today. **)

By the way, let him be defied who asserts that in Luther's writings there is even one passage in which an impure mind is expressed! It is true that Luther, a true German, speaks of natural things straightforwardly, and in his polemic sometimes uses such words as offend our pampered ears; but if he were to be accused of this, many a holy writer would also have to be accused of it. Therefore Gerhard also writes of this: "If the use of these words is justly reproached to Luther, the same might also be reproached to the Holy Spirit, who in the holy Scriptures does not entirely abstain from them, for mention is made therein of the secret chamber (the brains, had cursed and condemned the sole-sanctifying privy) 2 Kings 10:27, of filth Phil. 3:8, and of that which is gospel as an ungodly heresy, and, lest anyone should 'cast out by the natural course,' Matt. 15:17." †) To the objection of the Jesuits that Luther could not have been a of God in their mother tongue. Luther also wrote against obdurate enemies who had recognized the truth and yet raged and raged against it. The foreman of the papists, Dr. Eck, had to publicly confess himself in Augsburg: With the Fathers of the Church he dared to refute the doctrine of the Lutherans, but not with the Scriptures. Even Bishop Christoph von Stadion of Augsburg, after the Augsburg Confession had been read, made the confession: "All that had been read was true and undeniable truth." Even Duke George of Saxony, that bloodthirsty enemy of the Gospel, who is now so often portrayed as an honest papist, and whom Luther is said to have treated too harshly, declared: "He knows very well that many abuses have occurred in the church, but that a single monk from a hole should undertake such a reformation is not to be suffered. †)

*) L. c. p. 1197.
**) Theological Concerns. III, 712.
†) Disputat. theolog. Jen. 1655. p. 1210.

These things are also written in the scriptures, as when they read the words which the king of Assyria spake unto the Jews, saying, They shall eat their own dung, and drink their own urine. Isa. 36, 12. It is a wonder that the priests did not accuse the prophet of writing such sour words. Cf. the history of 1 Sam. 6:4, 5, "which history the holy and pure fathers in the papacy" (probably also Mr. X. X.) "will not read without anger. How often does Scripture use parables taken from muck and dung! Job 20:7. Phil. 3:8. 2 Sam. 22:43. 1 Kings 14:10. 1 Matt. 2, 62. 2 Pet. 2, 22. Ezek. 4, 12." (See, The Luther Defended. St. Louis, Mo., 1868. p. 164. f.) Quite well also Joachim Camerarius, in his description of Melanchthon's life, says: "It is not otherwise possible, than in warning and teaching, by exposing the errors, one sometimes says something ungentlemanly; as those who cleanse filthy places, cannot avoid touching the ground themselves, which is covered with filth." *)

To judge Luther's harsh polemics correctly, however, it is also necessary to keep in mind what kind of enemies he was writing against.

Luther wrote against enemies who, first of all, were not only wrong in this and that point, but who had overthrown the entire Christian religion and put a completely new doctrine in its place, had perverted and mutilated the sacraments of Christ and invented new so-called sacraments, had declared the common Christian state to be an unholy worldly state, and had invented and founded new supposedly holy states and orders from their own brains, had cursed and condemned the sole-sanctifying gospel as an ungodly heresy, and, lest anyone should notice the deceit, had forbidden the laity to read the word of God in their mother tongue.

Luther also wrote against obdurate enemies who had recognized the truth and yet raged and raged against it. The foreman of the papists, Dr. Eck, had to publicly confess himself in Augsburg: With the Fathers of the Church he dared to refute the doctrine of the Lutherans, but not with the Scriptures. Even Bishop Christoph von Stadion of Augsburg, after the Augsburg Confession had been read, made the confession: "All that had been read was true and undeniable truth." Even Duke George of Saxony, that bloodthirsty enemy of the Gospel, who is now so often portrayed as an honest papist, and whom Luther is said to have treated too harshly, declared: "He knows very well that many abuses have occurred in the church, but that a single monk from a hole should undertake such a reformation is not to be suffered. †)

*) Vita Melanchthonis, 32.
†) See: Luther's Works XVII, 1692.

*) i., o. i". 1190.
**)The most striking evidence of this is, among other things, the article of Mr. X. X. against the Missouri Synod.

The same was declared also by the Cardinal of Salzburg, Luther also wrote against enemies who themselves The papal ecclesiastical law, which Luther burned, still *) who at the same time made the shameless confessionknew quite well that their entire doctrinal edifice was as says: "If the pope, unaware of his and his brothers' against Melancthon: "Oh, what do you want to reform usstructure composed of lies and deceit, built up to lie to and blessedness, is found negligent, useless, and sluggish in monks; we monks have never been good!" **) deceive Christendom, to dominate and suck it dry; and that his works, and moreover, unnoticed, drags countless

Luther wrote against enemies who, while they were fullLuther, on the other hand, had the truth, they knew as well people away from good (which is more harmful to himself, of wickedness, walked along in a great semblance ofas he himself. Their counter-justifications were therefore but no less harmful to all) into whole heaps with him as the holiness, like the Pharisees, and who, while in their heartsexcommunication and imperial punishment, fire and sword, first child of hell, who will suffer great pain with him for all they were religious mockers, true Sadducees, wanted to bewheel and gallows. When the Augsburg Confession had eternity: yet in such a case no one among mortals may the supreme judges, yes, the lords of the faith of allbeen read out, and no one could refute it, a pope in front of presume to punish that (the pope's) sins, because He who Christians. How disgracefully mostly popes, cardinals,the church stood up and said: "Oh, they are overcharged is to judge all may be judged by no one." *) Can the devil of bishops, priests, and monks lived in Lu- thers' time is wellwith a book written in ink; I wish they would write them hell speak more boldly than the holy father, or rather the known. How their faith stood can be seen, among otheranother one in blood." *) But this was also the meaning of infernal father, speaks to Rome?

things, from the fact that, for example, Pope Leo X said onthe Papist so-called theologians. When the cause of the Luther finally wrote against an enemy who had so his deathbed: "How much that fable of Christ has broughtPapists stood in despair, and the cause of the Reformation enchanted the whole world that all the mighty men of the us and ours is known enough to the whole world." †) Andseemed to be unable to be subdued, Dr. Eck boldly letearth had finally submitted to him and had become his like the high, so was the lower so-called clergy. They allhimself be heard before the Lutherans thus: "If the Emperor obedient executioners' slaves, and that almost the whole of pretended, for example, to hold the mass to be the greatesthad followed the counsel which was decided at Bononia Christendom, preserved in superstition and ignorance, sanctuary, because it brought them the most; but what they(according to the Pope's precept), and in entering Germany worshipped him as a god, held him, together with his own, thought of it in their hearts Luther learned, among otherhad swiftly attacked the Lutherans freshly with the sword to be holy and inviolable persons, and trembled before the things, on his journey to Rome in 1510. Luther was then stilland beheaded them one by one, the cause would have been monkey play of his spell, against an enemy who, under the an honest pope, and on the way read his masses with greatwell advised." **When Melancthon pleaded their title of the Church of Christ, had erected a monastic empire, devotion; but before he had finished one, the others hadconscience as the reason why the Lutherans could not yield, which had only the purpose of serving his lust for power, already finished seven, and shouted to him, "Passa, passa"the Bishop of Salzburg replied: "What conscience, what greed, and lust, against an enemy who, for nearly a (make haste! make haste!) and added blasphemously,conscience! The emperor will not suffer such separation." †) millennium, had established himself in the temple of God, "Send our dear women her son home again soon!" ††) InThe enemies against whom Luther wrote had already shed and against whom, until now, all the power and wisdom of Rome Luther heard the papal curisans (courtiers) tell withrivers of Christian blood and were drunk with the blood of men, of all emperors, kings, princes, scholars, conciliar, had laughter over tables that some, when they said Mass,the saints and with the blood of the witnesses of Jesus, Rev. proved in vain, in short, against an enemy who had instead of the words of Consecration, said, "*Pa- nis es, 17:6*. Thousands and thousands of confessors of the truthpersuaded Christendom to believe him to be Christ's panis manebis; vinum es, vinum manebis" (thou art breadhad already been burned, drowned, beheaded, strangled,governor on earth, or had so terrified them that they and shalt remain bread; thou art wine and shalt remainburied alive, starved to death and murdered and silenced worshipped him as Christ's governor, while he was the wine). ‡) Hence, then, in Luther's time, the saying was inwith other selected tortures and torments, and those who Antichrist, "the man of sin, the child of perdition, who is the the mouth of the people, "The nearer Rome, the angrierhad not personally participated in it, still confessed it, vile one, and exalteth himself above all that is called God or Christians." It was said, "He that goeth to Rome the firstenjoyed it and boasted of it as godly works (Acts 8, 1. Rom. God's service, so that he setteth himself in the temple of time, seeketh a rogue; the second time he findeth him; the1, 2.). 8, 1. Rom. 1, 32.), as the wicked papists still do today. God as a god, pretending that he is God, which future was third time he bringeth him out with him." ††) Yea, LutherFar from being ashamed, for example, of the murder of the done after the working of Satan, with all manner of lying tells, "I myself at Rome heard speak freely in the streets: Ifholy martyr Huss, they still defend this murderous deed,powers, and signs, and wonders, and with all manner of there be a hell, Rom is written upon it." §) which cries out to heaven until the last day, and thereforedeceivableness unto unrighteousness among them that still make themselves Huss's murderers before God and all perish."

*) There XVI, 2060.

**) There p. 1988.

†) This saying is quoted by Mornäus in his excellent writing 'Iz- ststriuin iuihuitütis from the Index Ilispnnions, s. p. 1368.

†) Luthers Werke XIX, 1509. Cf. Mathesii first sermon of Luther's life.

‡) The same. Luther adds: "Well, I was a young and quite serious monk, to whom such words hurt.

what should I think? What else could I think, but such thoughts: does one speak here in Rome freely in public about the table, so how? if they all at once, both pope, cardinals together with the Curisans, thus held mass? How finely I was deceived." - But how important these experiences were to Luther! Therefore, according to Mathesius, he often said that he did not want to take a thousand guilders for not having seen Rome.

‡†) Ibid. X, 346.

§) Ibid. XVII, 1298.

the world, and speak with the

Jews in satanic delusion even today, "His blood come upon us and upon our children." Match. 27, 25.

Luther wrote against enemies who had already dragged millions of souls, bought at great cost by the blood of Christ, down with them into the abyss of eternal damnation and who claimed with satanic insolence that no one was allowed to drag them before his court and say, "What are you doing? For so it was literally said in

*) Ibid. XVI, 2068.

**) Ibid. XVI, 1977.

†) Ibid. S. 2069.

*) The Latin words of the papal canon law thus read: „*Si papa, suae et fraternae salutis immemor, negligens apprehenditur, inutilis et remissus in operibus suis et insuper a bono taciturnus (quod magis officit sibi, et nihilominus omnibus), innumerabiles populos catervatim secum ducat primo mancipio gehennae, cum ipso plagis multis in aeternum vapulatueros : hujus culpas istic redarguere praesumat mortalium nullus; quia cunctos ipse judicaturus a nemine est judicandus.* " (See: *Corpus juris cano*

nici. Coloniae, 1717. dist. 40. c. 6. p. 130.) Archbishop Augustinus Triumphus (died 1328) therefore asserts in his *Summa de potestate eccles.* that "Nie' mand kann vom Pabst an Gott appelliren (*Nullus potest appellare a Papa ad Deum*)." Cf. Gieseler's Kirchengeschichte. II, 3. p. 101. f.

Now ask yourself, what kind of polemic would it take to Luther, too, had to use the lowest terms of a polemic against and ingratitude can pass this judgment on Luther's fiery overthrow this enemy? - Let us suppose that Luther, four the "holy father," and thus show that he, with his ban, was zeal, is worthy of being stuck even today in the "Babylonian and a half hundred years ago, had attacked the pope and nothing but an empty bogeyman, a ridiculous straw man-prison of the churches," from which God delivered the the errors and abominations of the papacy as our scholars. Only a blind carnal man sees here carnal anger, outbursts Lutherans above all through Luther's sharp polemics; for it do today, what would he have done? - Not only would the of the old Adam, a "rumbling and all-thrusting polemic." In is written as with sunbeams in every history of the papacy still be in undiminished power today, as it was then, this polemic there was rather expressed a fervent zeal for Reformation that in Luther was repeated what we read of but it would undoubtedly now also have reached the goal the offended honor of God, the deepest holy abhorrence of the first martyr: "They were not able to resist the wisdom toward which it has always striven on the devil's impulse. *) a truly Satanic hypocrisy, and the most fervent love for and the spirit from which he spoke." Apost. 6, 10.

Sensible Catholics have themselves confessed it: If Luther deceived souls. Luther was so deeply moved by the idea of Even one Erasmus, when reproached for Luther's great had not come, and if he had not fought the Pabstacy just as the ruin wrought by the Pabstacy of so many souls bought vehemence, replied: "God has given to the world at this last he did, the Pabst and his accomplices would at last have dearly by Christ, that it hurt him so deeply in his heart, and time, in which great and grievous pestilence and infirmities taken all the good of the world to themselves alone, and he therefore urged himself to break out against it like a storm about, also a hard sharp physician." *) Melanchthon still made all mankind their slaves. Spener says in a public of God's wrath, so fiercely that he did not know where to find says in Luther's funeral sermon that he too will leave it at sermon: "As I know of noble papists, who even in the words that would be clear, contemptible, terrible, and that, and then adds: "If God awakens such an instrument presence of their noble clergymen (have) confessed, they forceful enough to open the eyes of the poor blinded people against the enemies of the Gospel, who run against the would have much to thank Luther for; for if he had not to the secret of wickedness that lies in the papacy without truth with great pride, insolence and sacrilege... and if he come, the clergymen would at last have compelled the equal. Therefore, after he had spoken, for example, in his thus wanted to frighten them with Dr. Luther's hard writings, nobility, burghers, and peasants to eat straw!" (See: writing, "Against the Pabbacy at Rome, founded by the then they may appeal to God about it, but they will appeal Spener's Postille, called "Glaubenstrost," part 2. page 522.) devil," of this greatest and most terrible deception that has to him in vain.... Thus everyone who has known him

Just as Luther polemicized against the papacy, and never been played with men, he himself added: "Ah, my dear (Luther) well and has often been around him must testify other way he thirsted and had to polemicize, this nest of brother in Christ, take it too well, where I speak so rudely that he has been a very kind man, and that where he has robbers of souls, built in the midst of Christianity, should be here and elsewhere of the wretched, accursed, monstrous been among people, he has been kind, friendly and sweet destroyed. Luther had to come out against the papacy just monstrosity at Rome. He who knows my thoughts must say in all his speeches, and not at all insolent, impetuous, as crudely, as rudely, with such terrible irony, with such that I do him much, much, much too little, and with no words obstinate or quarrelsome.... Hence it is evident that the scorn and ridicule, in such throwaway words, as he did, and nor thoughts can attain to the shameful, desperate hardness which he used against the enemies of the pure not otherwise, if his fight was not to give the pope and the blasphemy which he carries on with the word and name of doctrine in his writings was not of a quarrelsome and papists only a laugh and be an empty mirror fencing for Christ, our dear Lord and Saviour, laughing afterwards into spiteful disposition, but of a great earnestness and zeal for Christendom. The reasons given in God's Word against his fist, as if he had finely mocked Christ's fool and his the truth. All of us, and many other strangers who have those hypocrites, who in their hearts were mockers of Christians, who believe him such glosses, and yet give seen and known him, must bear witness to this about him." religion, were only laughable to them; but the fact that great pompa, as if he were Christ's Vicarius and wanted to **) Earlier Melanchthon had written to Capito, who had Luther represented them as a gang of common country and make all the world blessed with his holiness." (XVII, 1362.) been offended that Luther had been so vehement against people swindlers, and at the same time as "asses," and Thus, although righteous Lutherans have never denied that the Elector of Mainz, as follows: "You cannot deny that he thereby made them ridiculous before all the world, even Luther also took account of general human weakness in his teaches the Gospel; but this you reject when you reject before the common people, had the effect of a thief polemics, no one has yet dared, as Mr. X. X., who also wants Luther. I know well that you cannot bear his hard and hot disguised in a priest's skirt and striding along with a devout to be a Lutheran, to ascribe Luther's "coarse words" against temper: but how if there were a divine impulse in him? countenance, being lured out of the priest's skirt and shown Pabstry "to the old Adam" of Luther, to call his polemics a Dear, consider the times in which we live, and whether the the stolen things which he is about to carry away under the "rumbling and all precipitating" and "the worst of Luther's rich stout hearts have no need of salt? Now that ye have any broad holy garment. This alone had an effect on the poor, legacy"! An alleged Lutheran, who in his blindness that can salt, will ye suppress him? Paul commanded that the spirit should not be dampened. Let it concern you that such also be not done among you." †)

*) Compare the definition of the church, of which Melanchthon says in the 7th article of the Apology: if we gave this, "we might not want to have such ungracious judges."

*) See: Luther's Works XXI, 351.

**Even the famous historian Johannes v. Müller found himself compelled to say of Luther, in comparison with Calvin, who wrote so finely: "He might condemn opponents, but he did not permit himself, like Calvinus, to persecute them." (S. Allgem. Geschichte. Tübingen 811. Vol. III, 12. s.)

†) See: Compend. Seckendorf. or brief history of the Reformation. 1755. I, 288.

Space does not permit us to cite here many more...like Mr. X. X. Consider, rather, that the most venomousThe reason for this prospect is that in Germany they still do testimonies to Luther's polemics from the greatest divine enemies of Luther are to be sought nowhere but among the not want to give up the connection of the church with the scholars of the last three centuries. A whole book could be very false teachers who hold Lutheran preaching offices; for state, but want to maintain it at any possible price. But what filled with them. We want to let only one speak, the old, these know that no one can put a stop to them so powerfully is this but that the church in Germany does not want to simple-minded, faithful, but equally ingenious and brave as Luther, when his writings are brought forth again, and separate itself from the power that apparently seeks to Mathesius from Joachimsthal; for no one has ever written thus his mighty voice, terrifying to all falsifiers of the Word devour it? O that one would recognize the danger and leave about this more wonderfully than this singer of Luther's of God, resounds again from his grave. When Luther was the dangerous hostel before it is too late! W. [Walther]

deeds. He writes in his classic sermons about Luther's life: dead, the false spirit Andreas Osiander, who had hitherto **A sign of the times in France.** As the Strasbourg

"Great men also have great thoughts, and their peculiar ducked, said, now that the lion was dead, he would well Sonntagsblatt reports, a newspaper is now appearing in temptations, wherein we simple ones cannot be all wise. have done with the foxes and hares. *) So the false France under the title: *L'Athee, Journal des materialistes*.

Moses, in his wrath, destroyed the two tablets on which the Lutherans now also think: if only Luther would not come on The God-denier, newspaper of the spirit-deniers. As its ten commandments were written. Phinehas in his zeal the scene again, this dead lion; with us Missourians, whom purpose, this Sunday paper announces that it wants to fight stabbed the lewd Israelite. Samuel executes the king, they only consider to be poor little foxes and hares, with us the thought that there is a God and, where possible, to whose Saul spares under a great pretense against God's they would then already want to get along. But we don't destroy it. - Such madness is abominable! But as a word. St. Paul gives the Corinthian incestuous man to the want to give them the pleasure of burying Luther again with consolation to us Christians, it has long since been written in devil. God and his people also have their fiery zeal and them. May they consider themselves called to be his graves Ps. 141: "The foolish say in their heart, There is no God!" burning anger; as it often hurt our doctor heartily that his of the dead, in our heart, in our mouth and in our pen he (Wiscons.Gemeinde-Bl.)

writings rained as the downpour, and he often wished that shall live on, whether it be dear or sorry to those who are **Many Presbyterian congregations are now abolishing** he could rain as gently and sweetly as Philip and Brentius; hiding under his name. Ebr. 11,4.

but one spirit has many effects. We who travel the country road or the common footpath cannot and should not follow those who set out from the carriage road and the seamed path and take their ways across country, through chamois, water, woods, mountains and valleys. Much less shall we easily judge of great men's earnestness, ardor, zeal, and fierceness; they have their maker of sea and master of harness with them in their hearts, who often overcomes them and brings them up, drives them away, and often leads them where they do not think, just as God speaks good fortune and blessing to their ways, and leads the journey out wonderfully, so that everyone has to crucify and bless himself over it." (7th Sermon, p. 69.)

To this, of course, Mr. X. X. will say that such a simple-minded man as Mathesius was rightly so modest as to regard Luther as such a great man, about whose zeal he should not permit himself to sit in judgment, but with him, Mr. X. X., a light of the nineteenth century, it was quite another matter. But Mr. X. X. should know that by nothing more than by his pitiful attacks on Luther's character, writings, and polemics, he has proved that out of ten X. X., we will not say, one could not put together a Luther, but not even a Mathesius; for if he were even half a Mathesius, he would at least realize that to judge Luther as he does, can earn him nothing but - shame and disgrace.

But you, sincere Lutheran Christian, do not take offence at the fact that even those who bear the name Lutheran are so dismissive of our Luther.

To the ecclesiastical chronicle.

Bleak prospects for the Church in Germany. From the "Weltbote" we learn that the Crown Prince Frederick William of Prussia, the future Emperor, shortly before the outbreak of the Franco-Prussian War, in a speech at the Great National Lodge of Freemasons in Berlin, said, among other things, the following: "Standstill does not suit our time. The idea and the deed of our century is and must be: Progress in humanity. The forms of Freemasonry, in which alone, unfortunately, so many brethren feel satisfied, are leaves on the tree of life of this Order, which must wither if the spirit does not give them sap and sun; and this spirit is the continuous work on the temple, the restless work for the brotherhood of mankind, one of whose worst enemies is piety." - To work for that "brotherhood" which the Son of God alone has acquired through the reacquisition of our sonship with God and which he alone establishes through his gospel of grace, the Crown Prince does not call for, but for the brotherhood of mankind without Christ. Freemason humanity is the goal to which he calls striving; Christian piety is to him "pietism" and the worst enemy of true progress. To be sure, the gates of hell will not overcome the church of Christ, much less, therefore, has the church to fear an emperor who is, after all, only a shining dust; but they most alarming thing about this is that he is a "piety" and the worst enemy of true progress.

the renting of the pews, and they are doing well at it. This renting of the pews is not at all praiseworthy; it is unchurchlike and should be abolished everywhere. If a congregation cannot otherwise, through free taxation, raise the necessary money for its upkeep, then it does not need church pews at all. (Columb.Kz.)

In the "Fröhlichen-Botschafter", organ of the United Brethren, there was recently a correspondence in which bitter complaints were made about preachers "who sleep during prayer meetings and other church services, which is certainly very unseemly and sinful". They must have been very used to shouting. (Columbus Church Gazette.)

About one hundred clergymen in New York, mostly Methodists, Presbyterians, Baptists and Congregationalists, have issued a call for a convention in Syracuse in which war is to be declared on all secret societies. So says the Messenger. Is this not pleasing? Does the Lutheran Church want to be left behind?

A fearful indictment. The "Zion's Herald" says that 9000 drinking places in New England are kept by papists, who are at the same time in full communion with the Roman church. About three-fourths of the beggars and convicts in those states are members of the same church. (Messenger.)

The Evangelical Lutheran Hospital, Asylum and Orphanage in and near St. Louis, Mo.

We owe it to our dear fellow believers, who in the past year have also contributed their mite to the maintenance of these institutions and their inhabitants in heartfelt charity, to give an annual report.

Our hospital has been significantly enlarged in the past year. We have built a two-storey brick house with four rooms and

*) See: Heinsius' Impartial Church History. II, 158.

The house is located on the Allep, and is therefore in a quietof their children has been shown to us. Most of the childrenwhat he has given us so far. May he continue to remember location. The house will be able to build a hall and a portico,are from the city and vicinity of St. Louis, but we have alsothese institutions and all their inmates and friends in the which will serve especially for the accommodation of thereceived children from far away: 1 from New Orleans, 1 frombest way. A special encouragement to take up these sick, who are afflicted with contagious diseases or are lyingMemphis, Tenn., 4 from Richmond, Va., 2 from Jacksonville, charitable institutions of the Lutheran Church in love may ill with serious diseases. The house stands on the Allep andIlls. With the exception of 8 half-orphans, whose father orbe omitted this time, since the local Hospital and therefore has a quiet location. The yard space and gardenmother were Roman Catholics, all are of Lutheran parents.Orphanage Society has decided to have a lecture by has lost little by this, because the house has been built in a28 go to the parochial school. Pastor Lehmann reports theProfessor Walther in an edification hour on the eighth corner which could otherwise be little used. We now havefollowing about the condition of the children: "As far as theparagraph of the booklet "Die rechte Gestalt einer vom two halls and seven rooms for the sick. In case ofexternal education is concerned, on the whole they areStaate unabhängig ev.-luth. Ortsgemeinde" ("The right emergency, two more rooms can be given to the sick. Thus thriving. Bad manners, which often enough cling to the ageform of a local Lutheran congregation independent of the 40-50 persons can now be admitted at one time. Thegroups of these children, are disappearing more and more.state"), which has been transcribed stenographically, number of patients last year was 190; of these, 182 wereAnd the Lord also gives grace to spiritual education. 14" canprinted as a tract, which will then also appear soon. This treated by hospital doctors and 8 by others. Fifteen deathsread the Catechism in its entirety, 11 the first main part, 3will certainly contribute, with God's blessing, to stimulate have occurred. Of those who died, some were only in theindividual commandments and hymns. Moreover, those 14and promote the loving activity in the congregations for hospital for a very short time. It is customary to remove thealready read quite well, some of them fluently, and also intheir own poor and also for these multi-community sick from the boarding-houses to the hospital before theywriting some are so far advanced that they already writecharitable institutions. Hopefully the sale of this tract will die, in order to avoid the sight of a corpse and thequite nice letters. There is also progress in singing. Thealso bring a profit for our coffers. disturbance and disturbance which the burial of a corpsechildren can sing quite a number of the songs commonly St. Louis, March 21, 1871.

causes. The report of the distraught has shown that severalung in our churches with considerable skill, not to mention On behalf of the Board of Directors J. F. Bünger. passed away in joyful faith in their Saviour. Others wereother arias. It should also be noted that there are some very called at the last hour. Of others it remains uncertaingifted boys among them, for whom it would seem desirable *Medical report whether they have repented and accepted the offeredto make a start in playing the piano or the violin. Perhaps the of the sick treated in the Lutheran Hospital in St. Louis by the Hospital Physician from January 1, 1870 to January 1, 1871: gospel. In the case of one couple, the remark had to bewish to have instruments of this kind could be granted." This 182 patients were admitted. Of these, according to sex, 155 were made that they did not want to know about the salvation ofyear 2 will be confirmed, 1 boy and 1 girl. It is certainly a male, 27 female. According to age, from 1 to 10 years 1. from 10 to sinners. Of the deceased we name those who were also pleasure for every visitor to our orphanage to see the dear 20 years 38. from 20 to 30 years 102. from 30 to 40 years 29. from known in some congregations and whose memory willchildren lively, healthy, red and fresh, obedient and demure. 40 to 50 years 7. from 50 to 60 years 2. from 60 to 70 years 2. from remain in blessing: Father Heinrich Eisenbeiß, of aWhat often happens in such institutions, that the children are 70 to 80 years 1. 3 were discharged uncured. 10 died, namely: Lutheran congregation in New Orleans; Johann Dam- man,pale and shy, one finds no trace of that here. You can see it Theodor Seger, February 27, of nervous fever; H. Eisenbeis, May 6, pastor of the Lutheran congregation at Belle- fountain, St.in every child's face, it is happy in its home, where one is 19, of smallpox; Anton Maderer, August 31, of nervous fever; Georg Louis Co, Mo; Carl Nöller, of the congregation atkept and loved like the other. Our orphan farm has grown in November of dropsy; Apollonia Hohn the 14th of November of Vincennes, Jnd; and the students from the Seminary here,cleared land. The vineyard and the strawberries and nervous fever; August Lekebusch the 13th of December of nervous Johann Germann, of Ohio, Georg Hieber, of Bavaria,blackberries, the peach and cherry trees will bring us a fever; Charles Nöller the 20th of December of pneumonia. August Eckenberg, of Sweden. The days of death will beharvest this year, God willing. The orchard is thriving nicely. The diseases were: Eye inflammation 1. found in the doctor's report. In the past year, our formerThe only thing we lack is a building. Now there are 31 tonsillkuis 1. bladders 19. ludo rti6umuti6L 1. leg wounds 2. oolicu faithful and unselfish hospital physician, Herm vr. Bosse,children, 3 asylum seekers, Pastor Lehmann's, 2 assistants, kuturninu 1. oolieu diUosg. 1. oUoleru mordus 2. diurrlnsa 4. the doctors Bang and C. Rohlfing, also members of ourone of whom, a raised orphan of Pastor Lehmann, will marry dysentery 5. dlph- teria 2. dyspepsia 1. intestinal ulcers 2. epilepsy 2. frostbitten feet 1. lrvsipc4us5. Fever, intkrmittevs 26. fever, 9. fever, congregation, have assisted us for some time, which weafter Easter, and the other a deaconess from theLduiss j. Furruncle 1. oouorrUma 1. heart disease 1. haemorr- hoiden acknowledge with many thanks. Otherwise no changesNeuendettelsau deaconess house, who, with a good report 1. insanity 1. scabies 4. hepatitis 2. pneumonia 11. pulmonary have occurred. Everything has had its quiet progress underfrom her superior, reported for service here; that is 38 people haemorrhage 3. pulmonary consumption 3. 1. dislocation of God's blessing. Our dear housefather, Mr. Freitag, wasin one, albeit large, block house. We are not now in a 1. alurnsmus lenilis 1. l?ti'a1i8rnus 1. ?aro1iti8 1. clivumatism uouut8 able to remain uninterrupted at his difficult post and serve position to take in more orphans and especially not asylum 3. kvpüilis 10. deafness 1. 1u6o7-<niln8i8 3. inmtti-1. ilvcrops 3. the sick both physically and spiritually. seekers, poor fellow believers who cannot earn their living. dental gc ulcer 1. amputation of fingers 1. yours truly

The orphanage under the leadership of the dear Pastor Up to now there are only three of them in the hospital, 2 men A. Lehman" and his active wife has also had its goodand 1 woman, and three in the orphanage, 3 men. Several existence and progress through God's visible blessing. In times inquiries have been made by other congregations the beginning of the year the smallpox broke out and there,whether we could not care for such a person; but was great concern that it would spread very quickly among,unfortunately a negative answer had to be given. If we could the children; but the merciful God prevented this, and the,build a new orphanage, the present one could be used for disease remained only with two children, who also came,such poor people. As long as someone whom God has through happily. The number of children at present is 31; of blessed abundantly in earthly goods does not give us a great these 20 are boys and 11 girls; 6 entire orphans, 19 half- gift, we must be patient and gradually, through the smaller orphans, and 6 children of unfortunate parents. Since the gifts of love that are given, count the debts to the full and the opening of the orphanage in 1868, the total number of,then continue to build as best we can. Well, as it pleases the children admitted is 46. The half-orphans and the children good Lord. To him be praise, glory and thanksgiving for of unfortunate parents are mostly children of very poor

people. As soon as the parents' circumstances have improved and they can take their children in again, they do so of course and probably also think of the great benefit they have received from the orphanage.

Annual account of the Lutheran hospital for 1871.

Intake:			
Cash balance at last annual accounting	K478.75	Received from	
the virgins' associations		of the JmmanuelS and Trinity	
District153	.80		
Receive from out-of-town young			
Associations	125.75		
Obtained through monthly contributions:			
From Concordia District	80.65		
"Trinity District	225.40		
"Jmmanuels District	51.75		
" Zion's District Of New Bremen Received By	51.50	Ma-Bcitra'ge	
Received By Inmates Present Debt	53.80		
	328.71		
	1518.90		
	635.74	- -K3672.75	
Issue:			
Remaining debt at previous year's			
invoice364	.00		
Expenditure on the	budget764	.57	
" the operation "	465.95		
" the new construction and repairs1857	.30		
" Utensils220	.93		
		-----D3672.75	
F. W. Schuricht, Cassirer.			

Annual accounts of the Lutheran Orphanage and Asylum Society at St. Louis, to February 3, 1871.

Taffen stock at last annual accounting	\$18.86
Intake:	
Charitable gifts through collections, thank-offerings, bequests and other gifts according to the specification in the Cassen- buch and receipts in the "Lutheraner" §1913.40	
To remuneration for maintenance of some Children, incl. §300.00 in advance 885.80	
In proceeds for products sold	90.30

	\$2889.50
	\$2908.36
Issue:	
For food, clothing 2c. 1312.31	
"furniture	
" Farm improvement	
" Inventory: 1 horse and 1 cow	59.76
"Buildings	66.20
"freehold	145.00
" Wages	66.00
" Utensils	150.00
" Christmas gifts	68.25
" Drainage of borrowed funds	12.25
"Gratification to Emilie Ohlv, in return for the §100.00 promised to her as a wedding present, in that she has been 75.00 and unpaid to the institution since the beginning.	100.00
served	25.00
	\$2787.34
Current stock 121.02	
	\$2908.36
Borrowed funds the company still has §965.75.	
Martin Lstel, Cassirer.	

Good advice.

"They say, .harm makes perfect? I say that's bad enough.
It's much better to be advised
And doesn't even have the damage either."

Now that the golden and noble peace between Germany and France has been restored, many a one will intend to undertake a journey to the Fatherland. Since it is a matter of experience that those who travel to Germany are often just as much deceived as those who come from Germany, practice, called Mr. I. Karrer, until then pastor in Town I believe I can do some people a service if I give them a few rules of conduct in the following.

On your journey to New York, do not get involved with anyone you do not know well, or at least do not confide in such a person. For there exists in this city a gang of worthless crooks, whose members board the train arriving from the interior of our country miles away from the city, ingratiate themselves with those who do not know the English language or are unknown in this city, and try to take them in tow. He who gives ear to them and follows them runs, without suspecting it, into his certain misfortune. I could cite enough examples of this from my own experience, if time and place permitted.

When you arrive in New York, direct your steps unwaveringly to a real innkeeper. If no such innkeeper is known to you, go to Joseph Strebels, whose solid German inn you will find at number 4 Carlisle Street. And if you are told that the said innkeeper has died, or burned down, or moved away, then these are only tricks of suspicious people who want to shift your goal.

Leave your things at the station for the time being and give the aforementioned innkeeper the check for them immediately after your arrival. Through him you will get them quickly, cheaply and safely into the house.

The innkeeper will then direct you to the undersigned, with whom you will readily find all the advice and assistance necessary for your onward journey. This includes, for example, the purchase of a ship's ticket, the exchange of money 2c. - * * *

Since I am still receiving many inquiries as to whether I should also arrange for ship's tickets to Germany for those who are to come over, I should like to take this opportunity to mention once again that I am gladly prepared to do so, mainly because it gives me the desired opportunity to get in touch with the emigrants to be expected before their departure from Germany, for their own benefit. For I usually send them the main rules of conduct before and during the long voyage and on their arrival in New York by letter and let them know for their comfort that I will take care of them conscientiously on their onward journey. Accordingly, anyone who wishes to arrange for ship tickets to Germany through my intermediary should write to me.

New York the 10th of March. S. Keyl, 13 vroadway^.

Church News.

After Mr. C. Hartmann, who had formerly been a preacher in the united church, had well passed the examination taken with him in Concordia College, and had received and accepted a regular calling from the Lutheran congregation at Atchison, Kansas, he was installed in his new office by order of the honorable President of the Western District on the 1st Sunday after Epiphany, the 8th of January, by the undersigned.

May the Lord make His face shine on both the shepherd and the flock, and rebuild what was in ruins. Amen.

C. L. Janzow.

Address: Vov. 0. Hartmann,
Lox 51. Xtollison, Kans.

The Lutheran congregation of Christ's Little Nativity in La Peer Co., Mich. having broken away from their former union with the Buffalo Synod on account of false doctrine and practice, called Mr. I. Karrer, until then pastor in Town Richmond, Mich. The same having responded to this call, he was installed in his new office, by order of the Honorable Presidency of the Northern District, by the undersigned, March 1. This to all who rejoice that false doctrine and practice is losing more and more territory, and pure doctrine and practice is gaining in professors, for news.

God grant that Pastor Karrer may vindicate the confidence which his congregation has placed in our dear Synod of faithful confession. May he also give the dear congregation strength and constancy to resist manfully the harmful influences which are now being used on the part of Buffalo to disturb their unity. May the Lord God be their sun and shield!

Waldenburg, March 10, 1871.

F. Böling.

On Sunday Estomihi, when February 19, of this year, by order of the Most Reverend Presidency of the Western District, Rev. E. Lehmann was solemnly installed by the undersigned at his new congregation at New Wells, Mo. Wittenberg).

F. Köstering.

May the Lord make him a blessing to many!

Address: Rov. V. Velnnann,
HVells, 6a^e Viraräeau Oo., ^Io.

On the first Sunday after Epiphany, the First Lutheran St. John's congregation in Wartburg had the joy of seeing the newly called pastor, W. Linsenmann, after he had been peacefully dismissed from his former congregation in West Ely, Mo., introduced into the midst of his new congregation by the undersigned, on behalf of the presiding pastor, Pastor Groß, assisted by 'Mr. Pastor Dubpernell. The ceremony was further increased by the presence of the Schmidtsville Choral Society, who performed several pieces in three parts.

May the Lord of the harvest bless the work of this servant of his. F. Lohrmann.

Address: vov. Vinnonmann,

>Vartdur§ I>. 0., I^rtb Oo.,
Outario, Oanacla.

Synodal - Display.

Pursuant to last year's resolution of the Evangelical Lutheran Synod of Missouri, Ohio, &c., Western Districts, the same will, God willing, assemble this year from Wednesday after the. Jubilate, May 3, to Tuesday, May 9, inclusive-in the congregation at Altenburg, Perry County, Mo.

The main subject of the negotiations during these meetings will be the lived nine theses (Thesis XII to XXI) On the right relationship of an evangelical-Lutheran Christian to the local free school system which were already presented to the Synod of the Western District last year, but could not be discussed due to the shortness of time. The entire XXI theses drafted by Pastor Fick can already be found in last year's (fifteenth) synodal report of the western district, further in the last (24th) number of the "Lutheran" volume XXVI from the year 1869 to 1870, and finally in our "Schulblatt" volume 1870 September number.

The dear brothers in office are kindly asked not to forget the parochial reports. In last year's synodal report alone over 60 of them were missing!

By order of the Reverend President
F. C. Th. Ruhland, d. Z. Secretary of the District.
* * "-

All who intend to attend the meetings of the Synod of the Western District are hereby kindly requested to report to the undersigned in good time. -To those who travel here from St. Louis by steamboat, it is to be noted that the "St. Louis and Memphis Steamship Company" has offered to transport the person for \$1.40 to Wittenberg, the place of disembarkation, for which the tickets are to be received from Messrs Heinicke and Estel in Samt Louis. Those coming from the south may also obtain a reasonable reduction from the company in question, if they will in that case apply to the said gentlemen in St. Louis and have a ticket sent to them. All, however, who travel from the South as well as from the North with the "Illinois Central Railroad", have to change cars in Carbondale and from there continue their way with the "Mount Carbon Railroad" to Grand Tower, where they have to be put across the river (to Wittenberg).

Altenburg, Perry Co., Mo.

F. Köstering.

Conferenz - Ads.

The Baltimore District Conference will meet, God willing, on Tuesday after Quasimodogeniti, April 18, at the residence of Hm. Past. H. Hanser, No. 400 Saratoga street, at Baltimore, Md.

Baltimore, Md, March 16, 1871.

(5. Frincke, Secretary.

The Buffalo District Conference will, wills God, hold its meetings this year from the 3rd to the 9th of May in the morning (inclusive) at the home of Mr. Rev. Weinbach at Bcrgbolz. Niagara Co, N. A.

Ch. A. Weisel, Secretary.

The one-day St. Louis Local Confercnz will gather, Lord willing, at Concordia Seminary on the Wednesday after Easter.

C. D. C. Evil.

The Effingham Specialconfercnz will meet, God willing, April 12 and 13, at Pastor Schuricht's church in Wilberton Township, Fayette Co, Ills. - Pick-up place: Farina, on the Chicago-Branch Railroad.

John Heiniger, Secr.

The Cleveland DistrictS Conference will meet, God willing, on May 9, 10 and 11 at the home of Mr. Pastor Mecs in Columbus, Ohio.

Joh. Nupprecht.

The Michigan Pastoral Conference will meet, God willing, April 18 and^19, 1871, at .nerm Pastor Bolz's home in Cast Saginaw, Mich.

I. F. N. Wolf.

The Cincinnati Pastoral and Livery Conference will be held Thursday after Easter through Monday (incl.) -- April 13-17.

^Main subject of discussion: the doctrine of the inspiration of Scripture.

Cincinnati, March 11, 1871.

Mrs. King.

The Southern Michigan Pastoral Conference will gather, Lord willing, at Monroc on April 23-26. W. Hatt ft ä d t. Monroe, March 23, 1871.

To preachers and other humanitarians. *)

At the beginning of July last, Mr. Jakob Friedrich Kaercher left his (own) home, family and business at Hazleton, Luzerne Co., Pa. without communicating his intention and destination to the family. From Chicago Ill, he wrote in August, and from St. Louis a few weeks after to his own, that he intended to give farther west; and nothing has been heard from him since that time. He is 65 years old, rather small in stature, very weak, and paralyzed in one hand, foot, and side from rheumatism. He is a thoroughly sober man, and hints in his last letter that he is concealing his name, perhaps using another name. The aged wife of the missing man is extremely worried, and asks everyone to inform the undersigned immediately who has or has had any knowledge of such a personage as described above, or who could possibly obtain it.

W. Haßkarl, Lutheran preacher,
Hazleton, Luzerne Co, Pa.

*) Excepting this request, the editorial staff declares that it cannot further accept such notes if they concern members of the Synod, of which the "Lutheran" is the organ.

Obituary.

It pleased the Lord above life and death to transfer our faithful teacher Ferdinand Warmbold after five years of ministry from the contending to the triumphant church. He died on February 6, 1871, an extremely gentle and, as we confidently hope, blessed death.

Port Nicbmond, Statcn Island, N. A.
March 16, 1871.

I. E. Gottlieb.

Indication.

Published by the Synod of Missouri, Ohio, &c. St. is published and available through the undersigned:

American Lutheran

Gospel Postilla

From

Prof. C. F. W. Walther.

The price is ch.3.50.

M. C. Barthel.

Received in the Western District treasury:

On the synodical treasury, Bon Past. D orns congregation in Elk Grove, Ill, H8.40. past. Hvlls Gent. in Columbia, Ill, \$30.40. Two coll. in Pastor Halm's cross congregation in Bcnron Countv, Mv, äOG5O. Coll. in Pastor Mevcrs Mein, in Leaveuworth, Kansas, H6.6O, by iknn himself \$2.00. Past. Tirnensteins lionoaemcincd in View Orleans, La., HliO.OO. Past. Gräbners Gern, in ^i. Charles, Mo., \$35.00. Past. Bremer in Calbonn County, Ill, H.200. subsequent to Coll. of TrinityS Tistr. in ^i. Louis, Mo., \$13.50. don Past. PisselS Ge meinde in Matteson, Ill. \$12.00. Out of the communion fund of the congregation of Past. Riedel in Hmwewood, Ill, \$15.00. don G. Nabe by Past. Loeber in Nilcs, Ill, \$3.110. Don Past. Willes Gem. in California, Mo., \$30.00. Past. Mangclsdvfrs Gern, in Bloomington, Ill, H0.20. Lcbrer Brasc there H5.00. Past. Heinemann's congreg. in New Geblenbeck, Ill., H7.35. TrinityS Distr. in St. Louis, Mo., \$13.75. Past. Stephen's congreg. in Chestr, Ill., H7.50. Past. KleppischS cross congregation at Waterloo, Ill, \$1.95, Immanucls congregation 90 Cts. Coll. in Past. Free Gem. at Arkibald, O., \$12.00. Coll. of Immanuel's Distr. at St. Louis, Mo. \$220B5.

To the college - maintenance - fund: Cathedral Trinity Distr. in St. Louis, Mon., \$11.00. Cathedral^Im manuelS Distr. there H11.Oil.

For internal mission: Bonden pupils in the west district of Addison, Ill, \$2.20. Past. Knief's congregation inRodenbcrg, Ill, H5.7O. N.N. of Illinois by Prof. Walther H5.00. DrcicinigkcitS-Distr. ill <rt. Louis, Mv., 1.15.

To the general building fund: Don Past. Gräbner's comm. in ^t. Cbarics, Mo., H15.N0. Don some members in Past. BurfcindS comm. in Claytvu, Ill., \$2.50. Mrs. Grane, in Brush Hill, Ill., H5.01'.

To em i gr a n t - M i s s i o n in NcwAork: Bon Past. Buszins Gem. in -Lt. Louis Couniv, Mo., H5.15. Past. Bcvcrs (Sem. in Chicago, Ill., \$31.00.

For Past. Brunn's institution: don the shills of the north bczirkS in Addison, Ill, \$2.00. Past. Tirmcn steinS congregation in New Orleans, La., \$24.15. Don Past. Gräbner's comm. in ^t. Charles, Mo., HM.25.

From the MissionSbilchse of the Fraucnvrcins in Past. Wunders Gem. in Chicago, Ill-, Hü.70. by Past. Ncisingcr in Pekin, Ill-, \$15.00. don Past. Stephen's gcmcincd in Echester, Ill-. HO.50. Dom unwomen's club in Past. Dear Meant in Ncw Orleans, La., \$20.00.

For the Hermannsburg Mission: Don Past. Gräbner's parish in St. Charles, Mo., H 10.00. Don the school children in Past. Bergend's congregation at Jackson- ville, Ill, \$1.70. Don its branch congregation at Alerandcr, Ill, \$3.31>.

For the Leipzig Mission: From Past. Geyer's congregation in CaJinville, Ill, HA.15.

For poor students: Coll. of the Rev. Buebl's Gem. at Canal, Fulton Co., O., \$3.77.

For Rev. Kähler: Don K. R. at Collinsville, Ill, \$1.00. Don N. N. at St. Lvuis, Mv. \$2.00.

E. Rvschke, Kassirer.

For poor students received through Rev. Hcid voit Mr. I. F. Peters \$2.00.

For Past. BrunnS Anstalt by Past. Hachenber- ger by an unnamed H5.00; by Mr. K. Ruppnt in Cleveland HA.10. C. F. W. Walther.

For the seminary budget received from C. Hagemann from Mr. Past. Sondhauö' parish -1 Bush. turnips, 4 bush. Potatoes, 40 cabbages; by Hrn. Past. ^tceckfuß gcs. at the wedding of S. Nvthcmeier \$3.7H; from the congregation at Jackson, Mo., HA.40; from the Norwegian Pastvr Hrn. Ottesen \$20.00, by Srn. Rev. Erdmann (Illinoissvnodej a 3rd box of sausages :c.; from the Faßholz Brothers here 6 barrels of all kinds of kitchen vegetables; from Klecman from Srn. Rev. Landgraf's parish 2 shoulders, 2 bush. Potatoes, 1 F. Vegetables uud 2 pillow overgrowths; from Collinsvillcr Parish 2 wagons full of flour, meat, fat, sausages, potatoes, turnips, molasses, apples and apple butter; by Mr. Pastor Wiese (norw.) from his little August \$1.00.

For poor students: Dom Carondeletcr Frauenverein \$12.00, u. zw. H5.00 thereof forBöscck; by Hrn. Past. Kilian in Serbin, LeraS, gcs. on weddings \$22.G, u. zw. H7.00 for Bärlin; by Mr. Rev. Wagner from the Young Men's Association of his parish \$20.00; by Hrn. Pastvr Burkhardt ges. on the infant baptism of C. Lange H5.(y for L.; by the Gem. of Hrn. Past. Matthias \$2.40 for Bückeie; by Hrn. Past. Heuriger IlllinoiSsvuvdcf from his congregation H8.00 for Mary's; by Mr. Pres. Knoll Illlinoissynodef from the women's club of his congregation at BeardStown 6 OulttS; by Mr. Rev. I. G. Sauer of H. Bentcr H5.00; from Hrn. Rev. Baumhvfncrs Gem. of BertclS, Reckcr, Pfeifer, Engclhardt and Engelken H1i.110; by Mr. Louis Lange from Past. H. I. Müller \$10.00; by Hrn. Dr. Preuß from Wittwe Usingcr from Hrn. Past. ^ckurichtS Clem. \$1.00; by Mr. Past. H. Wvneken of the Clevelandcr Virgins' Association H1i.00 for Hcin and Rupprrcckt, by Schneider Schkäfcr there H5.M for Hein; by Hrn. Past. Mcrn by Mrs. Wittwe Tor- möhlen H5.01>. A. Crämer.

Tankend received through Mr. Past. Katthcin from Mr. H. Hußmann H5.00E . Dankworth.

For the.Syuodal pressure crei

chhaltcn by Mr. Kassirer Schuricht by Mr. C. Eißfeldt H8.50, Mr. C. Grahl H5.00. H. Kalbflei sch.

For the "Lutheran" have paid:

The 24th year: The gentlemen pastors: SC Klcppisch HU.50, B Burfeind H4.50.

The 25th annual: Messrs Pastors: A F Nimer \$15.51>, W Matuschka HtO.OO, S C Kleppisch \$38.50, F Dubperucll \$12.00, M Guinther H5.00, B Burfeind \$1..50.

Further: W Schneider H51>.00.

T h e 20th l a b r g a n g : Pastors: I Schla- termnndt, FDubperncll, WHaskarl, K Magclscn, W Hattstädt \$15.00, Tb Mießler H8.50, A D Stechr \$1.50, B Burfeind \$3.00, G.Hcim.

Also: C Lükcr \$30.00, FRese HliO.OO, L Jung \$20.00.

D en 27th year: Messrs Pastors: F S Eg- gert, R Frdrcking \$21.75, W Engelbert \$34.50, I G Nühel \$3.0il, Th Gotsck \$2il.OO, I ^cklatcrmnudt, I F Nieshainmer \$25.50, H Flachsbart H4.50, I H Werfelmann Ht.50, L Winter, F King \$1531O, A Henkel Hg.Illl, P H Dicke Hii.OO, C Stärker \$12.00, K L Moll \$10W, I C L Frcse H15.00, F Dubperucll H 12.00, W Haskarl, A Lbagner \$3it.OO, K Magclscn, L OZevcr H5.00, Tb Mießler H 1.50, F König H17.l>0, H Witte H6.00, N Köhler H7.50, L Larsen, A T Stecker \$3.50, Th Pissel H4O..50.

Also: A Park, C P Smith, I M Bonnet \$10.50, H Maschgcr, H Hielt, ABrauer HAO.Ol", A Kregel, F Reese H87.00, H Schvlcr, I I Hoffmann \$30.00, I Weiß, I Heinicke. M C Barthel.

Corrections:

1) In my last ouitt (No. 12 of the "Lutheran licS am Lchluste HAl.Oil instead of "3t CtS." Nackziitragkn: Durch Frau Allendörser in Carlinville vvm löblichen Frauenverein daselbst 6 Buseuhe.nden.

I. C. W. Lindemann.

2) In #13, instead of "\$17.00 from the Women's Association of the Parish of the Past. Miracle in Chicago, Ill. to College - UntcrhaltSkassc": \$17.00 from the Women's Association of the Congregation of the Past. Wagner in Chicago for Addison.

E. Roschke.

Changed addresses: Tillen Violen, teacher, Hox 88.
IIIIIIIIII', JIn.

0. (7. Ixion-Ilo, Lebrer, 16. (red, 5Vil1 Co., Ill.

Printing Office of the Syuode of Missouri, Ohio, &c. St.

Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und den Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern,
Offenb. Joh. 14, 6.

Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
betet an den, der gemacht hat
den Himmel und Erde, und Meer,
und die Wasserbrunnen,
Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 27.

St. Louis, Mo. 15th April, 1871.

No. 16.

Hellsong of recent times.

(From the New York Belletristic Journal, March 31, 1871.)

Come, come, all ye Germans, in this young age!
Now from mountain to valley peace winds its wreaths.
And as I look upon the victorious Spaniard, There it
rejoices through my soul: To the people alone the
glory!

You sing, "Now give thanks to God. O people, in
faithfulness bound. But thou hast found in thyself the
God of thy need. In thy new day's glow, O people, I
would bow down Before thy pure greatness!

And those who have celebrated your song In
jubilant chords, Through your heroic deed alone Have
they become heroes. In your glory sunshine, O people,
you press the oak wreath on your own forehead!

Keep, O people, the reward of victory!
Keep what's yours!
So glorious a crown hath no hero's head adorn'd.
From blood-soaked battlefield High thy hand lifted hold
The peace of nations palm.

That thou deserv'st, to thee salvation broke forth
from a dark cloud.
The highest honour is to be a part of the German
people. Thou divine people, the banner thine, It shall
be the banner of freedom! To the people alone the
honour!

Friedrich Lerow.

warning voice

from a friend of the German people.

You German people, glorious in war, mean what I
advise you.
Hell envies thy victory, the victory of God's grace.
She will, mark you, as an ornament of triumph,
Put pride's lar'ring round thee, Shall say, "Mine is
the glory!"

That's my advice: spit in the face
The lotto-boy mouths,
They say, "Just don't thank God;
You stand on your pillars!
Thy emperor also shall go down; thou shalt stand
on his head;
You are the Imperial Crown!"

Hark! - Crows not thus the red cock of Babel!
In that Paris, there free and glad Kam kills the
Abel?
Look! There yawns a chasm of vengeance. But
thou shalt know the cause thereof, The honour of
God spurned.

Burns even a forest on arid land, Mag water nor
dampen him;
But when a man becomes brain-burned. No
fighting down will help.
Therefore take away to the madhouse those who
cry to thee the infernal word: "Give thee alone the
glory!"

The emperor praises God's grace, the victory from
God's hands. Follow him, if he so call thee, To the
fountain of light turn thee. Blow out the will-o'-the-
wisp on rotten ground; It makes thee mortally
wounded; Give glory to God alone!

Mr. X. X. and the Missouri Synod.

(Continued.)

IV. Still "X. X. and the Missouri Synod"? - many a reader
will exclaim at this heading. But as much as the "Lutheran"
would have liked to end his defense long ago, nay, as much
as he would have liked not to have begun it at all, the word
of the apostle applies here: "I have all power, but it doth not
pardon all things; I have all power, but it doth not amend all
things." 1 Cor. 10, 23. If the "Lutheran" polemicizes, his
opponents chide him quarrelsomely and quarrelsomely; but
if he is once silent on an attack, or yet says but little, then
the opponents cry, "Victoria! Behold, he can answer no
more. How 'ill must this matter be' with him!" *) Although,
however, the "Lutheran" must sometimes allow his
opponents this childish joy of victory, yet Mr. X. X. has
attacked our Synod on just those points on which the
"Lutheran" has long since wished to express himself. The
reader must therefore consider that the attacks of Hm. X.X.
are only a welcome opportunity and inducement for the
"Lutheran" to express himself about certain points against
him, the reader,

*) Thus, for instance, Mr. X. X. immediately interpreted it when the
"Lutheran" did not think it good to refute Professor Fritschel's long
defense of usury in detail.

The discussion of which would otherwise always have been postponed, and which is nevertheless so important. But to the point!

The fourth charge which Mr. X. X. makes to the Synod is: "Disregard and misjudgment of the theological literature of the present (time?) and of the newly awakened life of faith within and without the Lutheran Church."

This fourth reproach contains a twin pair of reproaches, of which the first is "disregard and misjudgment of the theological literature of the present time. Of this, then, first!

When Mr. X.X. wrote down this reproach, he obviously found himself in a highly embarrassing situation. He felt that if he were to declare the old theological works to be old rubbish, he would only disgrace himself before friend and foe and make himself downright ridiculous. The time in which the rationalistic, hollow straw-heads, who regarded their hollowness as light, regarded the immortal theological works of the ancients as nothing more than good cheese paper, is, thank God! is over. In order not to be considered ignorant and incapable of judgment, believers and unbelievers alike now compete in speaking of the old theological literature with the highest respect. Only obvious ignoramuses or fanatical enthusiasts, unionists and

unbelievers who have fallen behind the times still speak disdainfully of it. One work of the ancients after another is now being reissued, and then usually finds more buyers than most of the newer ones, and many old books that have not been reissued are now, because the demand for them is so great, only to be had for enormous prices. Nearly forty years ago the writer of this as a Candidate of Theology bought Luther's Wecke, edited by Walch, 24 volumes in quarto, as beautiful as if they had just come from the bookbinder, for 6 Prussian Thalers; Gerhard's Loci, 10a volumes in quarto, for 3 Prussian Thaler; Stacke's großes Bibelwerk, 9 volumes in large quarto, for 4 Prussian Thaler; admit in advance how many advantages the literary Scriver's Seelenschatz, a splendid copy with gilt closers, a specie Thaler, etc. etc. On the other hand, what must one give now for such works? - There is no question, then, that

unbelievers who have fallen behind the times still speak of the little that he has brought with him of Christian knowledge, and which in the time of the writer's youth was the thing of those but - **predominantly new**!" When one reads this, one can hardly believe one's eyes after having read the above from the same Mr. X.X.. He admits that the newer theological literature "suffers from many defects" of which the old is free; "We, too, appreciate the writings of our orthodox teachers she admits that with the old one finds "simplicity of faith," the

unbelievers who have fallen behind the times still speak of the little that he has brought with him of Christian knowledge, and which in the time of the writer's youth was the thing of those but - **predominantly new**!" When one reads this, one can hardly believe one's eyes after having read the above from the same Mr. X.X.. He admits that the newer theological literature "suffers from many defects" of which the old is free; "We, too, appreciate the writings of our orthodox teachers she admits that with the old one finds "simplicity of faith," the

break the more recent theological writings in general. TheWhat are the newer ones after this? In the best case, the more ordinary the thought they want to express, the more promotion of science, if not their own honor, is generally abstractly they present it, so that the ordinary reader may the highest interest that guides them in their writing; for it smell great, deep, unfathomable wisdom behind it, and the is well known that theology is now regarded as a "science" scholar may at least feel satisfied that the learned fellow of and not, as the ancients did, as a "practical skill" wrought the guild has nevertheless been able to put an erudite cloak by the Holy Spirit through God's Word. But lest anyone around the platitudinous thought. While the ancients, inthink that only we Missourians judge so harshly of the deep humility, in high and sacred regard for truth, and in "form and presentation" of the moderns, listen to a man true love for souls, were above all anxious to write in such who does not want to be a Missourian, Dr. Munkel. He a way that they could be understood and could not possibly writes in the preface to the 1866 volume of his "Neues be misunderstood, without asking whether they would beZeitblatt": "In addition to this, the theologians, as soon as considered learned or unlearned for the sake of their "formthey want to mean something, also use their own and presentation," the newer ones, on the other hand, arelanguage, some of them a very complicated one, so that in general more learned, whereas the newer ones, inone cannot get behind it, some of them a pompous one, general, are unmistakably anxious, in their "form and which loses itself in a fog of scientific phrases and foreign presentation," that every one may see from it howexpressions and, as it seems, is supposed to conceal the fabulously learned and witty writers they are, unconcerned ordinary everyday thoughts. If the Church has been in the whether the knowledge of truth and the salvation of soulshabit of using the same kind of speech, modern be thereby promoted or hindered. *) It is true that peopletheologians regard it as a sign that one has fallen behind. like Mr. X.X. look down on the ancients with disdain, Or the expressions of the church are used like false coins, especially because they wrote so simply and withoutand the opposite meaning is put into them, and the ostentation, but he who loves the truth and souls will, forconfusion is increased. For if two now write, teach, and this very reason, place the ancients high above the newpreach of the same thing entirely with the same ones. He who thinks that the ancients spoke and wrote inexpressions, one is not at all sure whether they are not such a simple way because of their lack of learning andboth bitter enemies in the same thing."

depth of spirit, truly does not know them. Many of the There is no doubt, then, that the better "form and ancients had a treasure of thorough and broad learning,presentation" which the newer ones are supposed to such as in our day many highly renowned scholars do notpossess is no excuse for Mr. X. X.'s chastising us for have, who yet arrogantly exalt themselves above them. To studying "old and new" but not "predominantly new. X. write as obscurely and incomprehensibly as the moderns is chastises us for studying "old and new" but not by no means such a great art that the ancients could not"predominantly new. easily have shrouded their thoughts in such mists; but, as I Mr. X.X. also seems to have felt it that his first apology, said, their humility, their conscientiousness concerning however, suffers from weaknesses likely to be exposed on this occasion by the reckless Missourians; he therefore immediately adds (but unmistakably with some coyness): "But the content, too, in many theological writings, is a witty one, consistent with the doctrine of the sacred. Scripture." But what recent writings does Mr. X. X. cite as proof of his assertion? - The one and only Philippi! by adding: "And so we could cite many a more recent work, which would undoubtedly stand the test with the ancients." It is a pity that Mr. X. X. is so cruel as not to shine a light on the Missouri Synod, which, in his opinion, sits in such thick darkness, and not to point out to it the newer works in all branches of theology, from which it could better draw true theology than from the ancients! In this

*) Of very many recent highly celebrated theological works, therefore, They want to teach high things, to speak magnificently of things, what Hamann judged of a familiar writing of Kant's is true: "If it were and thereby to win honor and glory." (XXII, 1062.) worth the trouble to refute him, I might well have taken the trouble to understand him." (1,491.)

**Luther once said: "Cursed and maligned be all preachers who seek high, grave and subtle things in churches and bring them to the people and preach about them, seeking their honor and glory, wanting to please one or two ambitious people. When I preach here, I let myself go down to the lowest level; I do not look at the doctors and magistrates, who are in the forty, but at the heaps of young people, children and servants, who are in the hundred or thousand; I preach to them, and I am guided by them, who may hear. If the others will not listen, the door is open. I see that the ambition of the preachers is growing and increasing; it will do the greatest harm in churches and cause great unrest and

In the present state of affairs, therefore, it may not be inadmissible to raise strong doubts as to whether Mr. X. X., when he wrote his essay, was really able to think of another more recent theological work, which is thoroughly in line with the ancients, and which we ourselves do not already know and do not already study and use diligently.

Alas, in the field of recent theological literature things are looking very sad!

Theology is divided into exegetical, dogmatic, historical and practical in the narrower sense.

What is the situation, first of all, with the exegetical theological literature of our time, that is, with that branch of it which has to do with the interpretation of the Holy Scriptures? Scripture? - It is known throughout the world that almost no recent theologian, not even a so-called believer, believes today that, as the apostle writes, "all Scripture is inspired by God and is light" (2 Tim. 3:16. 2Pet. 1:19.) and that therefore in no word, as the Lord says, "can the Scripture be broken" (Joh. 10:35.), yea, it is well known that theologians, who are vaunted as faithful, do not consider themselves bound to the interpretation of the Old Testament, which the Holy Spirit, through the apostles, gives in the New, but sacrilegiously reject the same*) - what kind of reliable exegesis can one therefore expect from such theologians? Even if here and there the newer theologians may give an insight into this or that passage that is not found in the old ones, there can be no question of any particular progress in exegesis in view of the attitude of the newer theologians. When in 1865 the old Starke's great Bible work was reprinted, a professor from Erlangen made the following strange confession in the Erlanger Zeitschrift: "Starke's Bible work is still exemplary for the way in which one has to prepare oneself for the practical application of Scripture by means of thorough work. By the way, our opinion is not that we have come so far with the scientific understanding of Scripture that there is not still much to learn from 'old Starke', even for the well-trained theologian: seen in the light, it does not go so quickly with the -progress* also in this field, and we would praise the Protestant Church happily if its practical theologians had acquired and possessed on average that understanding of Scripture which one can learn from Starke." - Even a rationalist, like the late Winer, who, though he did not believe in the Bible, would not have it perverted, and was a be-

*) We refer those who desire proofs to an essay which has appeared on this subject in the latest issues of "Lehre und Wehre".

(Grammar, 3rd edition. Preface.) Usually, then, after the newer exegetes had long pondered and argued over the meaning of a passage, the end was this: "The controversy among the exegetes (interpreters of Scripture) has usually led back to the understanding which the Protestant church formerly held in its early period" (i.e., at the time of the Reformation) "as the correct one. (Grammar, 3rd edition. Preface.) Usually, then, after the newer exegetes had long argued, studied, and quarreled about the meaning of a passage, the end was this: that the passage had no other meaning than that which Luther and his associates had already found in it and had taught from it.

But what about dogmatic theology, that is, that branch of it which has to do with the exposition of pure doctrine? - To advise that one should "primarily" study the newer dogmatic works if one wants to be properly grounded in pure doctrine is downright ridiculous. Apart from Philippi's dogmatics, which have not yet been completed, there is not one more recent work that does not contain errors that leaven the whole. Let us again let the anti-Missourian Dr. Mönkel speak. When last year in Germany, too, people began to insist that no unbeliever should be admitted to the Lutheran Lord's Supper, Dr. Mönkel passed the following judgment on the newer theologians: "Who is the man who could carry out the old Lutheran discipline of the Lord's Supper in our regional churches? Buddeus says (1712): The fraternal communion of the Holy Communion cannot be. The brotherly communion of Holy Communion cannot be where there is not a communion of faith, or where all points of doctrine are not correct, which are necessary for faith to be brought forth and preserved in us! This is good Lutheranism, if consideration was also given to the weak, and Dr. v. Zezschwitz should not have punctuated it with an exclamation mark. Let someone carry out the principle" (but now) "!" Let him begin with our Lutheran theologians, who surely do not want to belong to the weak! How many will he allow, even if we want to look up one or two deviations in the main articles? Let him then go on to the ecclesiastical regiments, the superintendents and pastors. I fear the great proud forest will be tremendously thinned, and a boy will be able in a few moments to count the trees that are left standing." (Neues Zeitblatt, March 18, of the year 1870.) Mr. X. X. will now of course say: But are not the newer dogmatics at least much more systematic than the old ones? But to this, too, Mönkel has already answered: "Our old theologians," he writes, "did not work strictly structured doctrinal edifices" (which is basically already too much to admit), "so-called systems; instead, they work with unbelievable caution and conscientiousness.

of one piece, always having before their eyes the whole of the divine truth. Nothing foreign is added to this whole without bringing grains of sand into the eye. Modern theology is the opposite; outwardly worked into a well-structured system, but inwardly stuccoed from disparate constituent parts, the joints of which are covered with conceptual polish and putty, so that the untrained person really believes to see something whole before him." (Preface to 1866.) And not to do this theology, impure in content and stitched together in its presentation, "predominantly," is what Mr. X. X. reproaches us!

Third, what about the historical theology of our time, that is, that branch of it which deals with sacred and church history? - It would be foolish to deny that especially in historical research our time has accomplished admirable things and, equipped with a greater knowledge of language and untiring in the investigation and research of hitherto buried and unnoticed documents, has shed light on innumerable historical subjects: a doubtful criticism, the addiction to chase the glory of impartiality, indifference to the purity of divine doctrine and enmity to zeal for the same, false doctrine of the church, its nature and aim, lack of the only standard for judging the historical persons, The lack of the only standard for judging historical persons, their character, and their endeavors, which only the living insight into the basic doctrine of the gospel of justification by faith alone and the experience of it in one's own heart can provide, all of this makes the more recent presentation of history often unreliable, often a falsification of history. What distorted pictures we receive, as a result of these deficiencies, from the new historians of the dearest servants of God of old!) In what a splendid light, however, do the enemies and disseminators of the pure doctrine often appear among the newer ones! **How wrongly is the history of the antichristic popes portrayed, not excluding even Guericke!

What about practical theology in the narrower sense? We ask: Can a student properly drive the catechism from the new catechetics, from the

*The most incredible thing concerning the old Lutheran teachers was done by Mr. Tholuck, in whose Bible it seems to be written: "Remember your teachers who have told you the word of God, whose infirmities you seek out and do not follow their faith. Something else, of course, is written in our Bible Ebr. 13, 7.
**Dr. Delitzsch goes so far as to declare that the heresies "for the most part contain preoccupied elements of the gradual ecclesiastical development," i.e., that the heresies have mostly only hurried ahead of the necessary theological progress. (Biblical Prophetic Theology. p. 8.)

How can we learn to preach rightly from the new homiletics, to practice pastoral care rightly from the new pastoral theologies, and to proceed rightly in all cases of ministry? - We know the works in question, which are considered the best of the recent ones, and must confess that these treatments of strictly practical theology are mostly exceedingly impractical, so that a student, after having studied them, is certainly as helpless as before, when he has now entered the ministry. There is no room here to substantiate this serious accusation with evidence. We are, however, prepared, if necessary, to do so in another place.

So it is obvious, our enemies will now exclaim, that the preachers of the Missouri Synod are throwing out the baby with the bathwater and want to throw away even the good things that the new age has brought forth! But go ahead, gentlemen! That is neither our opinion nor our practice. Perhaps it is questionable whether new things are not studied more eagerly in our Synod than in any other German Synod. We are already taught by our Luther, "that without erudition pure theology cannot exist at all" (XXI, 830.), and: "The pen must remain empress, or God will let us see another" (XX, 2667.); but we also hold true what Luther once wrote to Amsdorf in 1534: "It is better that science should perish than religion, if science does not serve Christ, but wants to trample him under foot." (De Wette IV, 545.) What the old church father Jerome wrote: "It requires great caution to read the gold out of the dirt," *) let us also be told this with regard to the newer theological literature. We study it, but we "lay the foundation", as even Mr. X.X. demands, "first with the ancients". Mr. X. X. therefore had no reason at all to point fingers at the "Lutheran Theological Pastor's Library" in "Lehre und Wehre," for if he had looked closely at the article, he would have found that it is not yet complete and that for the time being only those works are listed in it which belong to the first class, with which one "lays the foundation" and which therefore may not be missing in any pastor's library.

Summa: the motto of Mr. X. X.: "Old and new, but chiefly new" we reverse; our motto is:

Old and new, but:
Mostly everything!
(Conclusion follows.)

"He who teaches anything other than Moses does not sit in Moses' chair." (Luther, XIX, 734)
"That which is changed according to God's word is no innovation." (Same, XVI, 1154.)

*) "Magna prudentiae est, aurum in luto legere." (^d

To the ecclesiastical

The Canada Synod. After the "Lutherische Volksblatt" of March 15 gave as the first reason why the Canada Synod continues to attack ours so furiously, that it would like to expel the Missouri preachers from Canada, where they were earlier than it, the "Volksblatt" continues as follows: "Another reason why the Canada Synod is so hostile to us is: because we cannot recognize it as a faithful Lutheran Synod, and have already told it so several times. - It does indeed bear the name "Lutheran Synod," and in its constitution it also professes the confessions of the Lutheran Church; but in fact and in truth it is only partly Lutheran, partly papist, and partly also unchurched; and what its individual preachers teach and how they do it, it cares for next to nothing. Now these are not slander or mere assertions, but we can prove all this. It is not Lutheran when only the "ordained pastors" are granted the right to judge about doctrine, but according to God's Word and the confession of the Lutheran Church, this is also granted to the laity. It is a shabby papist robbery of the church and only promotes priestly rule if the laity (the members of the congregation) are deprived of the right to share in judging doctrine. - The Canada Synod, however, is dishonest, for it allows Calvinists and Zwinglians, that is, those who do not believe the Lutheran doctrine of the Lord's Supper, to go to God's table. To please them the bread is broken at Holy Communion. Some of their preachers even use the unintelligible, ambiguous formula: "Christ speaks," which means as much as this: Christ has indeed said: "This is my body," but you communicant can believe as you wish. - In such churches, then, the true and false doctrine of the Holy Communion is never preached on purpose. The Lord's Supper is never preached,

It would not occur to any of you gentlemen to deny that this, Prince Moritz said that because he had once bartered Metz exactly this, is what the synodal preacher preached. - We to France, since his death until the reconquest of the will end herewith for this time, so that it does not become too fortress and city of Metz, he had hitherto been denied long. You see, dear reader, this is the faithful Lutheranism admission to heaven and had only now been admitted to it. of the Synod of Canada; and because we reprove and have Yes, at the end the poet says, who will deliver Metz again reproved it, that is why we are so hostile, and they would like to France, commits thereby a sin, which is as large, as the to have us off their backs. But we wanted to tell the reader sin in the holy spirit; it says nemlich in the poem:

once, so that he knows it. - God grant the Canada Synod repentance, righteous faithfulness, and uprightness against God, His Word, and their congregations. There is already a pure, righteous core in the Synod, especially the Hermannsburg Brethren. If they will do their duty, open their hearts, eyes, ears and mouths (also against the eternal suspicions of the Missourians), then there is hope that things will get better; but if they will also remain silent and allow themselves to be blinded, then they themselves will suffer more and more damage. God wait it for the best! Amen.

"Metz to France again, - that's a sin, "Which finds no more forgiveness there, nor here."

The "truth friend" of Cincinnati shows a great moral indignation, among other things, that we, despite his "most convincing" reasons against it, still maintain that the acquisition of the so-called church state on the part of the pope was a "fraudulent" and therefore basically a "thieving" one. That we have not further substantiated our assertion after the answer of the "truth friend", he interprets as a proof that we feel defeated. How it stands around this consolation, we shall find out in his time. As soon as we find the time, we will prove from history how honestly the pope got his worldly possessions. Of course, we cannot promise the "friend of truth" that we will deal with him very carefully. We know quite well that there are true Christians in the Roman Church, but it does not occur to us to look for these true Christians among the Jesuit party and among the Mamelukes who have come from the Protestants in the Roman Church.

W. [Walther]

"Daheim" is the name of a German entertainment journal which was founded seven years ago to displace the so-called "Gartenlaube", in which the word of the most obvious unbelief is spoken. Unfortunately, the "Daheim" has not fulfilled the hope one had of it that it would at least never bring anything ungodly and obviously offensive. Especially during the last Franco-German war there was in the "Daheim", as well as in other papers, a political drunkenness and idolatrous patriotism, which is quite incompatible with Christianity. In the fifth issue of the seventh volume, for example, there is a rather ungodly poem by a certain Ferdinand Bäßler about Metz. In it, among other things

so as not to antagonize the opponents of the pure doctrine of the Lord's Supper. - With our own ears we have heard in a so-called "synodal sermon" that "unity in the Spirit" consists in believing what is written in the three articles of the Christian faith. But what is written in them is also believed by the Catholics, the Methodists, and other enthusiasts; consequently one ought to be able to be "in agreement in spirit" with them also. - That is indeed a broad "platform". The motto of the "Kirchenblatt" was also drawn to this: "In necessities, unity; in secondary matters, liberty; in all things, love." So the three articles of faith would still be the "necessary things for unity"; what went beyond that would be "secondary things," and in them is "freedom."

-----Is not this
real unionist preaching? - Hopefully

Is it not frightening when such blasphemous things are included in a magazine that is supposed to be especially intended for Christians? It is indeed a real pity that almost all means of fine education are at the same time in the service of Satan. Oh, dear Christians, watch, watch therefore, that ye keep yourselves "unspotted from the world"! The word of the Lord applies here: "If thine eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, than to have two eyes, and be cast into hell fire." Matth. 18,9. Think, dear Christians, what the Lord wants to say here, and at the same time think that it is the "eye" with which you read. Dr. Münkkel, too, complains of that content of a paper which "in a certain sense wants to be a Christian one"; for it is just that which makes the unchristian content the more dangerous and pernicious. W. [Walther]

Protest.

In Pastor v. Rohr's twelfth synodal letter page 18 are the following words:

"The Missouri Colloquents asserted: Let the words of the sacrament be put into the mouth of whomsoever it may, it is a sacrament, and effects the presence of the body of Christ, although it is sinful for an uncalled person to do it. This should also be justified by the fact that even in the magical abuse of the Word of God there is nevertheless an effect of the Word!"

With these words v. Rohr accuses the other Colloquians as if they had claimed that the Word of God works in a magical way. Cf. Buffalo Colloquium p. 18.19.

A further lie is found in his 10th synodal letter page 46, where it is asserted that I should have known and confessed before the pastor (v. Rohr) and church board the false doctrine of the Buffalo Synod to be pure.

Against these lies I must protest before God and the world.

New Bergholz March 21, 1871.

Christian Krull.

Filling Stone.

Went to school for a while.
master. When the old Dr. Siegfried Saccus was appointed preacher by Prince Georg von Anhalt in his young years,

he refused the appointment, declaring that he wished to remain a schoolmaster for a time. But the godly prince was so little displeased at this that he rather^ replied, "That is right, my dear son, the schoolmasters make the best preachers." - As is well known, Luther was of the same opinion. When the excellent teacher Hieronymus Nopus had been appointed by the council of Regensburg to be his own preacher, and Nopus only asked to practice preaching a little more (until Shrovetide), Luther wrote to the council: "Although such attempts seem unnecessary to us, since we know that a good schoolmaster cannot be a bad pastor, we have not urged him harder than that he should certainly appear with you at Shrovetide; but on your board and lodging." (XXI, 478.) In the Table Talks Luther also gives the reason why capable Christian schoolmasters are so excellently suited to preachers. He says: "For schoolmasters have been accustomed to speak in school with their pupils, how one should act and interpret the sayings of the Holy Scriptures in a fine way. I did not want anyone to be chosen as a preacher if he had been a schoolmaster before. Now the young journeymen all want to become preachers and flee from the work of the schools." But Luther also adds: "But if one has held a school for about ten years, he should not be a preacher. years, he may in good conscience desist from it; for the work is too great." (XXII, 1028.) The dear congregations should also remember the latter. To burden the preacher with the school for more than ten years without urgent need is certainly very unreasonable.

W. [Walther]

Columbia Co, N. I., received and accepted with the consent of his congregation at Martinsville, Niagara Co, by order of the Hon. Pres. Eastern District, was inducted into his new office by the undersigned, assisted by the Rev. S. Keyl. May the merciful God bless the work of his servant for the salvation of many souls.

G. Fr. Stutz.

Address: Rov. O. Rens,
Lox 4. 8ucl8on,

After Rev. L. E. Knies, hitherto of Rodenberg, Ills. had received and accepted a regular appointment from the Lutheran congregation at Marysville, Union Co., O., he was inducted into his new office by the undersigned, assisted by Rev. Nützel, on the Sunday of Lätare, at the reception of the Honorable President of the Middle District.

H. Horst.

Address: Hev. 1^ D. Xnie!, ^lar^Zvillo, IlInion
Oo., O.

On the Sunday of Invocavit, Pastor A. Feddersen, who received his training for missionary service in Hermannsburg, but who, as a result of the war, was sent out with several more brethren for the service of the Lutheran Church in America, was introduced by the undersigned, assisted by Pastor S. Heiniger, into the newly organized congregation at Farina, Fayette Co.

May the Lord's rich blessings rest upon the work of His servant. "F. Wolbr. ech t.

Address: Rov. ^oääersoo,
Marina, Hielte Oo., 1118.

Church consecration.

Herewith I want to inform the dear readers of the "Lutheran" once again about a church dedication of one of my congregations, the one near Bryan, Williams Co, O.. It took place on the Sunday of SIXDAYSIME. Mr. Pastor A. Detzer, who is the pastor of this congregation...

Founded in 1846 and served for several years with the means of grace, had been asked to deliver the actual inauguration sermon. However, reasons prevented him from coming.

Therefore Pastor Krafft, who had prepared himself for an afternoon sermon, took on the task of preaching the inauguration sermon. He

Based on the words of God from Jer. 17, 12. 13. he posed the question: "What is this house of God talking about today? Answer: 1. of what it is, 2. of what the Lord has already done in it, and 3. how we are to cling to it and keep it. In the afternoon I preached on the basis of Matth. 20, 1-16. on: "The grace of God offered to all men, but missed by many." How it is offered to all, but missed by many. Three of my singing choirs significantly elevated the celebration by singing spiritual-lovely songs. The collecte collected that has already been announced in the previous number of the day was \$12.00. It was designated for the synodical treasury.

May the gracious God, who has finally brought this congregation so far, through many external and internal struggles, that it has built a house for His name, grant that readers a service by acquainting them with the particular glory of His name may always dwell in it under the purpose and layout of this postilion, and that from an entirely authentic source, from the "Vorwort" itself. In it it says right at the beginning:

Archibald, Ohio. I. C. L. Frese.

Heartfelt request.

For a long time I was convinced that my colleagues were right when they complained again and again that our mostly old pianos were not sufficient to give the relatively large number of students the necessary piano lessons. I have therefore finally decided, on my own responsibility and through the mediation of Prof. Brauer, to purchase a new piano at a cost of 375 dollars. In my opinion, this was the quickest and surest way to remedy the lack that is felt so much every day. So I alone bear all responsibility. But I would never have taken on this responsibility if I did not live in the confidence that the faithful Saviour would also this time make the hearts of some willing to help that this instrument be paid for, which is absolutely necessary for the training of organists. As often as I have asked for help in similar cases, I have never been deceived! Therefore, this time I also ask heartily and cheerfully: Dear brothers, help that this instrument also becomes the real property of our institution! - I know it well: there is giving and helping to be done on all sides; but it is also true that there are many hands that gladly give, and that many a one gladly gives for a piano in our seminary, because he himself loves the noble music, and because he knows that without playing the piano no organists can be formed! - But if someone should say: you only got a new piano about a year and a half ago; I would like to answer that with all my love: Friend, what are 4 (now five) pianos for about 80 pupils, who have to practise diligently every day, if a skill in playing is really to be achieved?! So everyone can contribute his gift with the conviction: the piano was necessary, - I serve the young brothers in the institution by acquiring it, - my work pleases my Lord and Saviour well! - May he himself help us to find cause to praise his kindness and goodness this time as well. ----- The work for this Purpose certain gifts I request to be sent either to me or to Mr. Pastor Wunder (Xro. 98 LuroQ 8tr., Chicago, Ill.). An account shall then be publicly given at a time. J. C. W. Lindemann.

Addison, April 4, 1871.

Church News.

On Sunday Oculi, the 12th of March, Pastor L. Winter, after having repeatedly received a proper call from the Lutheran congregation not far from Hampton, Ill. and having finally accepted the same with the approval of his former congregation in Montana, Boone Co, Iowa, was introduced into his new congregation by the undersigned on behalf of the Reverend Presidium of the Western District, where the Lord may continue to bestow upon him his grace, zeal and faithfulness to proclaim the salvation of many open ears and hearts with the cheerful opening of his mouth! C. A. Mennicke.

Address: Uev. I^ouis behind,
Hampton, ILoolc Islanä Oo., III.

On the first holy day of Easter, in the afternoon. Easter Day, in the afternoon, the candidate of the holy preaching ministry, Mr. Theodor Mattfeld, from the mission house in Hermannsburg, was solemnly ordained. Theodor Mattfeld, the glory of His name may always dwell in it under the banner: "God's word and Luther's teaching perish now and nevermore". Amen.

President Bünger.
May the Lord make him a blessing to many.
I. F. Ds scher, pastor.

On Reminiscere Sunday, Rev. I. C. Renz, having received a regular call from the Lutheran and Episcopal

The
American Lutheran Gospel
Postilla of

Prof. C. F. W. Walther

has already been announced in the previous number of the "Luthe- raner" without a word of recommendation, which does not need, it recommends itself. Since, however, the purpose and layout of a postilion can be so different, the undersigned believes that he is doing the dear Lutheran readers a service by acquainting them with the particular purpose and layout of this postilion, and that from an entirely authentic source, from the "Vorwort" itself. In it it says right at the beginning:
"The undersigned, in presenting the present collection of papers to the public, is doing his duty

To the Synod members in question, preachers, For some time he had been complaining of dullness in deputies and teachers, to inform them that, as has beenhis limbs, until a fortnight ago he began to show signs of brought to their knowledge here, 'hei 8th NelOart, 28hot-tempered nervous fever; I visited him at that time, but Narlrst 8tr., OkieaZo, can obtain Rouiiä 2?rip Helvsts forfound him lively beyond expectation, and returned from him \$12.60 for the trip from Chicago to St. Louis. - Thosewith cheerful hope. Now, on the Saturday before Pal- coming by the kaeisie and by the Aortlr Ni880uri 8th R.marum, I suddenly learned by a messenger that he was however, if they have paid the full price by the time theyalready dying. I hurried to him at once, and found him in a reach St. Louis, may obtain a free ticket for the return tripviolent fancy, but soon he became calmer, and from Rev. Bün- ger. consciousness returned more often, as he recognized us, prayed with us, and called upon his Saviour. On Palm Sunday morning, however, we believed that his end had

Notice.

The pastors and teachers traveling to the synod in St. come, but he still struggled in a constant death-struggle until Louis, who are interested in organ building, should not missMonday noon ^2 o'clock, when his soul gently left the the opportunity to become acquainted with the justearthly shell, after he had shortly before recognized us completed, beautiful organ for Pastor Saupert'sbystanders. congregation in Evansville, Jnd.

The same is the sample of a new company, and stands her only son, her only earthly support, to him, to whom she north-east corner of Soulard and Fulton Streets, one block turned everything and saved the morsel from her own north of Trinity Church. mouth, only that he lacked nothing in his studies, and who

I. G. Kunz.

Where is Carl Kracht from Belitz, Mecklenburg-Schwerin? His aged mother is anxious to hear from him. The last news came from him four years ago from Milwaukee, Wis.

A. Taebel, teacher.
Dundee, Kane Co., Illinois.

Conferenz - Ads.

The Buffalo District Conference will, wills God, hold its meetings this year from the 3rd to the 9th of May in the morning (inclusive) at the residence of Mr. Rev. Weinbach at Bergholz, Niagara Co, N. I.

Ch. A. Weisel, Secretary.

The Cleveland Districts Conference will meet, God willing, May 9, 10, and 11^ at the home of Rev. Mees in Columbus, Ohio.

_____ Joh. Rupprecht.

The Southern Michigan Pastoral Conference will gather, God willing, at Monroe April 25 and 26. W. Hattstädt.

Monroe, March 23, 1871.

Obituary.

It pleased our Prince of Sorrows and Overcomer of Death, in his week of martyrdom, to bring home to himself once again a faithful servant of his Church, whom he had scarcely entrusted with the office of the New Testament.

On the 3rd of April, after a severe suffering, but, as we are of good confidence, blessed in the faith of his Saviour, our dear brother Sebastian Ruettinger, pastor of the churches of Lake Ridge and Tecumseh, Mich. passed away at the youthful age of 21 years, 2 months and 13 days.

He had received his education in the practical seminary at St. Louis, Mo., where he was gladly seen by all his colleagues and was loved and respected because of his modest nature; then, last summer, after having passed his exams well, he was called by both congregations as pastor and presided over them faithfully and with the sacrifice of all his strength for 8 months; which testimony is given to him by both congregations, who often asked him to spare themselves and who now painfully lament this hard loss.

At his deathbed his old mother wept, a widow who lost her only son, her only earthly support, to him, to whom she turned everything and saved the morsel from her own mouth, only that he lacked nothing in his studies, and who now saw her hope destroyed to spend her old days in peace and quiet in his house. Likewise his bride, who had already prepared everything for the wedding, which was to take place right after Easter, and whose day of joy and honor has now turned into a day of mourning.

Now, He has entered into the marriage of the Lamb, to His heavenly Bridegroom, May He also take care of the so heartily afflicted bride, fill her with His consolation and be her right soul bridegroom. As He once had compassion on the widow at Nain, as He had compassion on his mother at the cross and gave her John, so may He also have compassion on this mother and widow.

I held the funeral sermon on Matth. 25, 21. and Prov. 10, 7. As the deceased wished, his body was brought to Jda, where Pastor Jske once again held a memorial sermon on Acts 21, 12-14. and then buried in the graveyard there.

The weeping and sobbing of his six confirmands at his coffin, who lost their beloved teacher, and now saw their confirmation again far postponed, the wailing of the old mother, the hot pain of the bride and the wailing of his two congregations, together with that at Jda, was heartrending.

The congregation at the funeral service was large, even Pastor Hattstädt from Monroe was present. But the Lord, who has taken such a young strength from his church, may

he now, since the harvest is so great, raise up young men in all places and send them as faithful workers into his vineyard. Amen.

Adrian, on Char Friday 1871.

F-Johl.

With heartfelt thanks to God and the benevolent givers, I acknowledge receipt of the following

Contributions to the procurement of aid for the science lessons in our school teachers' seminar:

Collected at the wedding of teacher A. Beyer K7.00; from Milwaukee: by the youth club Concordia K12.50; by the society Gemüthlichkeit P15.00; by the singing club in Past. Lochner's congregation K15.00; by teacher CH.Weigle collected in his class K12.35; by teacher G. Steuber K10.00; by teacher W. Hoffman collected in his class K3.40; by N. N. K1.00; by teacher S. Simon of the Monroe, Mich. congregation,

On the use of these and any other more detailed information Gifts I will report in his time.

Addison, Ill, March 15, 1871, H. Düm- ling.

During my protracted illness, which required me to resign my ministry, I further received the following hymns, given by Minnesota pastors and congregations! From Rev. Herzer's church in Maple Grove K10.00, through Rev. Herzer by W. Cornelius -K1.00, by Past. Rolf"" F. Henke K1.65, by Past. Damms church K5.50, M whose branch K2.50, by himself \$1.00, by Past. Herzn's congregation in Minneapolis K16.00, by Past. Both K7.55, Collecte of his congregation in Waconia K3.45, from two members of the congregation Friedrich EggerS and Konrad Vosz K5.00 each, from the school children K3.00, from his branch Hol,. Wood K3.68, from Rev. Fischer's congregations in Bentonand Carver K32.67.

"The good Lord reward the kind givers abundantly in heavenly and earthly goods," is the wish of their still suffering brother in the Lord.

C. G. T. Krause.

Received for the Lutheran Orphanage near St. Louis: From Mr. Weidemeier in California, Mo" \$1.00, by Past. Mertz forwarded 75 Cts, by Past, Holst from Wittwe N. N. in Troy, Ills, K2.00, by C.H. Clestermann there K1.50, by Past. BuSzin Coll. of his parish K4.63. By Mr. Estel from a friend of the orphanage 2 boys' skirts; by G. Greb 37 lbs. of beef; by Rev. Bün- ger 1Z lbs. of woolen yarn; from L. Marx in St.Louis 5-gallons of loaf-syrup; fromN N. in W. 1 shoulder, 1 piece of bacon, j Galt. Grease; fromPA stö- r Kleist in Washington 1 Bor with Christmas gifts: 6 pairs of rothwollcne stockings, 2 pairs of gloves, 4 sashes, 4 dolls, 2 suits, werth K7.00; from Bro. R. in St. Louis some old clothing. From the sewing club in Carlin- ville by Mrs. Allcndörfer 2 sheets, 6 pillow cases, 1 quilt; from Mr. Haas in St. Louis 1 box of soap: from H. Mencke here 1 peck of beans; from G. Beckmann in St. Louis (Jmm.Distr.) 200 lbs. of flour; from L. Marx 145 lbs. of sugar; from G. Lindemann here 2Bsh. Ruffle potatoes, 7 peach trees, 1 plum tree.

Many thanks to the kind donors!
On behalf of the orphans A. Lehmanp, Hansvater.

For the college household in Fort Wayne and for poor students. The following gifts were received from February to March 5: From the Women's Club in Past. Jäbker's congregation 12 new shirts, 2 sheets, 1 straw sack, 3 quilts, 14 towels, 2 pillow cases, 1 feather pillow, 19 handkerchiefs, 14 pairs of socks. From Past. Zage's parish of Conrad Trier 12 gall. Molasses. By Past.-Z. F. Müller in Amelith for A. Däuschlein wedding coll. at F. Dollhopf K8.00. From Past. Neichhardt's parish by Wich. Liecke 2 p. grain, 2 p. wheat, 1 hog. From Past. Jor' parish 2 bar- rice meat, 1 do. Lard, 1 boron of sausage. From knPeru' parish, Jnd. by teacherKors 1 barrel of meat, 1Z peck of beans, K1.50 baar. By Past. Müller in Pitts- burg Kindtauf-Coll. by I. Dölbers K3.45. From Rev. FleischmannS.congregation by Georg Gricbel H5.00. From Rev. G. Präger for Georg Hafner K10.00. From Pastor Stock's congregation from C. Bratmüller 1 peck of beans.

Chr. Hengerer.

For poor students received by Mr. Brödehest in Brighton, Ill, in whose Hausgemcinde after the service collectirt K5.00; by Past. Nützel m Columbus, Jnd, on the infant baptism of Hrn. H. Holtke's collectirt !f>2.25; from the worthy women's club of the local Dreieiniakeils- District 12 shirts.

For Brunn's institution by Past. König in Cmcin- nati from Mr. Marx K1.50 and from Mrs. Pohlmann KIM; by Pastor Hügli in Detroit from the worthy women's association of his congregation K12.00. C. F. W. Walther.

From Mr. and Mrs. Papendorf in Past. Ahnrann's congregation received \$2.00 as a thank-offering for regained recovery; from the congregation of Hcrrn Past. H. Harmemng P16.50 for the synodal treasury; from Fr. Sewing of the same congregation for the seminary budget there K5.00.

St. Louis, Mo . E. A. Brewer.

For the college students sent by Mr. Pastor Brunn, undersigned has received: through Past. Jäbker K3!)M, by Past. Schöneberg K20.00, by Past. Jox K10M; from his congregation by W.R. K5.00, Mrs. R. KIM, D. D. K2.00. W. S. Stubnatzy.
Fort Wayne, Jnd, March 16, 1871.

With thanksgiving to God and the benevolent givers, Pastor Muckel's widow hereby certifies to have received K19.00 collected by Mr Faulstich at Albert Zimmermann's wedding.

Changed address:

Rev. 8. 0. Kekxvav, 222 Drie 8t.
Olevslanä, Ollio.

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Year 27.

St. Louis, Mo., May 1, 1871

No. 17.

Mr. X. X. and the Missouri Synod once more, and for the last time.

(Conclusion.)

There are only two more reproaches that Mr. X. X. makes as always been the way of the sects, to see everything to our Synod, which for the sake of completeness we now good only in themselves. Thus the Albrechts think they have to defend ourselves against, on which we are then alone have the best doctrine of sanctification; the greasy with him. Methodists, they alone the best doctrine of conversion; the

Our unnamed opponent writes first of all the following: "As exclusive and one-sided as the Missouri Synod is Mr. X. X. now dabbles in a prophecy of how the Missouri toward the new theological literature, it takes an equally Synod will fare in the future. Since we, at least, cannot see harsh position toward every life of faith outside its synodal into the future, we will let this rest; but as to that register of district. Instead of rejoicing that there are still children of sins, we take the liberty of remarking upon it as follows.

God everywhere where Christ's name is preached; instead of thanking God that also in other church communities much is done for the spread of the kingdom of God; instead of admitting that we also have much to learn from others, one always seeks out only the dark sides, one always looks only at what separates us, but not at what unites us. They everywhere, where God's word is still essential, we do not

always point to the false doctrine of others, and thus cut off all common sense for the kingdom of God. What they build only heartily, that's just part of the consolation, in theory with one hand by their doctrine of the invisible church, they take away in theory with the other hand.

Practice ten times back. Only within their synodal association do they see salvation for the church. But where, in such proud self-conceit, one looks with contempt upon others, the spiritual life must in time ossify and atrophy. This

which still upholds us above others in these frightful times, and which for all the world's good we do not wish to be snatched from us. Or is Mr. X. X. a heart-denouncer, who knows better?

Another of our many sins is said to be that we do not thank God "that also in other church communities much is done for the extension of the kingdom of God". Our answer to this accusation is again simply that it is also untrue. Unfortunately, we must confess that our giving of thanks in these last sorrowful times is bad enough, that unfortunately we are much more inclined to sing the Kyrie Eleison than the Hallelujah. If things are better with Mr. X. X. in this respect, it is certainly shameful for us and praiseworthy for him. But we cannot let that be taken away from us, because God has given us the right to rejoice in the salvation of every soul, which also happens among the seconds, and to thank God for it. Or did Mr. X. X. already in

A third sin of our Synod is said to be that it does not admit "that we also have much to learn from others." Our response to this is not only to admit this, but also to truly learn from the

Now when Mr. X. X. finally writes: "The Albrechts believe they alone have the best doctrine of sanctification, the Methodists, they alone have the best doctrine of conversion; the Missourians, they alone have the pure doctrine."-our unknown friend may mean to say either that the Missouri Synod believes it alone has the pure Lutheran doctrine, or that it believes that the Lutheran doctrine which it has is the pure one alone. Is the former meant.

this is such a blatant falsehood that this accusation Then they feel as if they were sitting on a secure tree, from On the other hand, we do not consider it necessary under deserves no refutation, for whoever knows us knows that which they challenge to a bloody duel all who pass by and any circumstances to fight to the utmost for other scriptural the Missouri Synod has made it known before all the world cannot climb like them. O, there is just in those gentlemen doctrines that are not articles of faith, much less to that in America, for example, the Wisconsin, the Ohio, the who are always and always crying, "Away with your old pronounce a verdict of condemnation on the opposing error, Norwegian, the Illinois, and the English Concordia Synods dogmatics! Scripture, Scripture here!" evidently a reliance even though we reject it, and to pronounce the brotherhood also have the pure Lutheran doctrine. But if it be meant that on great human names, such as is not otherwise easily met of faith on those who err only in this respect. If in a doctrinal the Lutheran doctrine which we have with the synods with! *) A third source of our opponent's great courage in this controversy such doctrines are involved as do not belong to named is "the pure doctrine alone," we are, however, guilty matter is evidently also this, that we have not hitherto the articles of faith, everything depends on whether the of this crime in the eyes of Mr. X. X. But if he does not defended our doctrine of usury to the utmost, as we have opponents show that they contradict because they do not believe this, he should be ashamed to call himself a done other articles of faith. From this, then, such opponents wish to submit to the word of God; that is, whether, though Lutheran, and if he knows of another church besides the as Mr. X.X. immediately conclude that we have already lost they seem to leave the fundamental doctrines of the word Lutheran, "where the Gospel is preached with one accord courage in this struggle, and that, as he himself expresses of God standing, they nevertheless overturn the very according to pure understanding, and the Sacraments are it, "things must be very bad in this matter. Nothing, however, foundation on which all those doctrines rest, the word of administered according to the divine Word," let him call it gives a fighter more courage than when he thinks that his God.

so. opponent has already lost his courage, and that he is In addition to this, our opponents are sure and certain

V. Finally, the fifth and last charge which Mr. X. X. makes therefore already thinking of a concealed retreat in order to that the pure doctrine of usury will never again come on the of the Missouri Synod is its alleged "false doctrine of usury," escape the dangerous situation with the least possible loss. scene in these times, which have been entirely swallowed

In discussing this point, our knight with closed helmet This latter, therefore, also seems to Hm. X.X. especially so up by usury; they are sure and certain that they can do grille evidently displays a courage that is not usually seen courageous. The readers of the "Lutheran" see from this nothing better to frighten the poor people away from the in our opponents who want to be Lutheran. He calls our how necessary polemics are, and how erroneous it is when pure doctrine of faith preached by the Missouri Synod, than doctrine of usury a "confusing one to the conscience," one thinks that the best thing would be to always teach only to say to the poor people, "Behold, the Missouri Synod which "has been refuted by Prof. Fritschel in several highly the truth, but then not to begin a dispute about it with those condemns all who do not admit "that all and every taking of instructive and interesting essays," so that now "the glory who contradict the truth. The example of Mr. X. X. shows interest on loaned money, even if it be 5 cents of \$100.00, of the pure doctrine is gone forever at the Missouri Synod. where this would lead. In regard to the doctrine of usury we is in itself damnable usury." Therefore our opponents try to

Where might this great courage have come from? - We have now once almost only testified to the truth, and then let provoke us in every way to fight for the right doctrine of think that it has three main sources. The first source is that the opponents of it shout and rave to their heart's content, usury, as they do for the doctrine of Christ, of the Mr. X.X. knows what an immense army stands behind him, and what has happened? As a result of our silence, their sacraments, of the church, of the ministry, and so on. As namely the whole world drowned in the sin of usury and, in whose glory of having the pure doctrine is now "over much as our opponents are otherwise against sharp polemics, nothing would be more desirable to them than if addition, almost the whole of present-day Christendom, as forever"! What would have happened if we had proceeded we were to use the most severe polemics in regard to the far as this point is concerned, caught in error, with all its in the same way in regard to the articles of faith as in regard doctrine of usury; for in this way, they calculate, our great scholars. But if a fighter knows this, then it is certainly to the doctrine of usury? Without a doubt, our opponents, effectiveness for the kingdom of God would be greatly not surprising if he has unusual courage. He knows in some of whom today know how to speak so beautifully in hindered. But since we do not, according to their wish, fight advance that whatever he says in defense of usury, the orthodox terms, would still today, as in the past, fight the for the doctrine of usury, as for the doctrine of the way to whole world will applaud him, and the more confidently he most precious teachings of our church as false doctrines, eternal life, and do not make it a test question, they speaks, the more he will shout "Bravo! The more confident and would trample us underfoot with triumph as false therefore fight against it, as against a fundamental error, he is, the more the whole world will applaud him, and the teachers who have been silenced. and make it the mark of a false teacher. They, who are the more confident he is, the more it will shout "Bravo!" to him; and make it the mark of a false teacher. They, who are the

for all who practice usury laugh their hearts out, and even hallmarks of a false teacher, mischievously interpret our that we know how to make a distinction between articles of moderation in this point, which puts such a fatal spoke in faith and such scriptural doctrines as are not. It is true that their wheel, as a recantation, all in order to plunge us, where unacceptable. The second source of our opponent's we do not allow any clear doctrine of Scripture, great or possible, into a zeal with ignorance and into a battle that courage is evidently that such highly respected theologians small as it may be, to be made an "open question"; but while sets the whole church on fire, as if by force. But can as Jakob Andreä and Johann Gerhard are partly on his we deem it necessary, for every article of faith, on each of anything more disgraceful be thought of than such a charge side. People, such as Mr. X.X., continue to reproach us that which our faith and hope hangs, to on the part of such people as pretend to be annoyed and

we are only followers of the old theologians, because we often cite them as proof of what our church has ever taught; offended by our heated polemics?! Should not their they continue to tell us that we stand not on God's word, his doctrine of usury, the greater right would evidently be on our side, for on consciences, which are supposed to be so easily wounded by doctrinal disputes, rather enable them to thank God that but on the reputation of men: but when they themselves can this side stand not only all the pure teachers of Christendom before Luther, we are cite one or two old famous theologians for their opinions but also Luther himself, Melancthon, Chemnitz, yes, even the heathen who we are contrary to Scripture, then they find heroes who, with their follow only the light of nature. But far be it from us to build the matter on this! Our foundation is the sun-clear word. shouts of victory, have made the world a better place.

*If, by the way, it were necessary to cite respected human authorities for

this doctrine of usury, the greater right would evidently be on our side, for on

this side stand not only all the pure teachers of Christendom before Luther,

but also Luther himself, Melancthon, Chemnitz, yes, even the heathen who we are

follow only the light of nature. But far be it from us to build the matter on

this! Our foundation is the sun-clear word.

beware of tearing the church, which is truly torn apart to save their false doctrine of Christ's antitype in the told them that they should also ask the dear Lord Jesus enough, even more for the sake of the usury question? *) Sacrament!" Just so do our opponents now in the doctrine of quite diligently for His Holy Spirit to help them promote His

Finally, Mr. X. X. reproaches us with the following usury. First we too simply referred to the clear passages in kingdom through their testimony of faith, as well as by "Instead of the Missouri Synod publicly recanting this Moses, the Psalms, and the Prophets, in which usury is helping them with gifts. I told them some stories of Lutheran vexatious doctrine before all Christendom, they have rather condemned in explicit words. Then our opponents said, children in Silesia from the time when this country still in a quite dishonest manner, sought one back door after These are parts of the Old Testament which are abolished belonged to Austria and the Lutherans were persecuted another, and have fled into this corner and into that. First in the New Testament! So we appealed to such passages of there. After my admonition, some children made they appealed stiffly and firmly to the Old Testament the New Testament as Luk 6:35: "Lend, that ye hope nothing objections, some this, some that. Some said that they passages dealing with usury; when these could no longer be for it." Then said the opponents, But is not nothing but love would gladly give something for their dear church, for kept (?), to the New Testament passage Luke 6; when here commanded in the New Testament?) So then we sought to synodal purposes, missionary work and the like, if only too, the ground was taken away from them (?), to th prove that usury is contrary to love, yea, contrary to all someone would give them some money. I answered: "I am general commandment of love. Such a proceeding we must righteous. What then do our opponents do? They glad that you say that if someone gave you money, you call dishonest." - This polemic of Hm. X. X. has a peculiar exclaim, as learned Calvinist disciples: "Behold, behold! The would gladly use it for the furtherance of the kingdom of resemblance to that of the sly Calvinists. When the Missourians base their doctrine of usury not on clear God; but it would seem much nicer to me if children could Lutherans, in the doctrine of the Holy Supper. When the scriptural words, but on their doctrine of love! Thus we have see how they could earn money for themselves, and Lutherans in the doctrine of the Holy Supper once referred chased them from one corner to another, until at last they farmers' children in America can do that very easily. Some to the clear word of Christ: "This is my body", the Calvinists have slipped away from us through the 'back door' of charity, of the children replied that they did not know how. Then I said: "It is written there, but is it not also written that Christ and with it seek to save their false doctrine of usury." But said, "I will help you out. You who are of one house, may ascended into heaven and sat down at the right hand oblaspheme only Victoria, you advocates of usury, you ought only ask your father and mother to let you have a quarter God? After the Lutherans had refuted this objection by to tell us such words of God as, "Lord, who shall abide in thy or a half or a whole acre of land to plant, the yield of which saying that the right hand of God was universal, the abernacle? Who shall dwell in thy holy mountain? He that you would gladly use for the furtherance of the church of Calvinists said, "Suppose it were so, is it not also written that giveth **not** his money upon usury." (Ps. 15:1. 5.) or such God." Father and mother would certainly be glad to grant Christ had a true human body? When the Lutherans finally words as, "Giveth on usury, translated, should he live?" He this request, and if they all did so, a not inconsiderable sum proved that Christ's humanity had been given divine shall not live; but because he hath done all such would be collected in the autumn. "You need not be attributes through personal union with God, including **abominations**, he shall die the death; his blood shall be upon ashamed of this," I continued, "for many children have done omnipresence, the Calvinists exclaimed: "Behold, the him" (Ezek. 18:13.), we say, yet ye shall not overthrow us similar things. I know one of the richest counts in Germany; Lutherans base their doctrine of the Lord's Supper not on such words of the living God, but "let stan, and have no when he was still a boy, in his leisure hours he made pots the words of institution, but on their doctrine of Christ's thanks unto them." - and pans for night lamps, sold them in the city, and gave omnipresence! Thither they have at last fled We hereby take from Hm. X. X. and our dear readers, the money he made from them to the charity fund. I myself beseeching God to preserve us in this last afflicted time in received such money from him when he was ten years old."

*Some of our opponents in Germany do not do much better than our opponents here, as we can see from Brunn's paper: "Evangelisch his only true and sure word against all the mischievousness To the question now, "Will you now well remember all this, Lutherische Mis- sion und Kirche", twelfth number of last year. Brunn and deceitfulness of men, and in his grace against sin, and seek to practice it by the grace of God?" most of them writes there: "Finally, the accusation that the Missourians have changed their position on the usury question is unfounded. They have death, and hell, but to enlighten our adversaries, and so fulfill answered, "Yes. But one little boy, ten years old, said very simply done what Prof. Walther wrote last year (1869), and which I had his promise also to us: "Before thou shouldest fall to them, kindly, "I will remember and do it." Which he did faithfully. printed at that time, that they, the Missourians, 'would not proceed with they must rather fall to thee." Jer. 15:19, W. This little Thomas Stach told his brothers and sisters banishment and condemnation' against dissenters, for 'this point is not [Walther.] what he had heard. And when the planting began in the spring, the parents were asked to give them some land to work themselves, so that they would have money for the synodal treasury, the mission and the like, which request the parents gladly granted them. So they began to cultivate the land, and the dear children planted on their land such fruits as brought much money, and so every corner which the father did not think worth plowing had to be plowed. Since that time, receipts from these children for gifts sent in are always to be found in the "Lutheran." Last spring, when I came to see them, they told me with great joy that they were now becoming stronger and stronger.

But their opponents expected it differently, they hoped that an opportunity should arise here where the Missourians should show their supposedly rugged spirit of law, so that they would be publicly disgraced. But now that things have turned out differently, one would rather see an inconsistency in the conduct of the Missourians than admit that they had the right evangelical principles in dealing with the matter in the first place."

**Is it not strange how seriously our Mr. X. X. takes false doctrine seriously, when he thinks he has discovered it in the Mis-sourians? *) Mr. X. X., by the way, in reference to the words: "Leihet, dass They are to recant before all Christendom, while they are exhorted to ihr nichts dafür hoffet," even makes the ridiculous excuse that these words only contain a "figurative way of speaking," for which "every man of sound senses must immediately recognize" them, like the speech of "tearing out eyes" and "cutting off hands"! We have hardly ever read a more stupid interpretation of scripture.

and would be able to plant quite a lot of land for themselves this year, and in a few years they would probably be able to earn over a hundred dollars. The children worked their land mostly in the noon hours, the oldest among them, little Thomas, always in front. But with each month and year they learned more and more diligently, and little Thomas taught the other brothers and sisters as much as he could in reading, arithmetic and writing, and above all he made sure that they learned the catechism. Because the parents are the only Lutheran family living in the midst of a Lutheran congregation, and the Lutheran preacher has to serve several congregations, and therefore cannot hold as much school as would be desirable, little Thomas began to hold the office of schoolmaster in a larger circle. In the winter evenings, the children from the neighbourhood came together, and he taught them the Lutheran Little Catechism, all the beautiful songs from our hymn book by heart, and also the melodies to them; reading, arithmetic and writing were also practised, the Bible was read and read aloud, and the evening was spent with it until 10, even 12 o'clock, so that the dear angels had to have their pleasure in it, and the Lord Jesus found a real home in these children's hearts. Everybody, even the university preacher, rejoiced in the little schoolmaster. The boy himself increased in everything, also in faith and knowledge, so that by his thirteenth year he possessed such a knowledge of the dear Bible, the Symbolic Books, the Geographical Book, and the Catechism, as would be desirable to many who should have it. Besides his mother tongue, which is Moravian, he could speak, read and write German and English quite well, and desired nothing more than to be confirmed last Easter, in order to then go to our school teachers' seminary and, with God's help, one day become a capable school teacher. Only man thinks and the good Lord directs!

In January of last year, Thomas's youngest sister died, and the children were so eager to die that they all, without exception, wanted to be with the dear Lord Jesus and to die. At the end of May, sickness came to the children in the neighbourhood of V., and the little schoolmaster and his pupils had to come to the sick children and sing beautiful songs to them, such as: "Jesus, my confidence", "Because I am Jesus' little child", etc. Thus, in three weeks, they sang three dear children from this house to their home above. Soon after, the children in the next house became ill. A girl of twelve years of age now again desired the little schoolmaster with his pupils to be sung to the dear Saviour, as she herself had sung to the other two dying children, which was done. Also

this maiden died. And still there was great joy among the children, all wanted to be with the Lord Jesus. To make a long story short: in July illness came among the dear Stach's children and now struck a dear boy of seven years. When I visited him the next day, I soon saw how the angel of death was also waiting for him, and told him, among other things, as he was leaving that he would soon go to his dear savior. Then he was quite glad, and said to one of his other brothers, who was a year older: "John, if I die now, today or tomorrow, I give you my part of what we have planted for the spreading of the kingdom of God; wherever you use yours, send my part there also; see now that nothing of it is lost. When I returned the next day, I saw that all eight children in the house, though none of the others complained, were sick, and I said so. At one o'clock in the afternoon I went away, and at three o'clock they were all lying on the sick-bed. The little schoolmaster, who was now in his 14th year, had been ill for some time in a somewhat lesser degree, and in this cross was a faithful comforter to the parents and no less to the brothers and sisters, so that the dear children waited with comfort and joy for the Lord to call them home, which soon happened. After the boy who had first fallen ill had died, the following week a dear girl of ten years died with the aforementioned John in one hour, who, when the parents were weeping over the death of the little daughter, jumped from his bed and looked at his dead sister, immediately lay down again, and, behold! when after a while the father wanted to give him medicine, he had also fallen asleep gently and blissfully. Thus five dear children from this house were carried to their graves in a short time, so that the little schoolmaster did not like it on earth any more, because so many of his dear pupils were at home with their Saviour. And behold, the Lord also called him to himself. A few days before his death he wrote these words on the wall in large Latin letters: "I will not leave my Jesus," and underneath: For He will I can't leave it alone either. - Of the planted fruits the sugar cane has been given to me by the children, which I have long since received cooked in molasses. Since under these circumstances much of the fruit in the field has perished and the cattle has trampled some of it, the yield is not as great as it would otherwise have been. What could be saved, if sold, will be sent to the synodal treasurer. Since a young sculptor, who also knew and loved these children, has made a gravestone for four of the dear Stach children, so beautiful that one seldom encounters such work, I will also provide the epitaph for each child,

perhaps it will be a blessing to many a child. It is for the youngest child:

Do you want to know what my price is? Do you want to learn what I know? Do you want to hear what my glory is? Jesus crucified.

The second child's epitaph reads: Who is the foundation of my faith? Who strengthens and awakens the mouth? Who bears my punishment and my guilt? Who has the Father's mercy on me? Jesus crucified.

The third child's epitaph reads: Who is the strength of my life? Who is the juice of my spirit?

Who makes me righteous and wicked? Who makes me God's servant? Jesus, the crucified.

The fourth child's epitaph reads: Who is the death of me? Who will help me in my last hour of need? Who will make me equal with the angels? Jesus, the crucified.

May the faithful Savior grant that this short children's story may bring much blessing to the hearts of all who read it, especially to parents and children.

Well-meant reminder to certain dear readers of the "Lutheran".

First of all, dear Lutheran readers, allow me to ask you a question: What do you do with the "Luthera- ner" after you have read it through? Will it perhaps be thrown into some dusty corner? Will it be soiled and smeared and occasionally pulled out again to be used as breakfast paper or window cleaning paper, as a child's toy or to decorate the kitchen and cupboard shelves, etc.? If you do so, then, - do not take it amiss, then you do it all wrong and do very wrong. - It may be that you have not yet given it much thought. Therefore let it be shown you. If you deal with the dear "Lutheran" in the same or similar way, as just remarked, then first of all you act against the reverence which you owe to the word of God and the confession of pure doctrine. For what does the "Lutheran" bring to you, for the most part, other than pure and truthful explanations, applications, confessions, and defenses of the Word of God and of the Lutheran doctrine based on it? Does he then deserve to be so rudely and shamefully tractured? Certainly as little as any of your good orthodox edification books, catechism, prayer, hymn or sermon books. If you use good-for-nothing newspapers and other trashy papers, which are not worthy of respect, for the above purposes, you have certainly done no wrong; but such a delicious paper as the "Lutheran" is, should truly be better held in honor for the sake of the precious Word of God, which it teaches us. This is the One. You act with such destruction of the sheet but secondly also against the grateful.

Love and respect, of which you usually consider yourselves bound to the dear writers of the "Lutheran". Consider, however, that to produce such a paper every fortnight is truly no easy feat; it requires more than just cobbling together kinds of meaningless, insipid and feeble rubbish, as certain speculative church newspaper manufacturers do, but to write the "Lutheran" requires laborious work, much reading and thinking and praying, serious study, vigilance and worry. And all this is done without a cent of salary or wages, solely for the sake of God and His Kingdom, for the benefit of the Synod and especially for the readers. Do they not therefore owe all thanks and heartfelt love to the dear writers of the "Lutheran," especially those at St. Louis, as those who also teach us the Word of God in the "Lutheran"? How very bad it is, however, if the dear paper, the blessed fruit of such faithful, righteous work, is perhaps only read once and then left to rot and perish as if it were some bad commodity. He who does so robs himself of, or at least shortens, the rich manifold blessings which God has intended and offered him especially through the "Lutheran. And this is the third great wrong. The glorious blessing and benefit that the "Lutheran" is supposed to bestow, and - praise be to God for this - is also able to do, consists not only in the fact that it provides its readers with a kind of edifying, spiritual entertainment for about an hour every 14 days, but to offer them a healthy and nourishing diet for life, to help lead them to a righteous and ever richer knowledge of the one pure, saving doctrine and to fortify them in it against all deceitfulness of false teaching, to make them quite confident, joyful and certain of their faith in the Saviour Jesus Christ and their perfect redemption and righteousness, through him and in him; to fill them with love for Our dear Lord Jesus Christ.-Lutheran Church; to encourage them in a truly godly walk, and finally to strengthen them both in the desire and perseverance for all good works and in patience in suffering. Yes, not only on the readers themselves, but through them also on others, and especially on the families and congregations to which they belong, the blessing of the "Lutheran" should, can, and will come. He wants to help educate his readers to become faithful, God-fearing househusbands and housemothers, and to become righteously Lutheran members of the congregation who are well versed in sound doctrine. But behold, this and every other blessing must understandably be miserably buried to the greatest extent possible if the "Lutheran" is treated as worthless waste paper after the first reading. In truth, it is also said: "Easy come, easy go!" For the ordinary

Th. R.

To the ecclesiastical chronicle.

"The Peace Festival." We have just read in the "New York State Newspaper" how the great peace festival in New York was celebrated in church. Among other things, this newspaper also reports two sermons which two preachers there, calling themselves Lutheran, held on this occasion on the first Holy Easter. In the German Lutheran St. John's Church, according to this report, Dr. Held spoke before a large congregation of parishioners and "many strangers", among other things, as follows In the beginning he said: "One may now call the Easter story real, as he who stands here and has the word does, and his congregation with him: or one may call the same 'Easter story' ideal, as one or the other among the listeners of today's festive evening, which is set as a prelude to the great triumph of peace of the morrow, may call it: always remains the one great truth in it, that the Lord wonderfully came in to his dear young men, greeted them with his paschal greeting of peace, showed them his hands and his feet, and told Thomas - according to Joh. 20 - who was not present in the circle of disciples at his first appearance, on the following Sunday evening, when all the disciples were together, he called out to him: 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing.' In any case - no matter how ideal the Easter feast may be called - in any case it is in its most ideal meaning 'a world rejuvenation feast', as you will sing in the closing verse of our service. - And to this ideal life, which is the unfortunately! And to this more idealistic life, which could overcome the materialism that unfortunately prevails in our days and is becoming more and more prevalent, the years 1870 and 1871 have, thank God, given a very decisive impetus - at least outwardly and also inwardly, - such is our firm confidence and joyful hope; for it is not only on ecclesiastical ground that Romanism has fallen from its self-made heights; the hitherto dominant Roman race has also crumbled, and the Germanic race has taken the reins of the world regiment into its own hands." No preacher who wants to be a believer has ever denied more disgracefully! At the end the speaker said: "With pride every German today looks at his first German Emperor Wilhelm von Hohenzollern, looks with pride at all the great men who stood by him, looks with pride at his sons, who in their mighty army columns could conquer the world, but do not want to, looks with pride at his daughters, full of sacrificial, holy love. And when once in the first war of freedom a loyal, noble, German heart, which exchanged the lyre for the sword, sang full of melancholy:

German people, you most glorious of all. Your oaks stand -
you have fallen!"

Today, after the second war of liberation, now that a holy peace has been won, every German mouth sings with enthusiasm:

German people, it calls to you from all lands: Your oaks stand -
You yourself are risen anew!

Amen!" A little better was Dr. Moldehn- ke's sermon on the "Pre-Ceremony for the Peace Festival," but his sermon, too, was nothing but a crass desecration of the pulpit on which he stood, and of the Easter festival at whose celebration he spoke. His theme was: "German Christians' joyful Easter," which was then 1. a glorious feast of victory, 2. a lovely feast of peace, and 3. a joyful feast full of hope. In each part of this sermon, Christ's resurrection was compared with Germany's present uprising! In the first part, the speaker said, among other things: "Without sacrifice nothing great can be achieved, without sacrifice no true victory, without sacrifice also not the victory of Christ, for whom victory could have been easy, but who out of love made the difficult sacrifice of Charlemagne. The victory is blessed for time and eternity; from the seed of blood grows the new life of the Church. Christians are also patriots, though they do not make so much noise as the children of the world. Thus the blessing of the German victories for Germany, even for France, for the whole earth, is an indescribably great one in religious, political, social, commercial respects." When, however, Dr. Moldehnke spoke before a larger audience the following day, he, too, fell into the same waters as his colleague, Dr. Held. The former spoke, among other things: "Today we feel with pride that we are Germans, that we belong to the people which, by its great deeds, has proved itself to be the first on earth; it has only now really learned, to know its power and strength; it has learned in bloody struggle, in glorious victory, what it is capable of achieving. We here also know and will learn even more that the Germans in America occupy the first place among the nationalities here - hopefully the Yankees and Irishmen will have had the same impression when they saw the magnificent procession pass by. The Germans are a people who love freedom, but, as today's demonstration has also proved, at the same time a people of order, a people at the forefront of civilization through culture and education." This is no doubt not the language of theologians, least of all of Lutheran ones, but - of demagogues, and such speeches are not sermons, but Harangues. We note this not both for the sake of the gentlemen named, and for the sake of the Lutheran Church, which is

so badly represented by them, as well as to warn that this kind of union with the
I hope that the world will not spread under the cover of patriotism and destroy our church. W. [Walther]

Synodical ad.

The Northern District of the Synod of Missouri, Ohio, &c. St., will hold its sessions this year, God willing, at Trinity Lutheran Church, Detroit, Mich. from Wednesday after Dom. I. p. Trin. the 14th of June, to Tuesday the 20th (inclus.). The subject of the proceedings will be: the discussion of the remaining theses on the doctrine of good works, etc., written by Rev. A. Hügli.
The dear brothers in office are kindly prayed not to forget the parochial reports.

F. A. Ahner, d. Z. Secretary
of the District.

Advertisement of the Synod of Illinois et al. St.

The Lutheran Synod of Illinois, &c. St., will meet, God willing, this year, on the Thursday after Trinity, June 8, at Beardstown, Cass Co, Ills. in the congregation of the Rev. Knoll.

The main subject of the negotiations will be the doctrine of the office of preaching.

Okaw, Washington Co, Ills, April 4, 1871, Bro
Wolbrecht, Secr.

Conferenz - Ads.

The Cleveland Districts Conference will meet, God willing, at the home of Rev. Mees in Columbus, Ohio, May 9, 10, and 11.

Joh. Rupprecht.

The New York Districts Conference will assemble, God willing, on the Tuesday after Pentecost, May 30, at St. John's Lutheran Church, Port Richmond, Staten Island, N.

Meriden, Conn, April 8, 1871.

C. A. Graves, Secretary.

Tract - Association.

The following have declared their affiliation to the "German-American Lutheran Tract Association" by sending in the respective contribution

Messrs. Pastors: C. F. Seiß, G. Spockhardt, A. Detzer, K. Köberlin, H. Walker, Weisel, E. Gottlieb, A. Ebendick, Ch. Schmidt, T. Körner, Paul, Diedrich, S. Keyl, G. C. Holls, I. I. Kündig, Wm. Wackernagel, A. Ch. Großberge?, W. Vomhof.

Furthermore the gentlemen: P. Stahmer, Joh. Stahmer, Heinrich Oldsen, Heinrich Dose, Jakob Struve, Fr. Meier, H. Kirchenwald, Heinrich Vomhof.

St. Louis, Mo. April 8, 1871.

G. Schaller.

Received in the treasury deS. Western District:

To Synodal casse: By Rev. Gräbner's congregation, St. Charles, Mo., \$20.00. By Immanuel's Distr. in St. Louis, Mo., \$29.00. Coll. of Zion's Distr. there, \$65.80. By Rev. Schmidt's comm. in Schaumburg, Ill, \$13.53. by Past. Loeber, Niles, Ill, \$3.25. by Teacher Ulrich in St. Charles, Mo. \$2.00. subsequently to Coll. of Trinity Distr. in St. Louis, Mo. \$5.50. by the Gem. of Past. Sondhaus, Kimmswick, Jefferson Co. Teacher Wittwen Fund: by Past. Wyneken's congregation in of St. Louis, Mo. \$7.70. of Trinity Distr. of St. Louis, Mo. \$15.70. of Cleveland \$47.35. "For the school teachers' seminary at Addison: by Past. Bartling's Gem. in Chicago, Ill, \$30.29. Of Past. Wunders Gem. in Chicago, Ill., \$40.56. By E. John of the Gem. in Prairie City, Bates Co. in St. Louis, Mo., \$9.20. By N. N. in Addison, Ill., \$5.00. Subsequent to the Coll. of Immanuel's Distr. in St. Louis, Mo., \$44.00. By Past. Ruhlands Gem. at Pleasant Ridge, Ill, \$25.00. by Past. Ruhland \$2.00. Easter coll. of the comm. of the Past. Pennekamp, Darmstadt, Ill. \$10.00. Easter coll. of the parish of the Past. Katthain, Hoyleton, Ill. \$5.00. of Teacher Deffner, Red Bud, Ill. \$1.00. of Past. Biewend's parish, Belleville, Ill. \$9.00. by Past. Biewend \$1.00. Easter coll. of the congregation of the Rev. Schwensen, N. Bielefeld, Mo., \$27.00. Easter Coll. of the congregation of the Rev. Köstering, Frohna, Perry Co. Mo., \$10.00. Of Rev. Thurner's congregation at Guttenberg, Iowa, \$6.00. Of Rev. Thurner \$4.00. Easter Coll. of the congregation of the Rev.

Grupe, Champaign, Ill, \$12.00. coll. of the congregation of the Rev. Große, Chicago, Ill, \$28.00. Easter coll. of the congregation of the Rev. Franke, Addison, Ill, \$37.48. of the Rev. Frederking's congregation at Prairietown, Ill, \$8.50. of the congregation of the Rev. Holls, Centerville, Ill, \$10.00. Easter coll. of the congregation of the Rev. Kähler, Chariten Co, Mo, \$10.00. Of the Rev. Schaller, St. Louis, Mo., Bon of the congregation of the Rev. Th. Gotsch, Akron, O., \$16.18. Of the congregation of West Ely, Marion Co, Mo, \$5.20. Of Teacher Erk in St. Louis, Mo. \$2.00. Easter coll. of the congregation of the Rev. Dorn, Elk Grove, Ill, \$6.00.

To the college maintenance fund: from Immanuel's Distr. in St. Louis, Mo., \$11.00. from Trinity Distr. in St. Louis, Mo., \$11.00. from Pastor Köstering's congregation in Frohna, Perry Co, Mo., \$16 35' Vo" Pastor Fick's congregation, Collinsville, Ill.,

For inner mission: from the missionary box of Immanuel's Distr. in St. Louis, Mo., \$16.30. From Th. Reinhardt in Chicago, Ill., \$5.00. From Trinity's Distr. in St. Louis, Mo, \$2.16. Of W. Grote in Addison, Ill., \$5.00. Of the students of the Westbczirk's in Addison, Ill., \$2.30. Of Immanuel's Distr. in St. Louis, Mo., \$2.15. Of Past. Thurner's congregation at Guttcnberg, Iowa, \$6.00. Of Rev. Fick's congregation, Collinsville, Ill. \$9.35.

On the emigrant mission in New York: from Th. Reinhardt in Chicago, Ill, \$2.00. From some members of the congregation of the Rev. Claus, St. Louis, Mo, \$10.00.

For Rev. Brunn's Institution: From G. Kleinstaubcr, Chicago, Ill., \$2.00. From the Women's Association of the congregation of Rev. Beyer, Chicago, Ill., \$25.00. From the school children, collected in the Sunday afternoon Christian teachings, of Rev. Grosse, Chicago, Ill., \$25.00. From Mrs. Kath. Becker, St. Louis, Mo., \$1.00. From some members in Oast. Claus congreg. in St. Louis \$10.00.

For the Hermannsburg Mission: from D. Kornhaaf, Addison, Ill, \$2.60. from Pastor Ruhland's congregation at Pleasant Ridge, Ill, \$11.00. from an unnamed member Pastor Schwcnscns congregation, New Bielefeld, Mo, \$5.00.

For the Leipzig Mission: by D. Kornhaaf, Addison, Ill, \$2. 60.

For Rev. A. Kähler: From D. Kratz, Chicago, Ill, \$5.00. From K. Köbel, Chicago, Ill, \$1.00. Coll. collected from Mr. Fr. Schuckart's infant baptism by Rev. Schuricht, Vandalia, Ill., \$2.00. By Rev. Fick's congregation in Collinsville, Ill., \$15.00. Bon teacher Ulrich St. Charles, Mo., \$2.00. By teacher Walther, Charles Co, Mon, \$1.00. by Fried. Schuricht, St. Louis, Mo., \$1.00. From Mr. Jungkunst, St. Louis, Mo., 50 Cts. From Rev. Mertens, Aork Centre, Ill, \$5.00. From Mrs. Puscheck, Chicago, Ill, \$5.00. From Rev. Ruhland, L. Wüllner and I. Schoettle each \$1.00, together \$3.00. From rel. Mrs. Körner in St. Louis, Mo. \$5.00. From Mrs. Sarah Meier in St. Louis, Mo/, \$5.00. From Rev. Wagner and some members of his congregation in Chicago, Ill, \$12.00. From Wilh. Borchelt by Pastor Schuricht, Vandalia, Ill., \$1.00. From Past. Frederking's congregation, Prairietown, Ill., \$6.85. From Mrs. Pohle, St. Louis, Mo., \$2.00. From an Ungen by Rev. Schaller in St. Louis, Mo.

For the seminary in Addison: From members of the congregation Pastor Claus in St. Louis, Mo., \$5.00

For verw. Mrs. Past. Kleinegees: From the congregation Pastor Flachsbart, Pilot Knob, Mo., \$8.00.

E. Roschke, Kassirer.

Received at the Middle District Treasurer's Office:

To the synodical treasury: from A. Michel in Pastor Fleischmann's congregation, thank offering \$1.00. Past. Bode's congregation near Fort Wayne \$20.16. Past. Jox's congregation in Logansport \$18.70. Past. Jüngel's congregation at Jonesville \$12.20.

Concerning the synod building fund: from Past. Maack's Gemeinde in Sugar Grove \$7.40. Past. Jüngel's congregation in Jonesville \$41.00. Ch. G. by Past. Lehner \$1.00. To the Wigger and Past. Schwan's congregation in Cleveland \$82.42.

From the Institution at Steeden R- " Jonesville \$5.00. F. Kruse there \$41) OoO 3abkers Gemeinde m Adams County, Ind, For the Heathen Mission: by Past. Lchner by an unnamed person \$2.50.

For the inner mission: By Past. Lehner by an unnamed person \$2.50.

For the Lutheran Orphanage near St. Louis: Thank offering from Bro. Meyer in Jonesville \$2.00. Desql. from Mrs. S. I. there \$2.00.

Addendum to No. 2 of the "Lutheran"

(last receipt of Mr. D. Droste: To the synodical treasury: from Past. Bode's congregation at Fort Wayne \$15.16. C. Grahl, Treasurer.

Received

for the seminary household in Addison, Ill.:

From the parish at Addison: From D. Kornhaaß A6.00. 5 Psd. butter, 4 sacks of corn, 1S. Oats, 1 p. of car- toffles, 2 sheets, 5 pairs of stockings, 3 dozen cheeses, and 5 psd. of butter. I. Kuhlmann 4 p. potatoes, 1 p. oats, 1 p. grain. Bro. White 2 p. potatoes, 1 p. wheat. Gottg. White 1 p. Potatoes and A1.00. H. Biermann 1 p. Potatoes. A. Schnake 1 p. corn, 1 p. potatoes. H. Neuhaus 1 p. grain, 1 p. potatoes. F. Kuhlmann 1 p. grain. A. Daake 1 p. potatoes. W. Drechsler 1 p. Wheat, 1 p. potatoes, 1 p. oats. F. L. Weiss A1.00. Wm. Knüppel 1 p. grain. F. Polzin 1 p. apples. H. Dücker 1 p. potatoes. E. Pflug 1 p. grain, 1 bush. Potatoes, 4 cabbages. F. Dammeyer 1 p. potatoes. H. Heitmann 2 p. potatoes, 2 p. corn. Bro. LührS 3 S. corn, 1 S. barley, 1 piece of bacon, and A4.IX). D. Dammeyer 2 p. grain. D. Goellner 1 p. potatoes. L. Frillman 1 p. grain, 6 cabbages. F. Beier, 2 sp. grain, 1 sp. potato. L. Jeske 1 bush. Grain. H. Drechsler 1 p. grain. F. Kurd 1 S. cabbage heads, Z Peck beans and 50 cts. D. Hahne 1 S. wheat, 1 S. rye. I. Licht 2 p. corn, 1 p. potatoes. F. Mesenbrink 2 p. potatoes, 2 p. oats, 1 p. grain, 1 p. cabbage. H. Finke, 1 p. grain. G. Zinke 2 p. wheat, 3 p. grain, 1 p. potatoes. Wittwe AhrenS 2 p. corn. H. Mönch 2 p. oats. Wittwe Plagge 2 p. wheat, 1 p. potatoes. F. Krage 2 p. wheat, 2 p. potatoes. A. Graue 1 p. grain, 1 piece of bacon, 12 cabbages. Wittwe Graue 1 p. potatoes, 1 p. grain. L. Heinemann 3 p. grain, 1 p. car- toffels, 1 roll of butter, 6 pieces of meat, 12 cabbages. Wittwe Backhaus 2 p. potatoes, 1 p. oats, 1 p. grain, 1 roll of butter. L. Fiene 1 p. Wheat, 1 p. turnips, 1 p. cabbage. B. Hackbusch 75 cts. B. Heinberg Pallmer, Collecte of his parish A25.00 gold; by Mrs. Ude in CollinSville 2 bedsteads and 1 large table, werth A20.00. From the 1 p. potatoes, 1s. Grain. W. Fiene 1 p. Wheat, 2 S. potatoes, 1 S. 1 ham; by the parish of Mr. Past. Heinemann 260 dozen eggs, 4 bales schoolchildren of the 4th clap of the Dreieimgkeits Distr. in St. Louis grain, 8 lbs. butter. Wittwe Bergmann 1 p. wheat, 1 p. oats, 1 p. grain. of butter, 18 pieces of smoked pork, 2 sausages, 1 barrel of preserved A2.50. From the Women's Association of the North Prairie Distr. by D. Plaste 1 p. potatoes. F. Stuwe 1 p. grain. D. Fiene 2 p. wheat, 2 p. beans, 2 pots of lard, 1 bag- chen of beans, 2 bags of grain, 1S. Hops, Past. Gräbner's congreg. in St. Charles, Mo., A5W, Thank offering oats, 1 p. potatoes. H. Geils 1 p. grain. L. Blecke 1 p. potatoes, 1 p. 10 Bush. Oats; by Mr. Past. Clans from some members of his parish A5.00 for Kattcnhusen; grain, Z Bush. Apples. W. Noddcmeyer 2 p. oats, 2 p. potatoes. Bro. A15.00; by Mr. Rev. F. Schneider from his parish A4.55; from the A3.00. Bequest of blessed father Karl Querl A25.00. From Johann Meyer 1 p. potatoes, 1 p. grain. H. Hachmeister 1 p. wheat, 1 p. oats, Staunton parish by C. Schön A1.00 and 1 ham, by I. Wachholz 1 Werner in Mokena, Ill., 50 Cts. From Past. Kühn's Gem. K14.32, 1 p. potatoes, Z Bush. Apples. 7 p. butter. W. Schaper A2.00. H. shoulder, by A. Sievers 1 ham and 100 lbs. of flour, by A. Schön 1 From C. Martin thank offering for previous year's crop A5W. C. Meyer Roscnwinkel 2 p. potatoes, 1 p. grain, 1 p. wheat. Bro. Fiene 2 p. shoulder and A1.00, by F. Mai 1 ham and 1 shoulder, by I. Lich A2.00, A1.00. Elise Kühn A1.00. H. Eickhoff A1.M. potatoes, 1 p. Cabbage, 5 pieces of meat. F. Reinfld 1 p. potatoes. P. Hunsinger 50 CtS., I Streb 1 peck of beans, H. Beckemeier 2 W. Leseberg 1 p. potatoes, 1 p. wheat. F. Stünkel 1 p. wheat, 1 p. shoulders, teacher Trcttin A1.00, W. Hering 100 lbs. of flour and 1 ham, oats, 1 p. potatoes, 6 pieces of meat. W. Stünkel 1 p. wheat, 1 p. oats, H. Sievers 1 ham, 1 side piece and 100 lbs. of flour; by Mr. Past. 1 p. grain. Ch Hei- demann 100 lbs. flour. L. Homeycr 1 p. grain, 1 Bergen Öfter-Coll. of his parish A9.50; by Mr. Rev. Wangerin 1 part of peck beans. F. Holstein A1.00. D. Kruse 2 p. potatoes. C. Schaper 2 the Easter Coll. of his parish A6.10. For poor students received: From the Loweller Women's com, 1 piece of meat. H Negel 1 p. potatoes, 1 p. turnips, 2 pieces of Association 6 pairs of underpants; through Mr. Past. T. Körner from meat. W Marquardt 2 p. oats, 2 p. grain. F. Bünzow 1 p. of oats. F. the women's association of his parish A5.00 for Kattcnhusen; Völker 1 p. oats. H. Marquardt Jr. 2 p. grain, 1p. Oats. Wittwe Kruse Easter Coll. of my congregation at Minerstown A10.00 for Fort Wayne 2 p. potatoes, 4 bush. Turnips. Bro. Knigge 1 p. barley. W. Nabe 1 p. sophomore I. Krause: by Mr. Pastor ClauS from some members of his grain, 1 p. potatoes. H. Weber 2 p. potatoes. 2s.grain. H. Piehl 7 congregation A5.00 and Kindtauf - Collecten at Bruning and Mehrhoff musical instruments received by teacher H. Ilse at Pittsburgh, Pa. pieces of meat. F. Kornstedt 1 p. grain. L. Thieße 1 p. grain. L. A7.25; by Mr. Past. Liese sJllinoiSsynodef from the Women's from H. EverS A1.00, from Ph. Wagner 50 Cts. from H. Stadcl- Kehrbach 1 p. grain, 1 p. turnips. D. Roscnwinkel 2 p. turnips, 3 p. Association of his congregation A20.00, namely for Sartorius; by Mr. mann 50CtS.; by Kassirer E. Roschke A12.00; from teacher Fr. Bodemer A1.00. potatoes, 1 peck of beans, 6 p. butter. H. Buchholz 2 p. grain, 1 p. oats, Mrs. Fitzberg er, A5.00, from Mrs. Krauk A5.00, from Mrs. Loh- müller 1 p. potatoes. H. Stünkel, 2 p. potatoes, 2 p. grain. B. Wil- len 2 p. A2.00, for Mäurer from the Jungfrauenverein A20.00, from Mrs. Ecksturm A1.00, from himself A2.00.

A. Crämer.

Henjes 1 p. potatoes. F. Thieß 2 p. potatoes. H. Lühning 3 p. apples. From Mr. Past. Hartmann's parish: From H. Blume 10 Bush. Potatoes. From Niles, Ill: 3 cargos wheat, oats 2c. From Duntun, Ill: 2 ounces of wheat, oats :c. From H. Lieburg 1 quart of meat. H. Rehliug 1 quartHleish. C. Kölling 1 p. flour. Collecte, collected on Hrn.,Past. HuntzikerS Wedding A5.35. By Mr. Wald, teacher in Michigan A5.00. By Mr. G. Brauns at Crete, Ill, from I. O. Do- meier 1 piece of bacon; by C. Salier 4 rolls of butter, 1 shoulder: W. Rinne, Sr. 3 rolls of butter; W. Rinne, Jr. 4 rolls of butter, 1 shoulder, 1 box of soap; I. O. bust- shirts, 6 undershirts, 6 underpants. From the Women's Piepenbrink 2 rolls of butter, 1 box dry apples, 25 lbs. beef, 12 lbs. bacon; Ph. Willharm 1 piece bacon; Joh. O. Meyer 13 rolls of butter; John Wilkening 5 rolls of butter, 1 piece of bacon; C. Banser 1 ham; Aug. Luecke Z Bush, dry apples, 1 shoulder, 1 piece of bacon, 1 piece of beef; Ph. Wille 4 rolls of butter and beef; H. Fritsche u. Chr. Niemeyer each?1 piece of bacon; Dr. Perlewitz Z Bush^ dry apples, 1 roll of butter; CHS. Nuppert 1 quarter of veal; Wm. Diersen 9 lbs. butter, 17 lbs. bacon; John Diersen 26 lbs. dry apples; Wm. Wehmhöfer 71 ppl. butter; O. Piepenbrink 35 ppl. cheese. By Mr. Past. Jox of the parish in LoganS- port, Jnd., A7.00. Addison, Ill, April 18, 1871. h.Gehrke.

For the Seminary household received from Herru Seifensieder Waltke of Lowell 1 case of soap; from LHerrn Tügel there 8 Pf. Butter; from Mr. Soap-boiler Meyer, of Rock Spring, 1 box of soap; by Mr. B. Bünger A13.04 in silver. From the Loyal Virgins' Association of the Loyalty District in St. Louis A30.10. From B. F. Hänichen in St. LouÜ 2 bedsteads and 1 large table, werth A20.00. From the schoolchildren of the 4th clap of the Dreieimgkeits Distr. in St. Louis from the Women's Association of the North Prairie Distr. by D. Plaste 1 p. potatoes. F. Stuwe 1 p. grain. D. Fiene 2 p. wheat, 2 p. beans, 2 pots of lard, 1 bag- chen of beans, 2 bags of grain, 1S. Hops, Past. Gräbner's congreg. in St. Charles, Mo., A5W, Thank offering oats, 1 p. potatoes. H. Geils 1 p. grain. L. Blecke 1 p. potatoes, 1 p. 10 Bush. Oats; by Mr. Past. Clans from some members of his parish A5.00 for Kattcnhusen; grain, Z Bush. Apples. W. Noddcmeyer 2 p. oats, 2 p. potatoes. Bro. A15.00; by Mr. Rev. F. Schneider from his parish A4.55; from the A3.00. Bequest of blessed father Karl Querl A25.00. From Johann Meyer 1 p. potatoes, 1 p. grain. H. Hachmeister 1 p. wheat, 1 p. oats, Staunton parish by C. Schön A1.00 and 1 ham, by I. Wachholz 1 Werner in Mokena, Ill., 50 Cts. From Past. Kühn's Gem. K14.32, 1 p. potatoes, Z Bush. Apples. 7 p. butter. W. Schaper A2.00. H. shoulder, by A. Sievers 1 ham and 100 lbs. of flour, by A. Schön 1 From C. Martin thank offering for previous year's crop A5W. C. Meyer Roscnwinkel 2 p. potatoes, 1 p. grain, 1 p. wheat. Bro. Fiene 2 p. shoulder and A1.00, by F. Mai 1 ham and 1 shoulder, by I. Lich A2.00, A1.00. Elise Kühn A1.00. H. Eickhoff A1.M. potatoes, 1 p. Cabbage, 5 pieces of meat. F. Reinfld 1 p. potatoes. P. Hunsinger 50 CtS., I Streb 1 peck of beans, H. Beckemeier 2 W. Leseberg 1 p. potatoes, 1 p. wheat. F. Stünkel 1 p. wheat, 1 p. shoulders, teacher Trcttin A1.00, W. Hering 100 lbs. of flour and 1 ham, oats, 1 p. potatoes, 6 pieces of meat. W. Stünkel 1 p. wheat, 1 p. oats, H. Sievers 1 ham, 1 side piece and 100 lbs. of flour; by Mr. Past. 1 p. grain. Ch Hei- demann 100 lbs. flour. L. Homeycr 1 p. grain, 1 Bergen Öfter-Coll. of his parish A9.50; by Mr. Rev. Wangerin 1 part of peck beans. F. Holstein A1.00. D. Kruse 2 p. potatoes. C. Schaper 2 the Easter Coll. of his parish A6.10.

For poor students received: From the Loweller Women's com, 1 piece of meat. H Negel 1 p. potatoes, 1 p. turnips, 2 pieces of Association 6 pairs of underpants; through Mr. Past. T. Körner from meat. W Marquardt 2 p. oats, 2 p. grain. F. Bünzow 1 p. of oats. F. the women's association of his parish A5.00 for Kattcnhusen; Völker 1 p. oats. H. Marquardt Jr. 2 p. grain, 1p. Oats. Wittwe Kruse Easter Coll. of my congregation at Minerstown A10.00 for Fort Wayne 2 p. potatoes, 4 bush. Turnips. Bro. Knigge 1 p. barley. W. Nabe 1 p. sophomore I. Krause: by Mr. Pastor ClauS from some members of his grain, 1 p. potatoes. H. Weber 2 p. potatoes. 2s.grain. H. Piehl 7 congregation A5.00 and Kindtauf - Collecten at Bruning and Mehrhoff musical instruments received by teacher H. Ilse at Pittsburgh, Pa. pieces of meat. F. Kornstedt 1 p. grain. L. Thieße 1 p. grain. L. A7.25; by Mr. Past. Liese sJllinoiSsynodef from the Women's from H. EverS A1.00, from Ph. Wagner 50 Cts. from H. Stadcl- Kehrbach 1 p. grain, 1 p. turnips. D. Roscnwinkel 2 p. turnips, 3 p. Association of his congregation A20.00, namely for Sartorius; by Mr. mann 50CtS.; by Kassirer E. Roschke A12.00; from teacher Fr. Bodemer A1.00.

Association in Grand Rapids A8.90. From the congregation in Duntvn for Rueder A12.50. By Past. Moll for Schmidt A10.00. From the Women's Association of St. John's Parish m Chicago for Muller A10.00. By Rev. Franke on infant baptism collected from Lucian Weiß A2.75. By Past. Hudtloff A9.00, for PolSdvrrfer A4.00. By Teacher Koch as a thank offering from his wife A5.00. By F. Werfelmann for his nephew A10.00. By Past. Schmidt as a thank offering from Mr. König A4.00, from Mr. Pfingsten A2.00 and 1 pair of woollen stockings. By Mrs. N. N. in Addison 3 pairs do. By Mrs. C. Eißfeldt from the Women's Association of Trinity Church in Milwaukee 12 bust- shirts, 6 undershirts, 6 underpants. From the Women's Association in Rock Island 10 pairs of woollen socks. For the household: by Kassirer Eißfeldt H649 nnd A17.30. by teacher I. Brase A3.00. by school children of teacher Denninaer in Grand Rapids A4.50, of teacher Selle A2.00. by teacher C.F. Arndt A2.50.

Received for the Lutheran Orphanage near St. Louis:

From Mrs. Ramond Wheelerley at Ehester, Ill, A2.00. From Messrs. Leonhardt <L Schuricht at St. Louis A100.00. Wedding coll. with Mr. Jost Jüngel at St. Louis A5.55. From Mrs. W.B. at CollinSville, Ill, thank offering for happy delivery A5.00. From an orphan by Rev. Wm. B. Bünger A13.04 in silver. From the Loyal Virgins' Association of the Loyalty District in St. Louis A30.10. From B. F. Hänichen in St. LouÜ 2 bedsteads and 1 large table, werth A20.00. From the schoolchildren of the 4th clap of the Dreieimgkeits Distr. in St. Louis from the Women's Association of the North Prairie Distr. by D. Plaste 1 p. potatoes. F. Stuwe 1 p. grain. D. Fiene 2 p. wheat, 2 p. beans, 2 pots of lard, 1 bag- chen of beans, 2 bags of grain, 1S. Hops, Past. Gräbner's congreg. in St. Charles, Mo., A5W, Thank offering oats, 1 p. potatoes. H. Geils 1 p. grain. L. Blecke 1 p. potatoes, 1 p. 10 Bush. Oats; by Mr. Past. Clans from some members of his parish A5.00 for Kattcnhusen; grain, Z Bush. Apples. W. Noddcmeyer 2 p. oats, 2 p. potatoes. Bro. A15.00; by Mr. Rev. F. Schneider from his parish A4.55; from the A3.00. Bequest of blessed father Karl Querl A25.00. From Johann Meyer 1 p. potatoes, 1 p. grain. H. Hachmeister 1 p. wheat, 1 p. oats, Staunton parish by C. Schön A1.00 and 1 ham, by I. Wachholz 1 Werner in Mokena, Ill., 50 Cts. From Past. Kühn's Gem. K14.32, 1 p. potatoes, Z Bush. Apples. 7 p. butter. W. Schaper A2.00. H. shoulder, by A. Sievers 1 ham and 100 lbs. of flour, by A. Schön 1 From C. Martin thank offering for previous year's crop A5W. C. Meyer Roscnwinkel 2 p. potatoes, 1 p. grain, 1 p. wheat. Bro. Fiene 2 p. shoulder and A1.00, by F. Mai 1 ham and 1 shoulder, by I. Lich A2.00, A1.00. Elise Kühn A1.00. H. Eickhoff A1.M.

Sincerely thanking the kind givers

I. M. Estel, Kassirer.

For poorStudents received from Pastor H. Grupe at the baptism of his child collected A3.50. From Past. L. A. Detzer A5.00. From Rev. E. D. K. Böse A5.00.

For Past. Brunn's Anstalt: By Past.Schüssel- mann from an unnamed A10.00, from Mr. Zelt A5.00 and from a confirmand A3.50. C. F. W. W alther.

For the seminary organ at Addison and for

musical instruments received by teacher H. Ilse at Pittsburgh, Pa. from H. EverS A1.00, from Ph. Wagner 50 Cts. from H. Stadcl- mann 50CtS.; by Kassirer E. Roschke A12.00; from teacher Fr. Bodemer A1.00.

Addison, Ill, April 3, 1871, K. Brauer.

^For the "Lutheran" have paid:

The 25th year: Messrs. Pastors: M. Guinther A8.85, W Stubnatzi, E. I. Homme, F L Mich- ter, S Hunziker.

Also: A. Vogel A6.50, L. Denner, F. Wink.

The 26th year: The pastors: M Guin- ther A10.75, P. Fleischmann A12.00, V. Both, A. Ernst A27.00, W Stubnatzi, F Döscher A6.00, E I Homme, F L Richter, A C Kuß 25 Cts., I L Hahn A4.50, W Hatt- städt A13.50, H. Stub.

Further: C A Weber, G M Fritze, A Vogel AA.IH I L Backhaus A6.00, F Fischer A49.50, G Scholz, A Kie- fer, K Lauterbach A9.25, H Seim, E Erb A6.00

The 27th year: The gentlemen pastors: I G Kunz A27.00, L E Knies A4.50, W Brackhage A18.00, . M Merz A10.50, F C Becker, W Schwartz, P Fleischmanv A7.50, I C Fleckenstein 75 Cts, A Michaelis, E List A25.50, C Braun, H Wunder A30.00, B Muus, E Sitz- mann A18.00, IAFW Müller A20.00, Th Mertcns, F Kleist A25.50, C Engelder A24.IIO, C Bock, JAFW Müller A46.05, G Landgraff A6.00, E I Homme, W Hus- mann A10.00, Prof. L Larsen, F L Richter, E Aulich A28.50, A W Freese 13.50, L E Kähler A18.00,1 Heininger, F Erd- mann A4.50, A C Küß, C Brüggmann, E Georgik A12.00, C F Liebe A29.35, E Sennholz, H. Brandt, B. Heinemann, M. Becher, I. Diersen each A1.00; John Wil- kening, Chr. Knabe, D. Seehausen, W. Ruhe, C. Harme- ning A2.00 each; J.O. Meyer A5.00, E. Rinne A3.00, H. Rohé A3.00, C Götz, A Hoppe, C Göks, I H Stoge- mann, H W Bewie A31.50, A Vogel 2.50, I C Ulrich A10.00, I Ernst 2.00, A Bohn A73.00, F Krmnmel, A Dohrmann A24.00, G Schwarzberg, H Schnucke K27.75, A Kiefer, KLauterbach A1.75, S Bauer, AKrohmeA25.00, H Bödecker A3.00, C Hcrpolsheimer, I G Multhanowski, I Thurner A10.50.

Further: C A Weber, I H MeycrS, G Bernthal 75 CtS. H Bartling A3.00, C Götz, A Hoppe, C Göks, I H Stoge- mann, H W Bewie A31.50, A Vogel 2.50, I C Ulrich A10.00, I Ernst 2.00, A Bohn A73.00, F Krmnmel, A Dohrmann A24.00, G Schwarzberg, H Schnucke K27.75, A Kiefer, KLauterbach A1.75, S Bauer, AKrohmeA25.00, H Bödecker A3.00, C Hcrpolsheimer, I G Multhanowski, I Thurner A10.50.

M C Barthel.

Beränderle Address:

R6V. R. Xoelilor, Lox 88. HI-



Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 27.

St. Louis, Mo. May 15, 1871.

No. 18

Our Schnllehrernoth.

Through oral and written communications I have learned that the opinion is quite commonly spread as if school teachers were now plentiful within our synod, - indeed, as if those who would dedicate themselves to school teaching would hardly have a chance of finding a place where they could utilize their gifts and strengths in the service of the Savior and His Church. This is a completely groundless rumor! Probably it was caused by the fact that in the last year all the changes that the congregations had made until the end of the school year could be complied with. This may also have contributed to the fact that some teachers who had already been employed could not be provided for as they wished. But already last fall many more teachers were appointed, and since then the lack of capable teachers has become more noticeable every day! In fact, there is still a shortage of school teachers, and there is no prospect of it being completely remedied in the next twenty years, if the last day continues to pass and the Lord continues to bless the Lutheran Church in this country as he has done so far. Teachers are coveted from all sides!

But of course, the congregations are not looking for a man who only has the name of a teacher, but is otherwise not up to his important and responsible office. They generally desire teachers who can not only give the necessary German lessons, but who are also proficient in the English language and who can accompany the congregational singing with the organ. And the congregations have a right to demand such teachers! They are to receive the seminary; they are to bear all the expenses of the parochial school; it is quite in the order of things, therefore, that they should desire teachers who really do what they are paid for. Yes, the communities also have the duty to teach and employ the most capable teachers, since God demands of them to care for their children in the best possible way, and they cannot, for the sake of their conscience, use the state schools, to whose maintenance they must also contribute! It will be of little use to us to fight against the use of the state schools if our teachers do not prove that they can teach better than is done here! - For this reason it cannot be denied that some well-meaning and pious teachers cannot find satisfactory employment because they lack the necessary knowledge and ability, which is necessary when a large number of pupils are to be taught.

The teachers, however, who are at least mediocre in their office, will continue to have the most beautiful prospect of being able to serve their Saviour in a profession that, with faithful work, is unspeakable. Such teachers, however, who are at least mediocre in all respects, have the most beautiful prospect of being able to serve their Savior in a profession that, with faithful work, will be crowned with unspeakable blessings in time and eternity!

Thousands of children of German descent and belonging to the Lutheran Church are eagerly waiting today for a teacher to come and feed them! About forty congregations have been asking urgently for some time: send us teachers so that our children will not perish and perish! And this year we have about twelve whom we can send; to most of the churches we must answer: we cannot help! Is this not need? Is this not to be deeply lamented? - The number of those who ask, who plead for teachers, is not decreasing, no, it is increasing from year to year! Immigration is bringing in ever new crowds, and even older inhabitants are coming more and more to the conviction that things cannot go on as before; we must establish German parochial schools! - Truly, our school need for teachers is great! The Lord has given us a field of work here, in which hundreds more will be trained in the coming years with the most splendid success.

a field of work in which victories can be won, which admittedly have no value in the eyes of the blind world, but over which the angels rejoice, which are highly respected by God and which will be followed by eternal peace in heaven! Is it not a blessed work to serve the children, that they may learn to know their country, that they may live to it, praise it, and give thanks to it, - that they may be a salvation even as citizens of this world, and seek the true good of the country, until they go home to Jesus, and thank him that he has given them teachers, who have fed them with the bread of life, and watered them with the water of life? Is it not a glorious and delicious effort to do a work in the name of Jesus and in his stead, the fruit of which will last forever which God himself will reward forever?

But, oh, who believes that? - If it were more commonly believed than it really is, more boys and young men would come forward to be trained for this blessed office! That faith is rare! But the Holy Spirit produces it when parents, teachers and pastors esteem and praise the school office when they cheerfully testify again and again to their sons and pupils: to whom God has given the gifts for the office, he also wants to have it! If this were more frequently emphatically, and cheerfully testified, - if, in addition, worldliness were heartily attacked and combated, but their self-denying love of Jesus were clearly and warmly laid to the heart, should not God awaken men who would cheerfully and confidently say: "Test me; if I am competent, I will go! - I live in the firm conviction that this repeated exhortation, enticement, and enticement would bring forth good fruit!

Of course, it is then also necessary to keep an eye on whether the applicants are really suitable for the school office. As is generally known, in the old homeland the rule was often: "The boy is too stupid to be a shoemaker, he must become a schoolmaster! As it seems, this principle is also wired into the new world. It is astonishing what kind of people are sometimes sent to us to make teachers out of them! In spite of glasses and magnifying glasses, one often cannot discover what could qualify them for the teaching profession! But once they are there, they are tried for one, two, or even three years, and then they are sent away! - But it is even more saddening that often (!) people are sent to us whom we do not know at all, whom we have not yet observed and tested. One gets to know them, so to speak, on the street, - one trusts their beautiful promises without further ado and sends them (not infrequently even without any registration) to Addison. There, one thinks, it will all take care of itself; there one will find out whether they are to be used or not. Yes, we fin-

But usually only when such subjects have done infinite harm, have secretly spread the poison of their unbelief and their sinful ways, have breathed a completely false spirit, a godless worldview, etc., into their fellow pupils, and have perhaps disgracefully ruined an entire class! It is appalling how carelessly this matter is often treated! - Nowhere can a hypocrite hide more easily than in an institution like ours! Nowhere can a loose boy do more harm than in a boarding school where no one can watch what is done secretly in the rooms, in the dormitories, etc.! When the bad boys are finally revealed and have to leave, whom does the blame (and not only the blame of the world, but also of Christians) fall upon? The institution and its teachers are very often hit, and to the detriment of the work they are doing. It is surely sin (i.e. an act that angers and offends God) to send people to the institution whom we have not first observed and tested. Admittedly, even the most vigilant is not secure against fraud; but therefore it remains necessary to be vigilant! -

Whether a boy or young man possesses the necessary qualities to administer the teaching ministry with love and with benefit, can only be discovered by a very few people in a short time; by far the greater number require longer observation, and indeed diligent, careful observation. Even in boys with outstanding gifts it is often difficult to decide to which profession God has destined them. Only careful examination with diligent sighing to God teaches what is right! Many a boy toils for years in the Gymnasium with vocabularies and must at last (perhaps only when he has entered the Prima) give up learning languages, must nevertheless take up another profession! Why the vain trouble? Well, the parents wanted to make a pastor out of him, without having checked whether God himself had given him the necessary gifts! - Many a boy should become a teacher, but God has given him neither a clear mind nor the gift of teaching! Oh, they are unhappy people whom God has made to be farmers or craftsmen, and who are then to study; who would gladly stir hands and feet, and must sit at the school desk! Not the favorite thoughts of parents, not the quirks of bases and cousins, must decide here, but talent!

What qualities must a boy or youth have if he is to be suitable for teaching and capable of being admitted to the seminary? - He must have two things in common: he must be pious and have teaching abilities.

Above all else, he must be devout, must truly believe in his Saviour.

believe and walk in the fear of God. This is a supernatural gift that no man is born with, but which the Holy Spirit miraculously gives when and where He wills. - Now, of course, I cannot look into the heart of any man, nor can I say with full certainty of any but myself whether God dwells in his heart or not, whether he stands in living faith, or whether only his head has grasped the knowledge. But this I can see, know, and judge: whether a boy attends sermons, Christian instruction, and the Lord's Supper, - whether he learns his duties diligently from God's Word and otherwise reads the Bible, - whether he withdraws from ungodly conduct, confesses his sin, punishes his comrades where necessary when they do evil, - whether he lets himself be instructed by God's Word, and especially whether he honors his father and mother and is obedient to them! When I observe such things constantly in a boy, then I conclude: this is a pious child, and in this respect he might well be suitable for a teacher! And only among pious boys and young men must one look about for future teachers; they are not among the guardians of the word, at any rate not! But one should not be deceived by temperament and disposition. Slothfulness, cowering and headlongness are not piety, and a merry, cheerful, even somewhat boisterous and coarse nature is no sin!

But piety alone does not qualify a man to be a schoolmaster, otherwise all Christians would also have to be good teachers. Experience teaches that a man can be heartily pious, but at the same time a heartily bad "clay. Whoever is to become a useful teacher and work in the profession with inclination all his life must also have the necessary natural gifts, - the gifts must already be innate in him which enable him first to learn what is necessary and then also to teach it again. Whom God has destined to be a teacher, he has already equipped in the womb, he expresses this, without even suspecting it, already in youth; and it is the duty and task of parents, teachers and preachers to pay attention to these expressions of natural talent. But he to whom God has not given the necessary natural gifts, and who nevertheless becomes a clay, will either sooner or later leave this profession again, or he will work in it with constant inward aversion, because he sees that he is only a bungler, accomplishes nothing, and only stands in the way of more skilful ones! - Of course the natural gifts must be sanctified by the Holy Spirit if they are to be used in the service of Christ.

But where they are not, they never come again; they some hints already made inclined to watch whether he can The order of nature is that the young should learn! Our task become innate. It is true that the natural gifts of teaching discover these gifts among pious boys. is not to provide only a temporary help, but rather to see to need not be present to any great extent, but it is also true Boys who are spiritually and naturally gifted in the way it that gradually a body of teachers comes into being among that no man is able to make a teacher out of a boy who has described above are our most beloved pupils under the us which, though in very different degrees, is nevertheless no gifts of teaching at all. Oh, if only those would take this circumstances that once existed. We have a good number in all its members equal to the task which God Himself has to heart who intend to hand over their sons or pupils to the of them and for the most part they are brave boys. The set us here. teaching profession!

With some attention one can already find out whether to educate them the longer the more to become righteous many parents, so that they will be willing to dedicate their these natural gifts are present in a boy or not. If he is friendly Lutheran Christians and capable teachers. To be sure, the son to the wonderful office of school; may he raise up many with his younger brothers and sisters, if he stands by them, close living together in the institution brings with it many boys and young men who, out of love for him who bought helps them, protects them; then he will most probably have dangers that an individual family does not know; living in them with his blood, will speak joyfully: Here I am, I want to a natural inclination to deal with children, which will enable the country also has its dark sides; but the real advantages make the school ministry my life's calling! I will serve the him later on to enjoy being among the schoolchildren and far outweigh these, and the word of our God prevails in the youth of our church, who loved me and them unto death! to take care of them to the best of his ability. If a boy likes institution, not only so that it is taught, but also so that it J. C. W. L. to tell stories, if his brothers and sisters and his comrades rules in the hearts and consciences of the students. To be sure, the devil has tried a few times to usurp the rule here **Petition of the Lutheran Association in Dresden and other places** listen attentively to him as soon as he relates a tale or a as well, but he has so far passed with disgrace. By God's **to a High Saxon** story he has read, then he has the gift of communication. If grace this will also be the case in the future, and for the **Ecclesiastical Regiment in the matter of admission** he tells a story fluently, clearly and distinctly, he has the gift of teaching, which becomes even more obvious when he sincere students this is also a great gain for their whole life, **Reformed and Unreformed to Holy Communion. *)** answers questions willingly and tries to explain when they already experience that God reveals the dishonest, brings the liars to light and puts out the impenitent. - Since there are now four teachers working at the school, every pupil has the best opportunity to acquire the education that adorns every truly educated man and that enables him as a teacher to carry out his office successfully. by heart in a singing lesson, if he whistles the melodies of folk songs he overhears, then he has a musical ear: it is But also youngsters from 16 to 18 years of age are our newspaper that the aforementioned association held a then highly probable that he will also learn to play the violin welcome, if they have had a good school education and meeting in Dresden at the end of October of last year, in which it was unanimously decided to take steps with a high and the piano. If he keeps his notebooks neat and tidy, if he especially if they possess the natural gifts to a sufficient church regiment in regard to the ecclesiastical union, i.e. the admission of Reformed and Uniate Christians to keeps his books in their proper place, if he goes to school on degree. I must especially emphasize the musical talent. Lutheran altars and the resulting unethical mixed communion of the Lord's Supper, which is also breaking out more and more in the Saxon regional church. Since the time and returns home on time, the sense of order and discipline that is so necessary to the teacher will come to require singing, playing the violin and the organ, and where decision of the high church regiment on this matter was unfavorable, the members of the association, as faithful Lutheran Christians, have believed that they must once again testify against the above-mentioned unconfessional conditions of the Saxon state church in the following petition to the high church regiment, combined with the renewed respectful request for their appropriate abolition. They also consider it their duty to give public account of their step by light. If he does not rest until his task is completed, even other remedies can be found! Whoever can no longer learn communion of the Lord's Supper, which is also breaking out more and more in the Saxon regional church. Since the decision of the high church regiment on this matter was unfavorable, the members of the association, as faithful Lutheran Christians, have believed that they must once again testify against the above-mentioned unconfessional conditions of the Saxon state church in the following petition to the high church regiment, combined with the renewed respectful request for their appropriate abolition. They also consider it their duty to give public account of their step by though he sweats and sighs, this indicates strength of will, these things must have other, especially brilliant gifts that could encourage him to still want to study, - that could make us want to spend time and effort on him to still make a Lutheran Christians, have believed that they must once again testify against the above-mentioned unconfessional conditions of the Saxon state church in the following petition to the high church regiment, combined with the renewed respectful request for their appropriate abolition. They also consider it their duty to give public account of their step by which enables him to pursue the set goal until it is reached. could encourage him to still want to study, - that could make us want to spend time and effort on him to still make a Lutheran Christians, have believed that they must once again testify against the above-mentioned unconfessional conditions of the Saxon state church in the following petition to the high church regiment, combined with the renewed respectful request for their appropriate abolition. They also consider it their duty to give public account of their step by If he can recite a letter twenty times without losing his us want to spend time and effort on him to still make a Lutheran Christians, have believed that they must once again testify against the above-mentioned unconfessional conditions of the Saxon state church in the following petition to the high church regiment, combined with the renewed respectful request for their appropriate abolition. They also consider it their duty to give public account of their step by equanimity and getting angry, he has a natural calmness teacher out of him! - With even older people, the admission is even more questionable. Mere good will does not qualify again testify against the above-mentioned unconfessional conditions of the Saxon state church in the following petition to the high church regiment, combined with the renewed respectful request for their appropriate abolition. They also consider it their duty to give public account of their step by and patience that serves him well in teaching. Thus, even is even more questionable. Mere good will does not qualify again testify against the above-mentioned unconfessional conditions of the Saxon state church in the following petition to the high church regiment, combined with the renewed respectful request for their appropriate abolition. They also consider it their duty to give public account of their step by more characteristics of natural talent could be named; but it a man to be a teacher; it also requires a not inconsiderable conditions of the Saxon state church in the following petition to the high church regiment, combined with the renewed respectful request for their appropriate abolition. They also consider it their duty to give public account of their step by must be enough here. To him who is not naturally gifted to measure of knowledge and ability. He who does not have to the high church regiment, combined with the renewed respectful request for their appropriate abolition. They also consider it their duty to give public account of their step by have an attentive eye on the fees of his surroundings, a this cannot teach; and he who has it must also have the gift of bringing it to the man again. I beg you to spare us the old journeymen who first have to learn how to spell in the the following publication of this petition to the high church government. further argument is of no use; but he who possesses this of bringing it to the man again. I beg you to spare us the old journeymen who first have to learn how to spell in the the following publication of this petition to the high church government. gift, he is by

20 and 25 years do not know what is learned in every proper village school. It may be regrettable that they did not choose teaching earlier, but now it is too late! In more mature years at only one-

To
the High Church Regiment of the Saxon Regional Church
Dresden.

In response to our devoted inquiry concerning the admission of other confessions to the altars of the Lutheran Church of Saxony, we were referred to a decision issued on June 28, 1869, in consequence of a petition by preachers and laymen. In this decision the High Church Regiment declares:

1) That the admission to Holy Communion of members of the reformed and un-reformed

*) From Brunn's Blatt: Ev.-Luth. Mission und Kirche.

Der Lutheraner.

Church does not violate the Lutheran confession if only Holy Communion is administered according to the Lutheran rite.

2) That both the ecclesiastical and the spiritual quality of the recipient is not essentially necessary for a blessed enjoyment of the Lord's Supper.

3) Does the High Church Regiment consider the question debatable, i.e. undecided, whether originally Lutheran congregations or church members have really lost their Lutheran character by joining the Union.

4) Does the High Church Regiment declare the sentence: "Communion is church communion" to be valid only if by communion something else is understood than the admission as a guest to the table of the Lord.

5) The High Church Regiment considers the denial of this guest admission to be justified only in such a case in which every member of the Lutheran Church would also have to be denied the Lord's Supper.

6) The High Church Regiment considers an ordinance by which non-Lutherans would be rejected from the Lutheran Lord's Supper, especially in larger parishes, not only completely unworkable, but also conscientious.

7) The High Church Regiment declares the admission of other confessions to the Lutheran Lord's Supper to be a truly evangelical freedom, which is compatible with loyalty to the Lutheran confession.

8) The timely admission of other confessions to the Lutheran communion table is declared to be an unavoidable need in accordance with the Lutheran spirit of love, which requires neither a denial of Lutheran faith nor a sacrifice of ecclesiastical law.

9) The High Church Government declares the refusal of other confessions to participate in the Lutheran Lord's Supper to be a subjective opinion of the preacher, and finally declares:

10) That it cannot free such a one from the consequences of such conduct, hence cannot protect him from the same.

To this we have the following to reply to the High Church Regiment:

The original and unchangeable character of the Lutheran church, as the church of the pure word and unadulterated sacrament, is that it holds steadfastly to the word of God as the revealed truth. According to its character there is only one direction, it is inspired by only one spirit, namely the spirit of unconditional obedience of faith to the written word of the Lord, and therefore no direction can rightfully exist in the Lutheran church that has a different spirit than that of the Lutheran church, namely the unconditional obedience of faith to the word of the Lord. Because this unchangeable character of the Lutheran church is now superior to all other church communities, the Reformed, the Lutherans, the Reformed, the Reformed,

the Union and all other sects, Luther was already forced to

say to the Reformed: "You have a different spirit from ours."

Since the Lutheran doctrine is everywhere the position vis-

à-vis the Reformed doctrine in the main parts of the dissent,

while the Reformed doctrine is the negation, if position and

negation are declared indifferent, as happens in the Union,

then already in thought not the negation but the position is

given up, and thus the Union, already considered in itself, is

a victory of the Reformed doctrine over the Lutheran

doctrine.

We must therefore see in this a complete

misunderstanding of the character and spirit of the Lutheran

Church, as well as a dangerous error, if it can still appear

questionable to a high church government whether a

Lutheran congregation or church member has lost its

Lutheran character by joining the Union.

The same misjudgment of the character and spirit of the

Lutheran Church must appear to us as the assertion of the

high church regiment, further announced in the decision, that

a Lutheran preacher could admit reformed and un-reformed

persons to the communion table without denying his faith and

confession and without violating ecclesiastical law.

The decree of the high church regiment fully understands the

nature and character of the orthodox church. For it is the

character of the Lutheran church, out of the impulse of its

living spirit and in accordance with the will of the Lord, to

continually bear witness against all false teaching, lies and

error. For just as our eye does not receive the slightest

speck, but expels it, so the church in her confession cannot

suffer the intrusion of even a single error in any article of the

faith, but must immediately expel every error from herself, on

the one hand, and above all, because every article of the

Christian faith is not only false, but also false, because every

article of the Christian faith rests on the clear word of holy

Scripture and is founded in it, but the word is not man's, but

God's - on the other hand, however, because it is not a

unionistic-pietistic pseudo-love, but love born of right faith,

that drives it to free the erring person from an error which,

increasing like an avalanche, can cost his soul bliss.

Whoever does not take this connection between Scripture

and confession into account in every single article, proves

that he has no real fear of God and a word.

Luther is therefore right to condemn love to the abyss of

hell, which shows itself in damage to faith and doctrine, and

is therefore contrary to the glory of God and His Word, and

is revealed as reprehensible humanity.

For this reason, a faithful Lutheran preacher cannot

admit unbelievers to the Lord's Supper, unless he has first

instructed them that in their fellowship error has equal right

with truth. If the

If a Lutheran pastor can convict an erring person of his

error, it is self-evident that he will no longer participate in

this error and will declare his allegiance to the Lutheran

church; if, however, he cannot be convicted, love alone

dictates that the Lutheran preacher not admit the erring

person to Lutheran communion. In general, a righteous

Lutheran, whether he is a pastor or not, would rather give

up life and limb than allow himself to be entangled with the

Reformed and the Unrighteous in this so-called

ecclesiastical union of love, which the high church

government calls an unquestionable need in accordance

with the Lutheran spirit of love.

It is true that in large cities the high church regiment

considers the rejection of all those from the Lutheran

communion table who do not belong to the Lutheran church

to be impracticable; but above all, a servant of the church

in a large or small city, with regard to his office, has to ask

for nothing more than what he, the keeper of God's secrets,

is commanded to do by the master of the house; then it also

requires the confessional faithfulness of such a preacher in

a large city to not only instruct and warn the congregation

on Sundays from pulpit and altar about the godless deed

lie, which is called union in our days, but also to confess

that he is bound in conscience to never admit anyone to

Holy Communion who does not belong to the Lutheran

church by faith and confession; If he does not do this, he

denies his faith and confession at the altar and finds himself

with his practice in contradiction to the Lutheran sermon he

may have just preached and in contradiction to the

Lutheran catechism he may have just warmly

recommended, which declares in the interpretation of the

first petition that disrespect and indifference to pure

doctrine and the holy life that develops from it is disrespect

and indifference to the glory of God and the holiness of his

name; Who, in the fourth question of the fifth main, places

the spiritual qualification in faith in the words: This is my

body, this is my blood, given and shed for you for the

remission of sins (see Luther's Large Catechism of Holy

Communion). This spiritual qualification can only be shared

by those who have the right doctrine of the sacrament of

the Lord's Supper, that is, neither the reformed, who

contradict the word of God, nor the unformed, who say yes

and no at the same time.

But an altar that is no longer fenced in by the barriers of

the Lutheran confession, and likewise a congregation

whose indifferentism and confessional ignorance make it

impossible to erect any barrier of faith and ecclesiastical

discipline and order around the holy sacrament, such an

altar and such a congregation have long since ceased to be

Lutheran. A faithful, conscientious Lutheran preacher can

no longer be a Lutheran.

but we have only to exclaim: "Woe to him! Woe to him who If a person decides to leave the Lutheran communion table, Church are at the same time members of the Protestant gives his hand to administer the holy Sacrament to such a he should know that he must stay away from the Lutheran Association, which at the bottom of its heart rejects all that motley crew of all kinds of people, blindly and unseeingly, communion table until he is enabled to make this decision the Lutheran Church professes.

whereby Christ and his holy name, his word and sacrament through proper instruction and, as a result of this knowledge, By offering to give further account of what we have are most shamefully denied and desecrated. professes the doctrine of the Lutheran Church. claimed from God's word, from the knowledge of the church

Now the pro-Union church politics of our day has Since Holy Communion is also a sign of confession of and the writings of its church teachers, we believe at the objected to the subterfuge of the so-called guest admission; the faith and doctrine of those with whom it is celebrated, the same time to act in the right spirit of evangelical love, if we but we can see in it only a subterfuge of human reason, of admission of members of irreligious communities to the dare to ask a high church government in deepest humility which there is nothing in God's Word. We can simply celebration of Holy Communion within the Lutheran Church and reverence to recognize the previous grave sins against answer: if the admission of false believers to the Lutheran is controversial. the confession of the Lutheran church, and accordingly, on

Lord's Supper were right and permitted according to God's Word, then one could not only admit them as guests, but always and everywhere; but if this admission is sin, as it really is, then one may do it as little as otherwise as guests.

The proposition that communion is church communion cannot be contested with reason, for where there is communion, there must necessarily also be doctrinal and confessional communion, since Holy Communion itself rests on doctrine and confession and is thus essentially founding of communion, that those who celebrate Holy Communion together without restriction must also, the longer the more, come to recognize in doctrine and confession no sense of discovery and thus concede to error the same right as to truth.

This is also confessed by our Church in her symbols. Thus the Augsburg Confession: "Concerning the use of the sacraments, it is taught that the sacraments are not instituted solely for the purpose of being signs by which Christians may be known externally" (*Notae professionis inter homi- nes*), Art. 13, and the Leipzig Theological Faculty wrote in 1620: "Thus this sacrament is also a characteristic of the Christian churches. Since we do not recognize the persistent Calvinists as righteous members of our church because of their unbelief, we may not communicate our marks to them either, because no greater annoyance can be given than when religions are thus mixed."

It is true that our adversaries object that the sacrament, and even the sacrament which is consumed in the sects, is a distinguishing sign of confession of Christianity in general from the heathen, Jews, and Turks, and that therefore Christians can quite well cultivate communion among themselves. But this is also erroneous, for if the sacraments are signs of confession, they are signs of pure confession. So if someone comes to the Lutheran altar, he must first be asked: Do you believe and confess what we Lutherans believe and confess? And if someone wants to answer: whether the Lutheran or Reformed faith is the right one, I do not know and cannot decide.

- 1) against Christ's institution,
- 2) against the required unity of the church in faith and confession,
- 3) against love towards the one to whom it is given,
- 4) against the love against one's own faith,
- 5) against the prohibition of making oneself a party to the sins and errors of others.

The jrrthy of the assertion that the Zu-

The fact that the admission of members of the unchurched Saxon regional church where the Lutheran confession is and reformed church does not violate the fidelity of our denied through public false teaching or admission of Uniate church if the Lord's Supper is administered only according and Reformed Christians to Holy Communion; However, as to the rite of our church is so obvious that it does not need those who remain faithful to the Lutheran doctrine and to be refuted. church, we would not be the ones who cause division, but

We must deeply deplore the fact that not all preachers who are sworn to the Lutheran confession have deviate from it; likewise, we are not the ones who confuse the consciences, but rather fortify them in the one truth, so that the reproach would again have to affect our opponents who make the consciences doubtful through indifferentism in doctrine.

unanimously protested against the unionist spirit of the decision before us: We must deeply regret that not all preachers who are sworn to the Lutheran confession have who make the consciences doubtful through indifferentism in doctrine. unanimously protested against the decision of the high church government, which is supported by the unionist spirit. We do not presume to judge whether the protest was omitted out of fear or complacency, or whether the lack of a confessionally sharpened conscience was the cause of this omission. On our part, however, we must protest resolutely against the decision of the high church government, in the conviction that, since unionism and sectarianism are the sin and ruin of our time, the fidelity of the orthodox church demands all the more that Holy Communion not be abused as a means of outward union without inward unity of faith.

After all these reasons presented in the foregoing, we must confess with the deepest pain that we can never see the assertion of the high church regime that the holy duty to have kept the confession of the Lutheran Church "intact" confirmed. The ecclesiastical conditions of our time in general, and in particular the history of the Saxon church under the present church government, have shown nothing of the practice of a righteous doctrinal discipline (for example, the high church government calmly watched as a court preacher who died not long ago publicly taught not only against the Lutheran confession, but against general Christian truths); indeed, the high church government tolerates to this day that the confession of the Lutheran Church has been ignored.

If the high church government does not listen to our pleas, we as Lutherans would be bound in conscience to keep away from all those altars and congregations of the church where the Lutheran confession is denied through public false teaching or admission of Uniate and Reformed Christians to Holy Communion; However, as those who remain faithful to the Lutheran doctrine and church, we would not be the ones who cause division, but

a reproach of this kind could only affect our opponents who deviate from it; likewise, we are not the ones who confuse the consciences, but rather fortify them in the one truth, so that the reproach would again have to affect our opponents who make the consciences doubtful through indifferentism in doctrine.

Dresden, February 17, 1871.

The committees of the Lutheran Association, in

Dresden E. Gnauck, d. Z. Chairman, in Zwickau A. Deppe, d. Z. Chairman, in Niederplanitz C. F. Böhm, d.Z. Chairman, in Dresden E. Gnauck, d. Z, Chairman, in Zwickau A. Deppe, d. Z. Chairman, in Niederplanitz C. F. Böhm, d.Z. Chairman.

Open letter to the editor of the "Lutheran Herald".

Against the knowledge and will of the readers of the "Lutheran Herald," you have done a good service by including Mr. X's submission in your paper; for the reply to it in the "Lutheran Herald" has brought up many points, such as, for example, the different nature of error, which can only be helpful and useful to the readers of it. However, you have done no honor to the name of your paper by that inclusion; for it is very un-Lutheran, that is, dishonest and insincere, that you have not compelled the sender to open his visor, that is, to give his name, or to request the inclusion of his entry.

to refuse to send him. To the Lutheran nature belongs also and persecuted: *) so, firmly convinced of the innocence of an open honest warfare, but not that one as a Franktireur the same, we have hitherto believed that we must disregard out of the bushes mechlins his rifle to shoot an honest the accusations repeatedly raised from time to time in man of war. Now, it is true that the bullets of Herm X. X.'s papers hostile to Christ, comforting ourselves with Matth. 5, bullets are not exploding bullets, but rather vain towels that 11. 12. and Luk. 6, 22. 23. But now that the "Lutheran do not exactly wound the "Lutheran," but they do have the Church Friend" has published a letter supposedly coming enemy's aim on them; and if you yourself were not filled from Germany, which, though it bears the stamp of the most with the un-Lutheran hateful and bitter party spirit like Mr. un-Christian sentiment on its forehead, cites Christian X. X., you would have been able to recognize very well that theologians as its warrantors, whose truthfulness is not his attacks and accusations are against all truth and justice doubted by any Christian, This has in no way shaken our and against the historical facts and circumstances, and are conviction of the innocence of the accused, but we have therefore slander and sins against the eighth deemed it necessary to write to these gentlemen commandment. But in my opinion, you are more guilty of immediately with the inquiry whether they have really violating this commandment than Mr. X. X. For if this pronounced the accusations made in that letter and, if so, fellow, who would so gladly be knighted in Missouri, is such how they substantiate them. As soon as the answer of Hm. a one, who formerly received the well-deserved rebuke Doctors Tholuck and Köstlin will be received, we will not fail and punishment when his name was mentioned and to inform our readers.

similar omissions were made, then it is certainly very understandable that his injured arrogance has now spread further and wider. You, however, have committed a greater sin with regard to us and all Zhre readers, in that you have not tolerated Zhre's outpourings of injustice. Columns have opened.

Fort Wayne March 31, 1871.

W. Sihler.

Luther's People's Library.

Post tres saepe dies piscis vilescit et hospes. In German: Ein Fisch und ein Gast hält sich nicht über drei Tage. The truth of this old saying seems to be confirmed by Luther's popular library. While it used to be a dear, welcome guest to many and sold 4000, even 6000 copies annually, its sales have decreased noticeably in recent years, until last year it came down to about 1300 copies. What might be the reason for this? Has the fish really declined in quality and taste? Has the dear man become a boring, unpleasant guest, so that one has become justifiably tired of him? Or has the poverty of the previous guest-friends become so great that one can no longer spend 50 cents a year on his guest? I think that the decrease in sales has quite another reason. If the lack of attendance should increase to the same extent as before, I fear that dear Luther would soon have to stop his visit altogether. I would like to prevent this and therefore call upon all those for whom Luther's public library has been a dear guest so far, to lend their hands so that this guest will continue to stay with us.

In the "Lutherischer Kirchenfreund" (Lutheran Church Friend), in the issue of April 28th of this year, which was sent to us by a friend, there is an anonymous letter directed by the notorious Brandt and sent in by him, in which not only the most frightening accusations are made against Dr. Preuß in an almost unprecedentedly mean manner, but the justifying testimonies, on the other hand, are declared to be falsified, but the writer of the letter also names the Doctors Tholuck and Köstlin as the source of his accusations.

Since, as far as we know, only anti-Christian and papal journals have raised serious accusations against the aforementioned, Christian organs of various kinds, on the other hand, have publicly testified to his innocence and declared the accusations to be lies (among others, the "Monatsschrift für die ev.-luth. Lutheran Church of Prussia" 14-16, 2. the interpretation of the high priestly prayer Joh. 17, did Mr. General Superintendent Dr. Büchsel in Berlin, in an official document bearing the seal of the General Superintendency, recommend Dr. Preuß to us for employment, but also, without being asked, a well-known linguist of Berlin, in a letter addressed to us, described Hm. Dr. Preuß as one who is slandered merely for the sake of his faith.

4. some articles that M. Luther wants to receive against the whole school of Satan; 5. some sayings against the Concilium obstantiense etc. and 6. his short confession of the Lord's Supper.

Unfortunately, I must not conceal the fact that quite a few of those who took volumes of Luther's Volksbibliothek on commission in earlier years have not yet sent in their money, nor have they returned the volumes that have not been sold. Surely it is only a forgetfulness. If the people in question would hurry up with their submissions or at least ask for a respite by letter, they would save our book agent Mr. M. C. Barthel a great deal of trouble, which he would have to take upon himself if he were forced to send invoices and reminders to each individual.

At last I take the liberty of one more inquiry. Would it meet with applause and support if Luther's Church Postil were to be included in this popular library of ours? The wish has been expressed to me several times that this should happen. Although several editions of Luther's Kirchenpostille have already appeared in Germany in recent times, the import duty and the shipping costs make the book more expensive than it could be delivered here. In addition, the individual annual deliveries of the same size as Luther's Volksbibliothek at 50 cents each would make it possible even for the impecunious to gradually come into possession of this treasure without feeling it difficult. And even if two deliveries were to appear annually in one volume, in order to complete the whole work in the shortest possible time, one dollar would not exceed the strength of even the impecunious.

I would appreciate it if the honored brethren would make inquiries in their congregations and send in reports at the next District Synods.

Th. Brohm.

Rejoinder.

In the 8th number of the Iowa Church Gazette of April 15, volume 14, an article has appeared, in which everything is presented as a "lie" and "misrepresentation", which is occasionally said about Mr. Pastor Kleinlein's activities in this region in the introductory advertisement of our pastor C. Meyer in the 9th number of this volume of the "Lutheran" of January 1.

We, the undersigned members of the congregation of Pastor C. Meyers, do hereby certify..:

1) Pastor Kleinlein, however, here among us and in the entire region, has greatly disparaged other orthodox Lutheran preachers as hirelings and has also badly maligned entire orthodox Lutheran synods, especially the Synod of Illinois, with the vilest blasphemous words. That may be at least one

*These and other "justifying testimonies" are included in our "Lehre und Wehre", in the July issue of 1869. The originals are in our hands and are available for inspection by anyone.

The "various reasons" why his congregation felt moved toof love, if not of guilt, might be, if a collecte were organized for the support of these brethren.

he was not a hireling like others) and to dissolve their membership in the Illinois Synod. That blasphemy against other preachers and synods, however, became a reason that we, as it is rightly said in the "Lutheran," were saved from the danger of falling especially into Pastor Kleinlein's hands.

2) We confess that he made every possible effort to draw the congregation to himself in all kinds of ways, so that we took offense at his importunity, especially since he gained access to our meeting, although he was told several times, verbally and in writing, that they did not want him to be present, and he was thus to blame for the lamentable division that arose.

This we are always ready to testify with a clear conscience. What else is said in the Iowa Gazette, we leave to those concerned to illuminate.

Carl Heinicke.
G. I. Büß, - Norüeber
*J .H. Fleßner, Z^kyer.

Ulfers Behrens.

*

Since the undersigned was not yet here when the dispute and the division arose, and thus had no real knowledge of the facts, he felt bound in conscience to assemble his congregation in order to learn the truth, especially since in the Iowa Gazette not only his fellow ministers but also his congregation was pilloried. The above result then arose without a dissent in the congregation. C. Meyer.

Synodal - Display.

The Northern District of the Synod of Missouri, Ohio, &c. St. will hold its meetings this year, God willing, at Trinity Lutheran Church at Detroit, Mich. from Wednesday to from. I. x. Drin. the 14th of June, to Tuesday the 20th (inelus.). The subject of the proceedings will be: the discussion of the remaining theses on the doctrine of good works, &c., passed by Rev. A. Hügli.

The dear brothers in office are kindly prayed not to forget the parochial reports.

F. A. Ahner, d. Z. Secretary of the District.

*

The undersigned hereby requests all those who wish to travel to the Synod to notify him in good time so that he can make the necessary arrangements for lodging. A reduction in the fare could not be obtained on the Detroit-Milwaukee railroad. Since some brethren from Minnesota and Wisconsin have extraordinary expenses this year because of the great distance, I take the liberty of calling the attention of the dear congregations in the vicinity of Detroit to the fact that there is probably a work to be done.

I. A. Hügli.
377 Oratiot 8treet, Detroit.

Advertisement of the Synod of Illinoi s et al. St.

The Lutheran Synod of Illinois a. St. will meet, God willing, this year on the Thursday after Trinity, June 8, at Beardstown, Cass Co., Ills." in the congregation of Rev. Knoll.

The main subject of the negotiations will be the doctrine of the office of preaching.

Okaw, Washington Co, Ills, April 4, 1871, Bro Wolbrecht, Secr.

Conferenz - Ads.

The New York Districts Conference will assemble, God willing, on the Tuesday after Pentecost, May 30, at St. John's Lutheran Church, Port Richmond, Staten Island, N. I.

Meriden, Conn, April 8, 1871.
C. A. Graves, Secretary.

The Effingham Specialconference will gather, God willing, on May 31 and June 1 in Effingham, Illinois.
Iohn' Hei H' ger, secretary.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting in Fort Wayne from noon May 30 to noon iool June 2.

L. Dulitz.

Received in the eastern district treasury:

For the Eastern District Synodical Fund: from the following congregations: Por" Richmond A55.00, Wil- liamsburg A12.00,A5.10, at Cedar Creek A3.00. Past. Hattstä'dts parish in Monroe Wolcottsville A6.73, Elmira A22.50, Berlin A5.07, Flora A3.50, Elmira A15.00. Past. Niethammers Gem. in Lisbon A8.29. Coll. of St. Stephen's parish in Milwaukee A30.00. F. Poppy in Racine A1.00.
For the heathen mission: By R. Voskamp A2.50. Dor. Hartmann From Past. H. Fischer's Gem. A2.25. From the Christgemeinde In 50 Cts. From the school children of Teacher Bürger A4.62, Teacher Bloomfield M.OO. K. F. Schulze's- Gem. A7.50."
Will A2.02. From Joh. Braun's Söhnlein A1.00. H. Söhner A1.09. St. Paul's Parish in Baltimore A33.50. M. Mattusch A1.10. N. N. in Moll's congregation at Detroit Pentecostal Coll. A10.88. Past. Pittsburg A13.00. Strasens Gem. in Watertown A14.50. congregation in Cedarburgh A1.45. Past. Links parish in Lebanon A10.00. Collected on H. Meyer's silver wedding A6.70. Collected on Geo. Fehrmann's wedding collected A5.90.
For inner mission: From'd. Parish in Schmidt- ville A5.50. Parish in Paal A5.00. H. Söhner A1.09.
For the general synodical - building fund: From Pittsburg congregation A46.60. DreisaltigkeitS- Buffalo congregation A35.75. H. Söhner A2.20.
For Past. Brunn's proseminar in Steeden: By R. Voskamp A2.50. Reb. Sieger A5.00. Jmma- nuelsgemeinde in Baltimore A44.23. Gem. in New York A10.00. Gem. in Middleton A7.60. Gem. in Philadel- phia A13.00. H. Söhner A1.09. St. Paul'sgemeinde in Baltimore A36.00.
For the college - maintenance - fundFrom the congregation at Pittsburg Reformation Festival- un^Weih- night-Coll. A54.55. N. N. A6.15. Comm. inNewYork A1 0.45.
For the "Preacher's" Teachers' "Wittiveil" Fund: From I. R. Niebaum A5.00. From the congregation in Middleton A1.75. congregation in Berlin A3.00. M. Mattusch A1.10. From Mrs. Past. Arendt, thank offering for happy recovery, A4.35. Gem. in Eden A12.60.
For the Lutheran Hospital in 'St.*Louis: From N. N. in Pittsburg A5.00/
To the Lutheran Orphanage atSt. Louis: From the congregation at Port Richmond A7.80. Wedding Coll. at Th. Bowen A4.53. Thanksgiving offering for happy delivery of Barb. Nohde A5.00. M. Mattusch A1.10. Thank-offering for happy delivery of I. M. Pfaender A5.40.
For the Leipziger Missions-Anstalt: For Missionary Wanske from N. N. Thanksgiving offering A2.20. For the same from W. Dörnfeld Thanksgiving offering for happy recovery A5.00.
For teacher salaries: By Past. RenzV'.80.
On the emigrant mission in "Baltimore: By Past. Rademacher A3.00.
For the support of poor students: From Reb. Stegelmann A5.00. Mrs. Hanau A5.00. From parish m Rainham A6.25. From Trinity.

Parish in Buffalo: WeddingS-Coll. by G. Rausch for I. Stiemke A5.75. WeddingS-Coll. for P. Gramm A5.80. Desgl. for F. Leesky A5.80. By A. Her A1.00. By Schweickhardt 50CtS. By Past. Renz for Fort Wayne A1.82, for Addison A1.46, for Kröning A4.13.
New York, April 1, 1871. I. Birkner, Cassirer.

Received in the treasury of the Northern District:

For the college household at Fort Wayner A third of the Collecte at Frankenlust on the 1st of Advent A5.06. From E. Reinbold at Frankentrost 50 Cts.
For physical instruments in Addison:. At Past. Jos. Schmidts wedding collected A11.00.
For poor school district pupils inAddison: By St. John's Parish in Amclith A2.00. Past. I. F. Müller A1.00. By Past. W. Friedrich Kindtauf- Coll. at H. Blume A2.20, at A. Erdmann A2.60. High- time- Coll. at Christ. Hellmold A2.20. By Past. I. List A1.00. Whose congregation A4.00.
Regular contributions to the widows' fund: From the teachers: P. Rüge A4.00, F. Bodemer A2.00. From the pastors: I. L. Hahn A2.00, Werfelmann A4.00, E. Aulich A4.00, H. Lemke A4.00, Präger A1.00, Ch. H. Löber A5.00.
On the synodical treasury of the northern district: by Past. E. I. Chr. Markworth A4.00. Past. A.'E. Win- ter' A2.00. Past. M. Guenther A1.00. Past. E. Aulich A1'.OO. Past. G. A. Sußner A1.00. Past. W. R. Radüchel in Weyanwega A1 .00. Christmas Night Coll. of the congregation in Mequon A3.00. From Frankenlust: Coll. in ^Conference services A17.14, on Christmas Day A16.01, of Bro. Zill A5.00, I. G. Arnold 75 Cts. From St. Jo- hannisgemeinde in Amelith A10.27, Past. Schumann's parish in Freistadt A13.00. Past. Hattstä'dt's congregation in Monroe A8.15. Epiphany coll. in Kirchhain A1.50. N. N. in Saginaw A3.00. From Past. Guenther for sold older synodical reports A2.00., Past. Links congregation A22.43. I. Pritzlaff in Milwaukee A50.00. past. H. Fi- schers congregation A15.30. Past. S rasenS congregation in Watertown A23.85. Past. A. Crulls Parish in Grand Rapids A20.55. Past. Links congregation in Lebanons A17.50. Past. Hörnickes congregation in Wilson A5.00. Past. Stecher's congregation in Sheboygan A14.00. Past. Hügli's congregation in Detroit A30.10. Past. Aulich's congreg. in Howards Grove A10.70. Past. Sußner's Gem. in Sandusky A2.50, in Willow Creek A1.50, in Loid A1.00. Past. Wambsganß' upper Jmmanuelsgemeinde A9.tz5, its lower Jm.-Gem. A7.58. Past. Reinsch's Jmmanuelsgemeinde in Milwaukee east coll. K16.15. Past. Böling's congregation in Walden- burg A20.00. Past. Partenfelder's congregation in Bay City A11.75. Easter coll. in Frankenlust A17.33. House coll. at the confirmation of Ferd. Sievers Jr. A5.44. Contribution of Mrs. G. Staudacher in Frankenlust A1.00. Past. Schumann's Gem. in Freistadt A10.63, whose Filial A2.67. Easter- Coll. of Past. Präger's St. Peter's parish in Gran- ville A5.70, whose St. John's parish in Town Mil- waukee A2.00. Easter coll. of Trinity parish in Milwaukee A39.33. Past. Stamms Gem. in Church Grove A5.10, at Cedar Creek A3.00. Past. Hattstä'dts parish in Monroe A15.00. Past. Niethammers Gem. in Lisbon A8.29. Coll. of St. Stephen's parish in Milwaukee A30.00. F. Poppy in Racine A1.00.
For inner mission: From the congregation in 'Fran- kentrost A4.00. From Past. H. Fischer's Gem. A2.25. From the Christgemeinde In To the preacher's and teacher's widow's fund: from Rev. K. L. Moll's congregation at Detroit Pentecostal Coll. A10.88. Past. Strasens Gem. in Watertown A14.50. congregation in Cedarburgh A1.45. Past. Links parish in Lebanon A10.00. Collected on H. Meyer's silver wedding A6.70. Collected on Geo. Fehrmann's wedding collected A5.90.
For poor college students in Fort Wayne: from Past. I. List A1.00, from whose congregation A4.00. For Geo. Häffner by H. Hasse. Thank Offering A5.00.
For poor seminarians in St. Louis: From C. Fink in Mequon/A3.00. WeddingS-Coll. at Past. Wagner. A4.00, by Im. Beck A2.87. From Past. Winter in Logansville A2.00. past. List A1.00, by whose congregation A4.00. wedding coll. in Weyanwega by F. Koehler A2.14, E. Henning A2.36, A. Page! A1.40, H. Hohenstein A1.90.
For the salaries of the teachers at the institutions: Christmas coll. of St. Stephen's parish, Milwaukee. (Receipt delayed) A24.05, Easter coll. A26.00. Church-" weih-Coll. in Frankenlust A16.36. From congregation in Sebewaing ReformationSfest-Cvll. A1.50. Coll. on Iten -Advent A2.42, Kindtauf-Coll. at Jak. Beck A1.50. Lhar- Fridays- Coll. in Frankenlust A17.48. By Past. Chr. Bauer at A. Finzel's wedding A4.19.)
For Pastor Brunn's Institution in Steeden: From 'K. Seidel in Saginaw 25 Cts. Reformation Festival Coll. in Frankenlust A9.IX). Kindtauf coll. at Chr. Reu- ter A2.10. From St. John's congregation at Amelith A2.50. L. Bung 50 Cts. Coll. on the 16th Sunday after Tr- itt Sebewaina A5.64. Kindtauf-Coll. at A. Beck A3.00. From Bro. Horstmann in Logansville A4.00. Kindtauf-Coll. From F. Buhlitz in Kirchhain A3.00. From Pittford: from

Mrs. Wick 75 cts, Bernlocher \$1.00, Bach 50 cts, Em- mert \$1.00, Klein 50 cts, N. N. \$1.00. Von Mittel- berger in Saginaw \$2.00, out of his children's savings bank \$1.00. Joh. Uttech in Watertown \$5.00. L. Weibbrecht in Milwaukee \$3.00. Past. H. Fischer's parish \$10.00. Mrs. Hnmert in Hillsdalc \$1.00. Past. Niethammer's parish \$6.75. From Racine: from F. Mohn \$1.00, collected at W. Rauch's infant baptism \$3.00, from E. Schenk 25 Cts., Mrs. Wirth \$1.00, P. Bräunling 50 Cts., H. Schneider 25 Cts., W. Kliese 25 Cts., H. Neels 50 Cts., A. Sträube 50 Cts., F. Flöter 50 Cts., T. Moritz 25 Cts., Joh. Stecker \$2.50, K. Sträube \$1.00, G. Bömer 50 Cts.

To the general S y n o d a l - B a u k a s s e: By N. N. in Saginaw Thank Offering \$5.00 (to college- building). By Past. Markworth by S. Mundinger \$2.00, W. Ziegenhagen \$5.00. By St. John's congregation in Amelsth \$1.50, Past. I. F. Müller 50 Cts., A. Scheuer- lem 50 Cts. From Frankenlust: by G. A. Baucr \$1.30, L. Gehringer \$1.00, I. F. Maurer \$1.00, E. Müller \$1.50, Chr. Neumeyer \$1.00, Chr. Reuter \$2.00, iC. Selle \$2.00, A. Dencke \$3.00. congregation in Frankenmuth \$30.00. past. Wambsganß' upper Jmmanuels parish \$23.00, lower Jmm. parish \$2.00, Past. A. Detzer \$2.00, parish at \$41.30, St. Petri parish \$5.90. Mick. Forester \$1.50. Joh. G. Helmreich Effingham, Ill, by Past. Feustel \$10.00, of Frankenlust \$1.00. A. Wende of Weyanwega \$2.00.

For the new professorship in Addison: From the congregation in Umonville, O., \$5.00, Past. Hunziker \$3.00, Past. Buechler \$2.00, by Saginaw \$12.40. Past. Moll's congregation at Mequon \$3.85. Coll. on the Women's Association at Hermannsaw, Mich. by Teacher the 3rd Sunday after Epiphany at Frankenlust \$11.58. From St. John's Winterstein \$11.25, by the Women's Association of the congregation congregation at Amelith \$5.00. F. Burk \$1.00. L. Forester 50 Cts. Past. of the Rev. Mees in Columbus \$10.00, congregation of the Rev. Jos. Schmidt's parish in St. Johns \$1.80, St. Peter's parish in DallaS Strieter in Peru \$16.00, Rev. Hudtloff \$3.00, Past. Konig \$2.00, Past. \$4.00. F. Bach in Pittsford 50 Cts. Vielhaber in Coldwater 50 CtS. Past. Wolbrecht \$5.00, of several members of Past. Stubnatzy's Keller's parish in Ahnpeepe \$3.05. Past. H. Fischer's parish \$15.00. Past. congregation \$37.00, by N. N. Huegli's township in Detroit \$10.s5. Past. Lemke's.s. Petri's From Concordia College at St. Louis \$1.00, by Past Markworth \$5.00, congregation \$10.00, whose St. Johannis - congregation \$10.00. H. Rees by Past. F. Dreier \$5.00, congregation at Grand Nnpids, give Arge) \$1.00. From Jakob Bürkle in Memphis for Mathilde Neumann Petri- . Mmemde in Granville \$3.00. Past. Engelbert's parish in Ranne Vom- hof \$3.50, W. Capelle \$4.50, Past. Jor and his congregation to Logansport \$35.00, congregation to New York by I. Birkner \$50.00, Mich.', \$12.00. From Mrs. N.N. there \$1.00. By Mr. Past. Bünger in St. Louis from A. Schwarz \$1.00, Mrs. K. \$5.00, C. F. \$1.00, Heinrich Luthmer \$2.00, surplus from flower money of confirmands \$1.00. From hannes \$11.00, by Kassirer E. Roschke in St. Louis \$2)1.00, by Past. an unnamed by Teacher M. Große in StLouis \$2.00 Mr. Herz \$2.00. NützelS congregation in Columbus, Jnd. \$19.11.,. by members from From Messrs. A. Wiebusch L son 500ExcursionTickets to the annual Past. Lochner's congregation at celebration of the Orphanage.

For the Lutheran Hospital in St. Louis: From Past. Links Parish in Lebanon \$7.70. Mich. För- ster in Frankenlust \$1.00. By Past. Partenfelder infant baptismal coll. at F. Arnold \$6.30.

On the Emigrant Mission in NewYork: From the St. Johannis- \$20.00, crap. Kuehn's Parish of Indianapolis \$19.00 Gemeindr in Amelith Coll. \$2.50" By A. Scheuerlein there \$1.00., Past. Past. Kühn \$2.00, Aharfrchags-Coll. in Past. HochstetterS I. F. Müller 75 Cts, Kmdtauf Coll. by W. Wiemer \$1.43,1 "al. by H. congregation in Indianapolis \$30.00, Past. Fleckenstein's Ge- memdeDageförde, of Leeds, Columbia County, WiSc. for the LZer'hilfe of Menzel 75 Cts. Past. Hattstadt's congregation at Monroe \$15.50. in North-East, Pa. \$5.05, Joh. Voß by the same \$1.00, Past. G. V. of \$7.00 towards the building of our church. congregation at Saginaw \$18.06., Past. Chr. Bauer's Holy Spirit parish New Jersey City \$10.00, Past. \$3.27. Past. Engelbert's congregation in Racine \$12.12. F. Mohn thereP" Siegers congregation in Bremen, Jnd, \$14.10. whose Fi- the swarming spirits, the meth- ods, may not rejoice over our defeat. \$1.00. l'algemeinde \$3.90, Past. Lothmann's congregation in Elyria D-, \$5.15, l therefore call out to all known and unknown friends of the Kingdom

For the Lutheran Orphanage near St. Louis: From FrankenlustPast. Jüngel's congregation in Jone'sville \$28.50' Past. A. C. Frank'sof God: Help zms! Coll. at the funeral service of Mrs. B. Staudacher \$6.14, at the baptism congregation at Lancaster, O., \$13.00, of Ast'-A^Eier and his two of Selle's children \$2.50, at the wedding of A. Buchhage \$5.00. Of Past congregations \$10.00, Past. Th. Wichmann's congregation m Farmers H. Fischer's comm. \$3.00. Coll. at H. Wüpper's funeral service \$1.15Retreat \$40.50, Past. Zagel's comm. near Fort Wayne \$30.75, of Past. at M. Bauer's funeral service \$2.40. Of Mrs. G. Staudacher iStubnatzy's commun. at FortWayne \$29.85, Past. A.E.Win- ters, Frankenlust \$1.00. Child baptism coll. at F. Arnold m Bay City \$5.35. Township at LoganSville \$6.50, Past. Winter \$5.00, by H. Holiday i collected at the home of Bro. Rang at Au- \$7.30, Past. Jox's Frankenlust on the 1st of Advent \$5.06. ChristmasS-Coll. i congregation at Delphi, Jnd, Schlesselmann's congregation at Hamilton \$12.73, its congreg. at Tickton \$5.30, Past. Dreier's Zion congreg. atMccident, Md. \$15.31, whose St. John's congreg. at Cove, Md. \$10.60, Past. Dreier \$2.50, Past. Trautmann's parish at Adrian, Mich. \$13.00, Past I Karrer's parish at Hadley Hill, Mich. \$3.50, Past. AlSmeyer \$5.00; ^vvn some women in New Minden, Ills. 8 bundles of M Eirrchs parish at Nasbville, Ill, \$5.00, H. Haubein by same \$5.00,woollen yarn and \$3.50 Past. Spindler's parish atGrand Haven \$13.00, Past. I. Frese \$1.00, by same of D. Sievers \$2.00, Past. JäbkerS congregation in Adams County, Jnd. \$15.00, Past. G. Döpken \$2.00, teacher Bruchner \$1.50,)L. H. for happy delivery by Pa- stor B^Nreßler \$2.00, Past. H. I.Jda\$1.00. Müller's congregation to VernoMentre, Minn, \$4.00, Past. Mueller \$1.00, Pastoi Lift's parish at Adell \$13.00, Past. Mueller's congregation at Pittsburg \$129.25.

For the heathen mission: by the pupils of Teacher Rüge in Milwaukee -\$2.25. From Franknlust: Epiphamasfest - Coll. \$12.82, by Mich. Forester \$1.00, Mrs.. Cantor Himmler \$1.00. Epiphany festival Coll. in Sebewaing \$2.66. Past. Aulich's congregation at Howard's Grove forHermannsburg \$10.00, forLeipzig \$5.00. Of Past. H. Fischer's parish \$6.90. Of the school children in Past. Hattstadt's parish \$8.00. Of Past. Nietbam- < mers Confirmanden \$4.36.

To the College Household Fund in St. Louis: One-third of the Coll. in Frankenlust on the 1st of Advent \$5.06. Easter Coll. in Past. Bernthal's parish iu Richville \$5.50.

For the ill Past. Kähler and family: Palm Sunday Coll. in Hillsdalc \$3.20. From W. Schuster 50 Cts. F. Wink in Sparta 50 cts. Past. Strasens Ge- munity in Watertown \$15.72. Past. Werfelmann in Milwaukee \$1.00. By Past. Wambsganß \$5.50. Coll. on Confirmation Day in Frankenlust \$12.43. By the congregation in Freistadt \$14.15. Past. Präger \$1.00. Past. Hattstadt's congregation in Monroe \$21.50. From the three- eimgkeits - Gemeinde in Milwaukee: von Lehrer Weiale \$2.00, G. Laudon 50 CtS., F. Herrmann \$1.00, A. Wan- aern 25 Cts., I. Kriewitut \$1.00, A. Petersohn 25 Cts., Jul. Dotzaur 25 Cts., D. Wesenberg 25 Cts., Heinrich Petermann \$1.00, F. Richter \$2.00, Kressi \$2.25, Dall- mann \$1.00, Dr. John \$1.00, G. Sickert 25 Cts, Dultz 25 Cts., F. Wedel \$1.00, H. Tischäfer \$1.00, A. Gieseler 20 Cts., H. Starke \$1.00, Pokriefke 25 Cts., G. Stolper Sr. 10 Cts., W. Leufsky 50 Cts., Wm. Miller 25 Cts, C. Schubert \$2.00, teacher Wegner 50 Cts, H. Ruhland 25 Cts, I Koch \$2.00, Jul. Grünewald \$1.00, John Fröm- mr,ng 50 Cts., I. Beyerlein 25 Cts., C. E. \$2.00, B W Witte 50Cts. C. Eißfeldt, Cassirer.

Up to the present date, the following gifts of love have been made to the undersigned.

received for the unfortunate Pastor Kähler and family: From C. Bieth by Past. Hügli \$2.00, from Past. Gräbner \$10.00, G. Pfeifer from \$1.00, W. Reim- kosler 75 Cts., Past. Seuel \$1.00, Dick \$10.00, LoerS Philadelphia \$5.00, Professor W. \$5.00, Past. E. A. Böhme \$5.00, H. H. from Indianapolis \$2.00, H. Eckhardt at Baltimore \$5.00, Pa- stor MultanowSki \$2.00, from Evansville \$2.00, by H. G. Dehm from \$2.00 . Kreiner \$1.70, Tietjen \$1.00, Past. G.Döhler \$1.00, 3' C. Otto Havannah, Ill, \$3.50, auS Iowa City \$1.00, by Köhne & Son \$5.00, \$5.00, N. N. 50 Cts, Miss Annie Fromm ' \$5.32, Kindtauf-Coll. at Mr. Past. I. G. Katthain \$5.00, Past. A. L. Großberger \$2.00, L- Haus \$2.00, of school- children of Past. Schmitt \$1.05, M. Herr \$1.00, Weibbrecht \$5.00, by Past. Lothmann and some members of his congregation \$11.00, H. Chr. Hengerer at Fort Wayne \$5.00, by E. D. Zaddack 25 Cts., Pistler 50 Cts., Battje 50 Cts., durch Pa- stör Sievers Engelmann of Cape Girardeau \$2.00, W. B. of Cali- fornia, Mo. \$1.00, \$10.00, H. Stelzriede \$5.00, Lehrte Winter- stein \$1.M, Joh. Weiß^O Cts, Joh. Winterstein 35 Cts, Blank 30 Cts, WyppliMer \$1.00, A. Gräbner 50EtS., > Goppelt 25 Cts, M. Mattusch \$2.20, G. Keller \$1.70 Karl Ruch \$1.00, Past. Richmann \$1.00, Past. H.J. Müil^ ler \$1.00, Althaus \$1.00, Geo. Happel 75 Cts, N.N.50 Cts, C. Linvhorst \$1.00, Past. Halboth 44 Cts.

From Past. O. Spehr \$2.00, Teacher Nickel \$2.00, N.N. from Umonville, O., \$5.00, Past. Hunziker \$3.00, Past. Buechler \$2.00, by Saginaw \$12.40. Past. Moll's congregation at Mequon \$3.85. Coll. on the Women's Association at Hermannsaw, Mich. by Teacher the 3rd Sunday after Epiphany at Frankenlust \$11.58. From St. John's Winterstein \$11.25, by the Women's Association of the congregation congregation at Amelith \$5.00. F. Burk \$1.00. L. Forester 50 Cts. Past. of the Rev. Mees in Columbus \$10.00, congregation of the Rev. Jos. Schmidt's parish in St. Johns \$1.80, St. Peter's parish in DallaS Strieter in Peru \$16.00, Rev. Hudtloff \$3.00, Past. Konig \$2.00, Past. \$4.00. F. Bach in Pittsford 50 Cts. Vielhaber in Coldwater 50 CtS. Past. Wolbrecht \$5.00, of several members of Past. Stubnatzy's Keller's parish in Ahnpeepe \$3.05. Past. H. Fischer's parish \$15.00. Past. congregation \$37.00, by N. N. Huegli's township in Detroit \$10.s5. Past. Lemke's.s. Petri's From Concordia College at St. Louis \$1.00, by Past Markworth \$5.00, congregation \$10.00, whose St. Johannis - congregation \$10.00. H. Rees by Past. F. Dreier \$5.00, congregation at Grand Nnpids, give Arge) \$1.00. From Jakob Bürkle in Memphis for Mathilde Neumann Petri- . Mmemde in Granville \$3.00. Past. Engelbert's parish in Ranne Vom- hof \$3.50, W. Capelle \$4.50, Past. Jor and his congregation to Logansport \$35.00, congregation to New York by I. Birkner \$50.00, Mich.', \$12.00. From Mrs. N.N. there \$1.00. By Mr. Past. Bünger in St. Louis from A. Schwarz \$1.00, Mrs. K. \$5.00, C. F. \$1.00, Heinrich Luthmer \$2.00, surplus from flower money of confirmands \$1.00. From hannes \$11.00, by Kassirer E. Roschke in St. Louis \$2)1.00, by Past. an unnamed by Teacher M. Große in StLouis \$2.00 Mr. Herz \$2.00. NützelS congregation in Columbus, Jnd. \$19.11.,. by members from From Messrs. A. Wiebusch L son 500ExcursionTickets to the annual Past. Lochner's congregation at celebration of the Orphanage.

Richmond, Va; \$15.35, by G. A. Dobler of Baltimore.

\$20.00, crap. Kuehn's Parish of Indianapolis \$19.00

Past. Past. Kühn \$2.00, Aharfrchags-Coll. in Past. HochstetterS congregation in Indianapolis \$30.00, Past. Fleckenstein's Ge- memdeDageförde, of Leeds, Columbia County, WiSc. for the LZer'hilfe of Menzel 75 Cts. Past. Hattstadt's congregation at Monroe \$15.50. in North-East, Pa. \$5.05, Joh. Voß by the same \$1.00, Past. G. V. of \$7.00 towards the building of our church.

Past. Chr. Bauer's Holy Spirit parish New Jersey City \$10.00, Past. \$3.27. Past. Engelbert's congregation in Racine \$12.12. F. Mohn thereP" Siegers congregation in Bremen, Jnd, \$14.10. whose Fi- the swarming spirits, the meth- ods, may not rejoice over our defeat. \$1.00. l'algemeinde \$3.90, Past. Lothmann's congregation in Elyria D-, \$5.15, l therefore call out to all known and unknown friends of the Kingdom

Past. Jüngel's congregation in Jone'sville \$28.50' Past. A. C. Frank'sof God: Help zms! Past. congregation at Lancaster, O., \$13.00, of Ast'-A^Eier and his two Past congregations \$10.00, Past. Th. Wichmann's congregation m Farmers H. Fischer's comm. \$3.00. Coll. at H. Wüpper's funeral service \$1.15Retreat \$40.50, Past. Zagel's comm. near Fort Wayne \$30.75, of Past. at M. Bauer's funeral service \$2.40. Of Mrs. G. Staudacher iStubnatzy's commun. at FortWayne \$29.85, Past. A.E.Win- ters, Frankenlust \$1.00. Child baptism coll. at F. Arnold m Bay City \$5.35. Township at LoganSville \$6.50, Past. Winter \$5.00, by H. Holiday i collected at the home of Bro. Rang at Au- \$7.30, Past. Jox's Frankenlust on the 1st of Advent \$5.06. ChristmasS-Coll. i congregation at Delphi, Jnd, Schlesselmann's congregation at Hamilton \$12.73, its congreg. at Tickton \$5.30, Past. Dreier's Zion congreg. atMccident, Md. \$15.31, whose St. John's congreg. at Cove, Md. \$10.60, Past. Dreier \$2.50, Past. Trautmann's parish at Adrian, Mich. \$13.00, Past I Karrer's parish at Hadley Hill, Mich. \$3.50, Past. AlSmeyer \$5.00; ^vvn some women in New Minden, Ills. 8 bundles of M Eirrchs parish at Nasbville, Ill, \$5.00, H. Haubein by same \$5.00,woollen yarn and \$3.50 Past. Spindler's parish atGrand Haven \$13.00, Past. I. Frese \$1.00, by same of D. Sievers \$2.00, Past. JäbkerS congregation in Adams County, Jnd. \$15.00, Past. G. Döpken \$2.00, teacher Bruchner \$1.50,)L. H. for happy delivery by Pa- stor B^Nreßler \$2.00, Past. H. I.Jda\$1.00. Müller's congregation to VernoMentre, Minn, \$4.00, Past. Mueller \$1.00, Pastoi Lift's parish at Adell \$13.00, Past. Mueller's congregation at Pittsburg \$129.25.

In the name and on behalf of Mrs. Pastor Kähler, the undersigned expresses his heartfelt thanks to all the benevolent donors and wishes them God's rich blessing in heavenly goods through Chnstum JESum. At the same time serve notice that Pastor Kähler's condition has been unfortunately! much worse l^than ever before during the last few days. The good hope that had been held out for some weeks is gone again. Oh, that the faithful God would now also help where He can only help, as He has fetched through the kind givers of bodily need!

Pittsburg, April 17, 1871, C. Engelder.

Received for the Castle - Garden - Mission:

Of the municipalities: Olean \$4.07, Alleghany \$4.03, Ellicottsville \$3.55, Ashford \$1.70, Rondout \$11 95, B^- ^uss., ^68.50, Kendallville \$7.42, Philadelphia \$13.00 Dayton \$8.00, Past. Riedel's GeA \$10.00, Past. Slevers'GeA\$12.00, Pittsburg \$22.10, Past.Himmlers SchmsttS \$9.65, St. Andrew's Gem. in Buf- falo 4^0.00, Johannsburg \$3.50. Tonawanda \$5.00, Drnfaltlgkeits Gem. in Buffalo \$20.00, Wyandotte \$7.25 Trinity Gem. in Detroit \$35.45, Gem. Frankenmuth \$23.77, Past. Jskes Gem. \$5.00, Past. Lemkes \$14.00.

Further by: H. Succop \$2.00, H. Bramm 50 LtS" N. N. \$1.00, Hauselt 50 Cts, G. Renner 50 Cts, S. Ei- mon \$2.00, N. N. \$1.00, N. N. 50 Cts, Past. D.Kotbe \$5.25, Rathjen 90 Cts., Reb-. Seecamp \$1.00, W. Reim- kosler 75 Cts., Past. Seuel \$1.00, Dick \$10.00, LoerS \$1.00, N. N. 20 Cts., K. Ebersbacher \$2.00, F. Gehrk \$2.00, N.N. 80 Cts., Past. Bading sfrom the Wisconsin Synod) \$35.00, Mrs. Streiber \$2.50, C. Böse \$8.80 Otto Rock \$1.00, N.N. \$1.00, Past. T. Körner \$2.00 . Kreiner \$1.70, Tietjen \$1.00, Past. G.Döhler \$1.00, 3' C. Otto \$5.00, N. N. 50 Cts, Miss Annie Fromm ' \$5.32, Kindtauf-Coll. at Mr. L- Haus \$2.00, of school- children of Past. Schmitt \$1.05, M. Herr \$1.00, Karl Regel \$1.00, Teacher Glasser \$2.00, Heinr. Frobcl 10 CtS., Zaddack 25 Cts., Pistler 50 Cts., Battje 50 Cts., durch Pa- stör Sievers \$10.00, H. Stelzriede \$5.00, Lehrte Winter- stein \$1.M, Joh. Weiß^O Cts, Joh. Winterstein 35 Cts, Blank 30 Cts, WyppliMer \$1.00, A. Gräbner 50EtS., > Goppelt 25 Cts, M. Mattusch \$2.20, G. Keller \$1.70 Karl Ruch \$1.00, Past. Richmann \$1.00, Past. H.J. Müil^ ler \$1.00, Althaus \$1.00, Geo. Happel 75 Cts, N.N.50 Cts, C. Linvhorst \$1.00, Past. Halboth 44 Cts.

New York, April 1, 1871. I. Birkner, Cassirer.

For the Lutheran Orphanage near St. Louis further received: From Mrs. Rector Gönner \$1.00. Frequent fire coll. of the children in Venedy, Ill., \$2.15. From Pakcr Wolbrechts parish: from Mrs. Fr. \$5.00, Mrs. Fi., > B?-00. By Past. Schwensen from an unnamed person in his congregation \$2.00. From Chr. Lowes in the Bottom congregation of the Rev. Schwensen by F. K. in Om. (was forgotten to give Arge) \$1.00. From Jakob Bürkle in Memphis for Mathilde Neumann Mr. F. M. Hubinger's silver wedding in Frankenmuth, \$75.00. Coll. onMr. F. M. Hubinger's silver wedding in Frankenmuth, Mich.', \$12.00. From Mrs. N.N. there \$1.00. By Mr. Past. Bünger in St. Louis from A. Schwarz \$1.00, Mrs. K. \$5.00, C. F. \$1.00, Heinrich Luthmer \$2.00, surplus from flower money of confirmands \$1.00. From an unnamed by Teacher M. Große in StLouis \$2.00 Mr. Herz \$2.00. From Messrs. A. Wiebusch L son 500ExcursionTickets to the annual celebration of the Orphanage.

I. M. Estel, Kassirer.

Sincere thanks are expressed to the congregation of Mr. M. M. Smeyer \$5.00; ^vvn some women in New Minden, Ills. 8 bundles of towards the building of our church.

May the faithful God awaken more hearts to help us build, so that the swarming spirits, the meth- ods, may not rejoice over our defeat. I therefore call out to all known and unknown friends of the Kingdom

Leeland, Lelanaw County, Mich, April 26, 1871. Martin Tö'we, Pastor.

During my time as a Jnvalid, which is now, thank God, over again, I received from my dear AmtS- brothers in the Eastern District \$66.00 for my and my dear ones' support.

May God the Lord reward the dear givers for this great good deed shown to me abundantly in time and eternity!

Ernst T. Richter.

For poor students received through Rev. Schwen- sm from Mr. F. AlSmeyer \$5.00; ^vvn some women in New Minden, Ills. 8 bundles of woollen yarn and \$3.50

T. F. W. Walther. '

With thanks I received from.the congregation of the Rev. Jske to Chr. Schilling.

Changed addresses: Rev. ?. Leuei, 99 Dalling 8t.

Rev. H. 6. Lelivvau, 218 Drie 8t. Olevelauä, Oliio.

Rev. "1. I". Queller, "lo1iu8i)urA, 8oiuer8et Oo., ?a.

Itev. Gouraä 8oli>vaulLov8il^, 8arri8kurA, ^?s.

Nev. H. 1. Hioiiter, ^Ve8t Itoelc8kur^, Ns "8.

H. 1^ 1^ Riemer, teacher, vare of Rev. 6. Ruukel, Lox 122, > Aurora, lu6.

Printing Office of the Synod of Missouri, Ohio ", a. St. '

Der Lutheraner.

Und ich sah einen Engel
fliegen mitten durch den Him-
mel, der hatte ein ewig Evan-
gelium, zu verkündigen denen,
die auf Erden sitzen und woh-
nen, und allen Heiden, und Ge-
schlechtern, und Sprachen, und
Völkern,
Offenb. Joh. 14, 6.



Und sprach mit großer Stim-
me: Fürchtet Gott, und gebet
ihm die Ehre; denn die Zeit
seines Gerichts ist kommen, und
bietet an den, der gemacht hat
Himmel und Erde, und Meer,
und die Wasserbrunnen.
Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 27.

St. Louis, Mo. June 1, 1871.

No. 19.

The Altenburg Synod.

Under God's rich blessing, the first Synodical Convention of this year has now been held. It is that of the Lutheranischen Christen zu dem hiesigen Freischulwesen, May they help us "Missourians" and, if God will grant grace, Western District in the days from May 3 to 9 at Altenburg, from Thesis XII to Thesis XXI. The first eleven more many others to stand with us like one man on the rocky Perry County, Missouri. Most of the Synod members from introductory theses had already been discussed by the foundation of the divine word, to have a firm heart through near and far arrived at Wittenberg Landing, partly by the previous year's synod in Addison. Now followed the sequel. knowledge of the truth, and to break decisively with the Illinois Central Railroad, partly by steamboat from St. Louis. And what a serious, highly important and necessary trial it world, which, also in regard to the school system, is in the day before the meetings began, where they were most was! What a sacred matter, touching the core of Christian terrible blindness and darkness.

cordially received, immediately refreshed with food and family and congregational life, was brought up! The Here only this much is to be noted: The Synod, drink, and then transported on to Altenburg, Frohna, Selitz, instruction and education of our dear youth in the Word and graciously enlightened and made certain by the Holy Spirit and other places in our dear American Saxony. The most in the fear of the Lord in contrast to the un-Christian and from God's Word, declared itself unanimously and cheerful, beautiful spring weather favored both the outward ruinous way of instruction and education in the local free decidedly against the attendance of the free schools here and return journey, as well as the daily visit to the state schools. If only all our dear parochial school teachers, yes, on the part of our children, not only before, but in the vast church at Altenburg, in which the Synod was assembled in (if otherwise possible) all the house fathers and house majority of cases also after Confirmation, as against an ten successive sessions after a solemn opening service. In mothers could have been present and heard! Meanwhile, as irresponsible sin of the parents against the clear Scriptural addition to numerous guests from St. Louis, Collinsville and much as we care, the new synodal blessing received from word: "Bring up your children in discipline and admonition especially from the Saxon congregations themselves, 230 the merciful God should become a common property of all to the Lord." In the free schools this discipline and synod members, namely 120 pastors and professors, 50 our dear synodal members. The pastors, teachers and admonition are fundamentally lacking; the basic condition school teachers and 60 congregational deputies, attended deputies who have now returned home will certainly see to of all instruction and education, namely God's Word, is these sessions. In addition, two delegates from the English. To this end, the synodal report to be published soon, with missing. Just as the anti-Christian humanistic spirit of the Synod of Tennessee and one delegate from the Synod of the synod's explanations of those theses, and in particular, time once gave these schools their existence, so today the Illinois and St. Paul had also attended.

finally, a thorough presentation

same spirit still leavened and permeates everything in them: Teachers, teachers

Method, textbooks and school discipline. The Synodcommunity. Some of them do not attend church at all; othersThe Lord has made them crazy about the simplicity of recognized that the state, whose nature and task is differentdo so occasionally on special occasions, e.g. at funeralChrist, and has entangled them in heresies to such an from that of the church, also needs to establish and maintainsermons, at the burial of neighbors who belonged to aextent that, contrary to the common Christian faith and the such schools as our free schools are, as well aschurch. clear passages of the Scriptures on which it is founded, they

penitentiaries and lunatic asylums, in order to counteract the The reasons for this churchlessness of so many have attributed these and those passages of Scripture to complete degeneration of a godless youth by means of a inhabitants and citizens of this country are now various. their peculiar delusions and conceits, and imputed them to secular education. For this very reason, the Synod it. This is the case, for example, with the old and new recognizes that it is the duty of us Christians from God's natural, sinful, unconverted people against the preached scriptures, and the new and old scriptures, and the new and Word to willingly and gladly pay the required school taxes to word of God; they do not want to hear it. Matth. 22, 3. new scriptures. To these belong, for example, the old and the state as necessary and useful for the welfare of the country and, in addition, to exert all influence to improve the Another reason is the worldly, carnal mind of the new fanatical chiliasts, who almost everywhere where the free school system as much as possible and to protect it unbelievers, as Christ says in the same passage Matth. 22, Scriptures speak of the kingdom of God, impute them to 5: "They went, one to his field, the other to his handiwork." their own special delusion and conceit. They find their dream kingdom of a thousand years nearer or farther away from an obviously atheistic, immoral and unrighteous spirit; And though they do not practise this on Sundays, according almost everywhere the Scriptures speak of the kingdom of - But the Synod must warn, seriously and urgently warn, all to the good custom here, yet their hearts and minds are set God. They are like the wolf in the fable, who was supposed our dear fellow believers against any use of these free on earthly gain and the things of this world; and because to learn to spell in school, but spelled out sheep at every schools, which are basically intended only for the ungodly they receive no instruction in the preaching of the divine word. These people, stubbornly entangled in false and are nothing other than pagan schools. Our children, word, how to get together as quickly and as easily as possible much money and goods, and to become rich, they doctrines, who, like them, are ruled by the devil of pride, these most precious temporal treasures entrusted to us by God, belong to Christ. To lead them to Christ is our first, are indolent and indifferent to it; and while the former hate also avoid the orthodox preaching of the simple gospel, highest and holiest parental duty. In the free schools, the preaching more, the latter despise it more. A third reason partly out of hope and self-conceit, and partly because they however, our children (if God's almighty hand of grace does is the abuse of the fundamental separation of church and fear and hate its punishment. not protect them) are led away from Christ and to the devil. state and of the freedom of faith and religion guaranteed by There is, however, a fifth reason why there are so many To entrust them to the free schools is therefore worse than law. Because here the bourgeois authorities do not exert unchurched people in this country, and this will be dealt with sacrificing them to Moloch, worse than putting them into the any coercion and pressure on them, e. g. Many spiritually in more detail here. This reason, however, is that there are lion's jaws and the basilisk's cave. Therefore, in the matter dead people, even among our immigrant Germans, prefer to so few among the churchd who, by right earnestness in of the education of our children, we Christians must entirely abuse this freedom; and instead of going to the house of godliness, that is, by the decided confession of Christ even and absolutely separate ourselves from the world, which God on Sundays to hear God's Word, they prefer to go before his enemies, by vigorous and manifold knows nothing of God. "No from and to Christ, and the demonstration of brotherly and general love and other Christian virtues, such as humility and meekness, by matter is settled." May God teach us to know and to do this hunting or fishing, or to visit like-minded churchless people, persevering patience under all kinds of circumstances, are rightly! and kill the dear Sunday with idle chatter, or even with able to show themselves to be true to God. By persevering

Of the other matters submitted to the Synod, only the the spiritual arrogance of these and those people. Some patience under all kinds of crosses and afflictions, by proposals for the founding of a "Synodal Conference" think they no longer need public preaching and Christian thanking and praising God in good and bad days, by known to the dear readers of the "Lutheran" may be teaching, because they have a sufficient knowledge of spurning the world and its vanity, and by striving for mentioned here, to which the former also gave its hearty Christian doctrine and can build themselves up from the heavenly and eternal goods and joys, etc., he will attract the consent. Scriptures at home. They think that preaching and eyes of the churchless, and move one or the other of them

Now to the great God and to our faithful Saviour Christ catechism are only for the ignorant of the elderly and for to reflect and to make a salutary comparison between Jesu be glory and honor, praise and thanksgiving for ever children. Partly they are fluttering and swarming spirits, in himself and these blessed people. Unfortunately, however, and ever for the riches of his grace, wherewith he has whom the devil disguises himself as an angel of light and it is quite evident to the churchless that most of the blessed us anew. pretends to them all kinds of illusions as special churchmen do not differ very markedly from them in their

Finally, we would like to publicly thank the excellent enlightenment about God and heavenly things or deeper words and works. For they discover in them the same greed hospitality that the dear congregations of Altenburg and insight into the nature of earthly things, etc., so that in for money, selfishness, and avarice, the same striving for Frohna bestowed upon the synod members. May the Lord comparison with these (supposedly higher) revelations, for honor before men, the same love of worldly pleasures and be their great reward! dreams, or inner word, they cannot understand the Holy enjoyments, the same speaking and judging of men and

F. C. Th. R. Scriptures and their interpretation in the oral tradition. In human things without the fear of God and the light of his Word, the same ungodly selfish nature with which they some cases, they are those who, in comparison with these themselves are afflicted. And if the unchurched made this (supposedly higher) revelations, dreams, or inner word, discovery only among the ecclesiastical papists, it would be highly despise Holy Scripture and its interpretation in oral no wonder. For this poor people have only blind guides for themselves are afflicted. And if the unchurched made this preaching. Partly they are those whom the devil calls the old serpent. their teachers and leaders; and hence it comes to pass, that neither teachers nor hearers know anything scriptural and righteous of the holy and spiritual nature of the divine law, of the original sinfulness of the whole human nature, and of the criminal and damnable nature of the same in every individual man; of the real sins, of the grace of God, of the

(Sent in by Dr. W. Sihler.)
This is also one of the reasons why there are so many churchless people in this country.

It will hardly be wrong to suppose that the majority of the people here do not belong to any particular church.

The merits of Christ, of faith, of good works, and so on. But where the Word of God is not taught purely and correctly, but the name of God is desecrated by false teaching contrary to the Scriptures - how would it be possible for a truly holy and godly life to flow from such teaching in words and deeds, in which the Christian, by virtue of true faith in Christ, would keep His commandments in a righteous fear and love of God? It cannot be otherwise than that the papist children of the church keep in their actions and conduct just as the unchurched children of the world do.

But the situation is different with such Lutherans, in whose congregations the pure evangelical doctrine of their church is in vogue. Then all hearers could come to the right scriptural knowledge of law and gospel, of God and of themselves; then repentance toward God could be worked in all through the preaching of the law and true faith in Christ through the preaching of the gospel; then they could all become children of God and receive the gift of the Holy Spirit. And from this followed irrefutably the prevailing state of a holy godly life in words and works, in the love of God and neighbor, according to the holy ten commandments. And even if this walk were not perfect in the sight of God, because of the ever clinging hereditary sin, which breaks out now and then inwardly and outwardly into real sin, yet the honest beginning and progress in this Christian life could not possibly be lacking, as long as the Lutheran stands in the true faith.

But how now? Do the churchless usually find such Lutherans as children of the light where they meet with them, e.g. in the workshops, in civil gatherings, in business dealings, and in this and that neighborly and social gathering? It would be terrible if they did not find any; and this is not possible, because the word of God, if it is preached pure and clean and is not falsified and corrupted by any soul-murdering errors, has the promise, according to Is. 55, that it shall not return empty, but that it shall bring forth that pleases God, and that it shall succeed, for which He sends it. The question, however, is whether the unchurched find the majority of orthodox Lutherans to be those who, through the holy earnestness of a godly walk in words and deeds, also prove the living faith of the heart in the Lord Christ and impel them to a certain re-spect against them, in spite of the possible hatred against them when they were punished by them with friendly earnestness for this and that work of darkness and especially for the contempt of the preaching of the divine word. It is then very doubtful whether this majority really exists; for this does not strike into the conscience of the children of this world, that this

and those Lutherans boast against them of their baptism, Sensuality and pleasure-seeking, which pervade our whole present generation. their membership in the orthodox church, their Sunday attendance of the public service, their diligent reception of the sacrament, and in these alone they proclaim themselves to be true Christians. On the contrary, the churchless would only be strengthened in their contempt for the means of grace, the ecclesiastical magisterium, and the ecclesiastical Pharisees, who seek their righteousness before God from community, if they, by paying close attention to the conduct of these Lutherans - and they have a sharp eye for it - would realize that these Lutherans are only hypocrites. And as joyful spirit, as a gentle yoke and a light burden, the hatred, wrath, contempt, lies, slander, dishonor, disgrace, and persecution which will abound against him from these enemies of Christ for the sake of his testimony. For there is no greater honor for a Christian than to suffer shame for Christ's sake. Whereas the friendship of the world is shame to him, and a clear sign that he is an enemy of God as a dumb dog.

Fourth, that he diligently work his faith through the love of God and neighbor, namely, that with great earnestness and devout collection of mind he persistently hears, reads, contemplates, moves, understands better and better, believes and applies to himself salutary God's word; that in praising and He should diligently lift up his heart to the Lord in thanksgiving, supplication, and intercession, and in the latter also faithfully remember those of his enemies who are still in need of salvation and do not know what they are doing; he should also gather fiery coals upon their heads by doing good and sharing in their time of need, that is, stir up their consciences to painful and salutary repentance. It is no less fitting for the orthodox Lutheran, in this exercise of faith through the love of his neighbor, that he, far from being greedy for money, greedy for reward, and stingy, be diligent in the direction of his profession, with head or hands, also in order to have something to give to the needy; that he in general, also in the use of money and goods, only sees himself as a steward of God, in order to provide for his household, especially to do the works of God in the preservation and promotion of pure Lutheran doctrine in church and school, in the founding and support of church teaching and educational institutions, in the care of widows and orphans, and so on. etc. to be vigorously pursued. Likewise, it behooves the orthodox Lutheran, if he is married and has children, to rule his house according to God's Word and to bring up his children in discipline and admonition to the Lord. It is no less important for him not to be like the world in the cultivation of social intercourse, to avoid its pleasures and amusements, and even in the enjoyment of the intrinsically unethical and permissible, to limit his Christian freedom in the service of love.

and bind, than to vex weaker brethren by the use of the same, and at the same time to offer to the world a welcome occasion for showing the seriousness of the

If, then, Lutherans boast so much of their baptism and the orthodox doctrine of their church, and yet are evidently in the service of mammon, in the desire to become rich, even with occasional sacrifice of their neighbor, ... carnally engaged in political partisanship, groaning to worldly lusts, instead of living chastely, righteously and godly, - what wonder if the churchless blaspheme Christ and his gospel, and are strengthened in their ungodly nature by the conduct of such hypocrites? No! Whoever wants to be a true-believing Lutheran, let him prove it, even to the unchurched, by walking worthily according to the Gospel and its confession.

But this change he proves in the following pieces:

First, that he punish with great seriousness the unfruitful works of ignorance, which are the hatred and contempt of the divine word and the Christian faith, the self-deification of the human spirit and its gifts and powers: The hatred and contempt of the divine word and the Christian faith, the self-deification of the human spirit and its gifts and powers, words and works, the many kinds of injustice against the love of the neighbor in all kinds of acquiring, possessing and increasing money and goods, as well as in all kinds of hateful speeches and judicial judgments in the absence of the neighbor, furthermore the work-shyness and disloyalty in the particular civil profession and the manifold slackening

of his Christian ways. It is just as important for him to avoid all idle gossip and all loosely inhospitable speech in his business, private, and casual social intercourse with unbelievers and the unchurched with all seriousness, and to strive to make his speech sweet, well-sounding, serving where possible to improve, and yet seasoned with salt without brittle repulsion.

All this and more is in the orthodox Lutheran a constant confirmation of the true faith through brotherly and universal love. And this confession in deed, this silent and yet so eloquent preaching of Christ, shines so strongly in the eyes of un-Christians and churchless people that they may well increasingly hate such orthodox Lutherans, if they do not want to recognize a voice of repentance, wake-up and admonition and no enticement to the same faith in Christ in their conduct, but they can never despise them and are not hindered in their conversion, as is the case with the hypocritical name Lutherans.

Fifth, finally, it behooves the rightly believing Lutherans to prove their faith in the Lord even in other crosses and afflictions, which they do not suffer for the sake of their knowledge of his enemies, such as poverty, sickness, etc., through patience and the willing and cheerful surrender to the fatherly discipline and the good gracious will of their heavenly Creator, which is directed to increasingly destroy their old man and strengthen the new one. And also this trait of their Christian nature and walk makes no small impression on such unbelievers and churchless who are not yet completely hardened and hardened by the devil's and their own evil will, according to God's righteous judgment. For the difference between these Christians and them, who under the same suffering are soon despondent, soon defiant, and in increasing anger and hatred set themselves against God, does not remain hidden from them.

May the gracious and merciful God help that the number of these orthodox Lutherans, who moreover live under the sound of the pure Gospel, does not diminish but rather increases, and that no Lutheran congregation, which by God's grace possesses this gift of all gifts, angers God through ingratitude, sloth, and a creeping worldly nature, and finally, if repentance does not take place, moves God to take away its priceless treasure of pure doctrine, and either spiritually or mentally destroy it, by ingratitude, sloth, and creeping worldliness, anger God, and finally, if repentance is not made, move Him to take from them the priceless treasure of pure doctrine, and either cause them to wither and rot spiritually, or send them false unbelieving teachers to murder their souls and fill hell with the devil. God be for that, amen.

How should one answer the Catholics when they boast that their religion, because it is the old one, is the right one, but that the religion of the Lutherans, because it is a new one, is the wrong one?

(Continued.)

Let them answer, Your glory is vain and false. For the truth is, that the Lutherans have the old apostolic faith, but the religion of the Catholics is a new one. Third, their doctrine of repentance is false and new. For they say that repentance essentially consists of three things: 1. contrition of the heart (or repentance with the intention of repentance), 2. confession of the mouth (with a named enumeration of all individual sins), and 3. satisfaction of works (especially prayer, fasting, almsgiving, monasticism). But this whole explanation of repentance is wrong. For first of all an essential part is missing, namely the confidence of faith that our sins are to be forgiven for Christ's sake alone, without which faith the first part, the new, is of no use at all. Judas also repented (Matth. 27, 3.), but he still went to hell. Impossible and a true torture of the soul is the second part of Catholic penance, that one must tell the priest all his sins according to all circumstances, where, when, with whom, how often, and in what way he has sinned. For "who can know how often he sinneth!" Ps. 19:13. - And the third part of this repentance, the atonement, is the most reprehensible of all, for it runs counter to the sole merit of Jesus Christ, which is already communicated to us in holy baptism, and moreover, is also a matter of impossibility for men, who are to fear, love, and trust God above all things at every moment, and therefore have no time at all left for making up for such neglected fulfillment of the first commandment: who, moreover, must daily heap up new guilt to the old, and daily pray: "Forgive us our trespasses." - Luther says: "First of all, you (Catholics) do not remain with the first old baptism. For you have invented for yourselves many other baptisms, and teach that the first baptism is subsequently lost through sin; that one must do enough through one's own work, especially through monasticism, to become as pure as if one were coming out of Christ's baptism; hence you have made the world full of churches and monasteries. And this piece, the *satisfactio*, satisfaction, is the beginning and origin, door and entrance to all abominations in the papacy; just as in the churches baptism is the beginning and entrance to all graces and forgiveness of sins.... Where the pardon had not arisen, there would have been indulgences, pilgrimages, fraternities, masses, and purgatory, Monasteries, convents, and the greater part of all abominations were not invented. That is why they called it baptism in their churches,

Who hath willed much baptism, sacrament, and remission of sins, yea, even high holiness. This is it, our own righteousness, the sanctity of works, of which we have written much. Who commanded you, or where is it written, where do you find it in the old church, that you may invent such new baptism and holiness? Who here is heretic, apostate, and new church?"

Fourth, the Catholic Church is a new one, for it has the new and false doctrine of indulgences. For she teaches that the church can remit the pardon mentioned in the previous point to penitents, for she has an inexhaustible treasure of superfluous merit of the saints, from which she can grant "indulgences" as she pleases. But the church can neither impose pardon, because such pardon is contrary to Scripture, and to men a matter of impossibility; nor can she grant such pardon by virtue of her treasure of superfluous merit, for the simple but perfectly sufficient reason that such treasure is a mere figment of the imagination contrary to God's word. For no man, not even the most holy, can but fulfill the express commandments of God: for "if we say," John (1 John 1:8.) speaks quite generally, and includes himself also (who certainly was as holy as any) "if we say we have no sin, we deceive ourselves, and the truth is not in us." God, then, in his commandments, requires for himself love with all his heart, with all his soul, and with all his mind, and with all his strength; and for his neighbor, that we love him as ourselves. Beyond this "sum of the law" there is not even conceivable anything higher or more that God could advise or recommend to the perfect. And it is quite blasphemous to teach that by such childish and foolish things as holy water, pilgrimages, brotherhoods, and the like, one can earn something superfluous for the remission and forgiveness of sins. -

Luther says: "You Catholics have spread indulgences throughout the world as a baptism, yes, as a flood to wash away sin; that there is not a corner in the world where indulgences are not sold or given. Who commanded you, or where is it written? Where do you find it in the old church, that you may institute such new baptism and washing away of sins? Who is the heretical new church here? Are you not the whole church of the devil? You have not only driven holy water and salt into all churches, but also into all corners, as a washing away (or baptism) of sins, and have also taught great sorcery in it. Who hath besought you? Where is it written? Where do you find it in the old church or institution of the apostles? Who is here the new apostate church? - You have made pilgrimages,

To merit indulgence, or remission of sins, which, because it for all those who are able to put themselves in the position of We ask you to bear the troubles and inconveniences is without the office of the keys, by their own merit, is also the immigrant. But I could also name enough cases where connected with this work, although they are much greater another baptism, or washing away of sins. Who the most heartfelt thanks of the immigrants bear sufficient than the dear brethren may well believe; but we beg you, commanded you? Where is it written? Where do you find it witness to how highly they appreciate the service that has do not let us be stuck alone, do not let us work alone, attack in the old church that you are to establish such a new been done to them by us here. Thus someone from Kansas the work too, help us! You will then also have a share in all forgiveness or baptism? Who is the new apostate church recently thanked us for the help he had received here and the blessings and in all the good that will be done through here? ----- Ye have assured us "that such a work, however small it may be, it. The Roman Central Association, which has made the founded brotherhoods without number, so many that ye cannot remain without blessing. The following case may support of the immigrants one of its goals and has have made all the world full of seals and letters, all for teach us in how great need immigrants still often find employed an agent here for some time, is now in the indulgence and remission of sins, and for merit, which alone themselves. process of operating this work with renewed energy and

is the office of holy baptism and sacrament. Who Last summer a certain M., still a young man, landed here even building a chapel for this purpose. Shall our brothers commanded you? Where is it written? Where do you find it with his wife and two children. Since the expected money for in faith be received here by the servants and mercenaries in the old church, that you may bestow such new pardon or the onward journey to Minnesota had not yet arrived, he had of the Antichrist and have to accept help and support from merit? And who can tell how many new ways you have to stay in the innkeeper's house, but here his initial them, because our love has become too cold and dull to devised to forgive sin for money or for your own merit? Who in disposition soon turned into a severe illness, and since the offer them helping hands? Oh, certainly not! Well then, do is here the new church with new doctrines and sacraments, innkeeper did not want to borrow any longer, the family had not shy away from a small sacrifice, for we here gladly want of which neither Christ, apostles, Scripture, nor the old to leave the house, while the innkeeper kept all their to make the greater sacrifice. church knew anything?"

B.

belongings. At last poor people took pity on the family and Now the faithful God make us all more and more willing took them into their garret. When we found the people here, to serve him, and give us grace to do good and not to grow the sick man was lying on the bare floor, for their bed had weary; that we may work while it is day, for the night is also been held back, his chest was rising and falling as if it coming when no one can work.

wanted to burst, he could hardly speak and seemed close to death. I saw to it that he first got some soup to eat, and then collected money in the community, so that I could at least redeem the things with his wife, and the family could eat again; then we succeeded in finding suitable employment for

May 1871.

Wilhelm Sallmann, Zmmigrantcn-Ageut.

166 Bast Bratt 8tr, Baitimors, Ntl.

Immigration agents in Baltimore.

A year has now passed since the undersigned was the wife; and so we got the family through for four weeks, employed as agent for the immigrants landing here by the until at last a letter to Minnesota was answered, together with three congregations of our Synod, and I would therefore like travel tickets, and the man was so far made up that he could to take the liberty of giving the dear readers of the "Lutheran" travel.

a brief overview of this matter, which should certainly be And now a serious word to all the dear brothers of our close to the hearts of all of us. synod. It is a question of whether the local agency and

My work can most conveniently be divided into five mission should continue to exist or not. It is true that the three different branches. Firstly, I received individuals, as well as congregations of our Synod, together with their Bible entire parties, on board the ship upon their arrival from Society, already submitted a petition to the Synod last year, Germany and provided them with further assistance as in which they asked for help and support from the Synod, Presbyterians and United Presbyterians met in Pittsburg, requested. Secondly, I received letters with orders of all and the Synod also decided to make the matter their own the latter demanding that all those who belong to secret kinds and carried them out as far as this was possible, and to take care of it in the same way as for the Mission in societies should not belong to the church body. It is most Thirdly, I have given support to individual families, but of New York, but up to now not a dollar has been given to us gratifying that the Christian communities of America are course I always had to collect the money for this in our by the Synod congregations, and up to now the Baltimore recognizing more and more clearly that the secret society communities first, because there was none in our coffers. Lutherans have borne the not inconsiderable expenses, system is incompatible with Christianity and the Church, Fourthly, I have made inquiries for workers and maids to the salary of the agent, etc., alone. However, apart from the fact and that they are taking action against it. W. best of my ability and have thus been able to provide many that some money should always be at hand to support the [Walther]

a person with a good income. Fifth, as much as God gave needy, this is too much for them, and therefore this work **Papal Ban.** More than two years ago, the Franciscan grace, I also did missionary work among the immigrants; for must be abandoned again, if help does not come soon, as priest Clemens Jäger from Prague in Dresden converted to this I used almost exclusively the well-known tract by Pastor difficult as it becomes. It is up to you, brethren, what is to be the Lutheran Church and was then employed as Lutheran Beyer, to which I referred them with heartfelt words to done; the congregations here are still willing to continue to pastor at Zehista near Pirna in Saxony. Now, after two long salvation in Christ and encouraged them to remain with him support the cause vigorously, so I am also willing to continue years, he has been excommunicated by the archbishop's in this country, but not to understand freedom here in this to make all the effort, work, consistory in Prague. The papists are strange fogies: even when someone has long since left their house, they still want to throw him out! - It was also recently reported by cable from Munich that the famous Catholic Professor [from Döllinger](#) in Munich has been banished by His Unholiness, the Pope himself, because he absolutely refused to accept the new article of faith fabricated last year at the Roman Council, that the popes are infallible. W. [Walther]

That in this way, under God's blessing, something happens to promote the kingdom of God and the individual souls, as well as helping the neighbor in his need and distress, this is well known.

"The princes will have princely thoughts" (Is. 32, 8.). But he finally adds: "In the course of the past months, the these words of Scripture were evidently repeatedly fulfilled. *Lutheran and Missionary* has taught me otherwise. For in the new Emperor of Germany during the Franco-German War. After all, he almost always, even after the most glorious victories, gave glory to God and His grace. As a credulous as to assume that the victory of truth has now preacher with a voice that resounded far and wide, he been won. I cannot therefore do otherwise than herewith therefore contributed much to the fact that not only were the people reminded of God as the one from whom alone in common with the accepted report as it is explained over victory comes, but that even many newspapers, which and over again in the said paper." - The ill-concealed plan of formerly spoke in an exceedingly frivolous manner of the at least some English members of the Council to lure purely works of divine world government, were not ashamed German synods into it with good promises, in order then to during the war to attribute the victories to God along with educate them gradually to "American" Lutheranism, seems the Emperor. As we see from a political newspaper, the to be encountering ever greater difficulties. A German may Emperor has recently again proved that truly "princely be a decided unbeliever, an irreligious man, an enthusiast, thoughts" are in his heart. From many quarters, including but this seems to be contrary to his nature, to assume, out from Freiburg through the Grand Duke of Baden, a request of mere politics, without inner conviction and without was made to the Emperor: "to see to it that the re-practical execution, that he is a decided Lutheran; if he establishment of the German Empire is celebrated annually declares the latter, then, as a rule, he really wants to be so. by a general German people's and church festival" The May those concerned remember this!

Emperor's reply, dated April 4, was that a people's festival was not necessary. The Emperor's reply, dated April 4, was that the "official decrees aimed at a public festival do not seem appropriate to him" and that "in his opinion, there is no sufficient reason for the establishment of a church festival exclusively dedicated to this commemoration"; he leaves it to the preachers, when the time of the national uprising returns, to take the initiative "in repeated thanks for God's gracious help to revive the memory of the reestablishment of the German Empire". This is indeed shameful for many preachers in Germany who until then had worked for a German national church festival to be imposed on the German people by the Emperor in addition to the Christmas, Easter and Pentecost festivals. At the latter festival, they hoped, they would be able to speak to the people with greater enthusiasm than at the former, give vent to their patriotism, and put Christian preachers in the shade, who, of course, know that they are not there to praise the glory of earthly, transient kingdoms, but the eternal kingdom that has come from heaven (Dan. 2, 44.).

[Walther]

General Council. When in November of last year this body made a unionistic statement at Lancaster, Ohio, in response to the request of the Minnesota Synod to speak clearly on the admission of false teachers to Lutheran pulpits, one was very surprised that the president of the Minnesota Synod, Pastor Sieker, in St. Paul, agreed with this statement, while the president of the Illinois Synod, Pastor Knoll, and the other member of this Synod, Pastor Bötticher, voted against it. In Brobst's "Luth. Zeitschrift" of May 20, Präses Sieker now writes in explanation of his conduct that he was referring to a

After Pastor Gottfried Endres had received a regular appointment from the Lutheran congregation in Boonsboro and had also accepted it with the approval of his congregation in Jackson, Missouri, he was solemnly introduced by me on Sunday Rogate before the assembled congregation on behalf of President Bünger. May the Lord give him one victory after another, that he may see that the right God is in Zion. I. F. Döscher. Address: Hov. O. vackres, Hlontuvrr, Loono Oo., lo^va.

W. [Walther]

Church News.

Rev. Th. Buszin, who had received an appointment from two Lutheran congregations in and near Secor, Woodford County, Ill, and had accepted the same with the consent of his former congregation in St. Louis County, Mo. was, by order of the Reverend Mr. President of the Western District, installed by the undersigned with the assistance of the Rev. Kern, on Sunday Judica, inaugurated into his new office. May the merciful God be with him and the congregations according to his blessing of grace!

Paul Heid. Address: vev. Dir. Keeor, ^Voockiorä Oo., 111.

Since Pastor I. G. F. Nütze! of the Lutheran congregation at West Ely, Missouri, has received and also accepted a call, he was inaugurated on Sunday Quasimodogeniti, April 16, by order of the Presidium of the Western District of our Synod, by the undersigned, assisted by the Rev. Bruno Mießler solemnly inaugurated into his new office.

God bless the work of the dear brother in his new field of work! Amen.

Jacob S, eidel.

Address: vev. 3. O. IV

VV^68t Clarion Oo., IVlo.

Rev. C. Schwankovsky of St. Michael's Lutheran congregation, Harrisburg, Pa. having received a regular appointment, and having accepted, with the sanction of his former congregation, at Cumberland, Md. the same was installed in his new office, by order of the Presbyterian Eastern District, by the undersigned on Sunday Cantate, May 7.

God the LORD crown the work of his servant with much grace and blessing.

Baltimore, May 16, 1871, Cl. Stürken.

Church consecration.

On the Sunday of Shrove Tuesday, Feb. 12, my congregation on Horse-Shoe Creek, Marshal Co., Kansas, had the great joy of dedicating their newly built Immanuel Church to the service of the Triune God. It is a beautiful stone building, 50 feet long and 32 feet wide, adorned with a small tower and cross, and its high and beautiful location is already a friendly invitation from afar. By God's help we have completed the church building in spite of all difficulties, and like a miracle before our eyes stands this first Lutheran church here in western Kansas. Thanks be to God for His grace! Unfortunately! none of the ministers could be present at the church dedication. The sermon was preached by the undersigned on the text Marc. 11, 15-17. In the afternoon the sermon was preached on the parable of the royal wedding.

Praise be to the Lord our Immanuel for all that he has done for us according to his great goodness. May he also continue to be with us with his grace and blessing, so that we will not lack any good.

Marysville, Marshal Co, Kansas.

J. Matthias.

The new Writing Reading Primer, published by

the Lutheran Synod of Missouri 2c. is ready for shipment, and all orders thereon may now be promptly procured. Price: pr. Copy 20 Cts. the dozen \$1.80.

M. C. Barthel.

Synodal - Display.

The Northern District of the Synod of Missouri, Ohio, &c. St., will hold its sessions this year, God willing, at Trinity Lutheran Church, Detroit, Mich. from Wednesday after Dom. I. p. Trin. the 14th of June, to Tuesday the 20th (inelus.). The subject of the proceedings will be: the discussion of the remaining theses on the doctrine of good works, &c., passed by Rev. A. Hügli.

The dear brothers in office are kindly asked not to forget the parochial reports.

F. A. Ahner, d. Z. Secretary of the District.

*

The undersigned hereby requests all those who wish to travel to the Synod to notify him in good time so that he can make the necessary arrangements for lodging. A reduction of the fare could be obtained on the Detroit-Milwaukee-

Railroad will not be obtained. As some brethren from Minnesota and Wisconsin have extraordinary expenses on account of the great distance of this Zahr, I take the liberty of calling the attention of the dear congregations in the vicinity of Detroit to the fact that it might well be a work of love, if not of obligation, if a collecte were organized for the support of these brethren.

I. A. Hügli.
377 Gratiot Stroot, Detroit.

Conferenz - Ads.

The Quincy Preachers Conference will meet, God willing, July 11-13 incl. at Pastor Seidel's home in Quincy.
F. M. Große, Secretary.

The General School Teachers - Conference will assemble this year at the school of Mr. Teacher Fischer at Chicago, Ill, from Tuesday, July 25, to Friday, July 28 (inklusivo).

The subjects of the negotiations will be:

- 1) Arithmetic, as a main subject in our elementary schools (by teacher Wilde);
- 2) a two-class curriculum (by teacher Denninger);
- 3) a paper on repetition and public school examination in elementary school;
- 4) the (further) discussion on legal and evangelical Lucht (from the Addison Special- conference);
- 5) a, paper on the topic: What can school and home contribute to the formation of a child's character? (by teacher Simon);

In addition, papers from the St. Louis, Milwaukee, and Chicago Special Conferences will still be presented.

All who intend to attend the conference are asked to register in advance with teacher Laufer or Haase.

Aurora, Ill, May 20, 1871.
E. H. Dreß, secretary.

Schürmann's Gem. at Homestead, Iowa, 48.00. Of its branch parish, 41.45. Past. Noeder's Gem. in Dunton, Ill, 49.72. Past. Nützel's Gem. in West Ely, Mo., A6.55. Past. Traub's comm. in Crete, Ill., 47.20. Past. Rauscherts Gem. in Dalton, Ill., 412.00. Past. Steege's Gem. in Dundee, Ill., 416.62. From an unnamed person by Past. Nützel in West Ely, Mo., 41.00. communion coll. of Past. Riedel's congregation in Homewood, Ill., 415.00. from Mr. Roberts in New Orleans, La., 45.00. from Mr. N. Halbritter there 45.00. coll. collected at W. Lindhorst's house dedication by Past. Sapper, Carondelet, Mo., 415.00. From Rev. Döderlein's Gem. at Chicago, Ill, 423.10. Past. Schuricht Gem. at Vandalia, Ill., Pb.55. Of the pastors, Sondhaus, Nützel, Eirich, Vomhof, Besel, Liebe, Nuoffer, Stephan., Biltz, F. Lehmann, Mennicke, Engel bracht., Seidel, E. Riedel, Fick, Wunderlich, Schürmann each 41.00, Rover, Feiertag, Matuschka, R. Kähler, Kathhain, H. Wille, Demctro, Seuel, Bergt, Wagner, M. Hahn, Wunder each 42.00, Wunsch, Pissel, Hartmann, G. Sauer each 43.00, W. Lange K2.M Senne 45.00. From the teachers: Th. Bünger, Ph. Müller, Kienzle, Brase, Härtel, C. Müller, Steinbach, Lücke, Ta'bel each 41.00, Köhnkc, Hamm, Schachameyer, Nagel, M. Große, Albers, Grothmann, Hölter, Nickel each 42.00, Fathauer 43.00, F. Möller 44.00.

For the Synodal - Missions - Fund: From the Zions-Distr. in St. Louis, Mo., 42.00. Epiphany- Coll. of the congreg. of the Past. Eirich in Minden, Ill., 417.75.

For iunere.Mission: From Zions District in St. Louis, Mo., 42.00. From Past. Seidel's congreg. in Quincy, Ill, 44.00. widow Fuchs by Rev. Seidel 50 cts. Past. Bcrgts Gem. in Paitzdorf, Perry Co, Mo, 44.00. JmmanuelS - Distr. in St. Louis, Mo, 50 Cts. Past. Kleist's congreg. in Washington, Mo., 45.10. Trinity Distr. in St. Louis, Mo., 85 Cts. From the missionary box of Mr. K. Mickow in Chicago, Ill., 45.00.

On the emigrant.mission in NewYork: From Chr. Wiebusch in Ehester, Ill., 41.00. From an unnamed one through Teacher Große in St. Louis, Mo., 42.00.

For general synodal building leave: from Past. Dörmann's Gem. in Randolph County, Ill, H6.50. Subsequently from Past. Streckfuß's Gem. in Washington County, Ill, 49.00. From Past. Matuschka's Gem, in New Melle, Mo., 470.50. by F. Grueninger, in Ehester, oll. 41.00. bybeans.

Past. Biltz's parish in Lafayette county, Mo., 420.00. Gem. in Venedy, Ill., 451.80.

For Pastor Brunn's institution in Steeden: Thanksgiving offeringKindtanfen 426.75, by Chr. Müller 43.00 (of which 415.00 to Oerding), from Mrs. Bagemann by Rev. Dörmann

G- Deterding in Chicago, Ill, 42.00. Chr. Wiebusch mPauli parish 42.00, by Hrn. Past. Döschcr by N.N. from Webster Ehester, Ill, 42.00. A. C: Fischer by Rev. Querl in Lyonöville, Ill, 45.00.45.00, by the Bremen Women's Association 14 undershirts, 6 By the Women's and Maidens' Association of the congregation of theunderpants, by Nik. Schierling of Indianapolis 12 pairs of socks, by Rev. Stürken at Baltimore, Md., 410.00.

To the Soldiers - Widows - and Orphans Fund: Coll., gcs. onby Mr. Rev. König from the Women's Association of his congregation 410.00, from the Virgins' Association 47.00, by Mr. Past. Stürken from Seuel in Lyons, Iowa. For the Hermannsburg Mission: by Rev.hofS wedding in Ehester, Ill, H9.55. 42 00A"" Frederick by Past. 410.00, from the Frannen- und Jungfrauenverein of his parish 410.00, collected on Gern, in Davenport, Iowa, 44.90. Rev. Ma- tuschka's congregation at New Melle, Mo., 420.00. Chr. Wiebusch at Ehester, Ill., 42.00. Rev. Seuel at Lyons, Iowa, 41.00.

For the Leipzig MissionS - A n st a l t: From Past. Matuschka's Gem. in New Melle, Mo., 420.00.

For poor seminarians in St. Louis: from Zion's Distr. in St. Louis, Mo., 47.00. From Past. WünschS Gem. in Pierceville, Ill, 410.00. Coll. sent to H. Badloff's baptism of children by Past. Biedermann, Danville, Ill, 43.00. By Past.Heid, Peoria, Ill: by G. Lindeburg, F. Zeitz, H. E.Mr. Weidemcier in California 41.00. By Past. Mertz sent 75 Cts. From Harms, W. Weber, Mrs. T. Lammen, H.Kreiling, H.Arnhold each 41.00,H. Klostermann estate."" Wages 41.50. By Past. Holst in Troy, Ill, Mrs. B. Melker, W. Zerwekh, Mrs. Buchholz, G. Schmidt, W. Fischer 42.00. By Past; Buszin collected in Ballwin 44.53. By Past. D. KorteS, L. Windenhcft, C. Haacmcycr, Ch. Fink each 50 Cts, Mrs.Matuschka at New Melle by N. N., 45.00. By Past. Endres at Jackson, G. Mannott, Mrs. N. N. 75 Cts. each, Mrs. Wambganß 25 Cts. each,Mo. collected 43.35. By Past. Trautmann for orphan hauSbildcr sold total 413.25. By Past. Engelbrecht, Iowa City, Iowa, 41.00. By Mrs.413.50. By Past. Claus by several members at New Bremen 45.00.

Fricke at Washington, Mo. 41.00. By N. N. at Lyonville, Ill,

To the college - household fund in St. Louis: from Past. Biltz's Gem. in Lafayette county, Mo., 410.00. Past. Hartmann's Gem. in Matteson, Ill., 45.95.

For the widowed Mrs. Pastor Muckel: Coll., gcs. on the wedding of Mr. Rev. Winter, Hamp- ton, Ill., 415.00.

For the ill Past. Kähler and family: From some members of the congregation of the Rev. Claus in St. Louis, Mo., 42.00. By the Herre in Wittenberg 41.00. By Mr. Hori in Cape Girardcau for orphan confirmands of the Rev. Sondhaus in Jefferson County, Mo., 41.50. Rev. Dör- mann in Randolph County, Ill, 41.00. By the same from Wilhelmine Büscher u. Frau Große each 41.00, from W. Brüggemann 50 Cts. From an unnamed person by Rev. Kleist in Washington, Mo, 50 cts. Rev. Gräbner's Gem. in St. Charles, Mo., 415.20. by Rev. Wag- ner, Chicago, Ill, 46.40. By some members of the congregation of Past. Sieving in Woodford county, Ill., 47.40. Past. NuoffcrS Gem. in Crete, Ill., 418.70. Chr. Wiebusch in Ehester, Ill., 42.00. Of the Virgins - Association of the congregation there 49.20. Coll. of the congregation there.

A l .50. of Past. Mennicke's Gem. at Rock Island, Ill." K11.50. Vettkötter in Washington, Mo., 41.00. Coll ges. at Beneke's wedding in Jefferson County, Mo., 42.40.

N. N. there 42.00. Past. Seidel at Quincy, Ill, KI-00 G^Hösch there 41.00. Bro. Haas there 50 CtS. Bro. -Schroeder there 50 Cts. By Past. Fick at CollinSville, Ill, 50 Cts. By Rev. Weselvh's parish in Gasconade county, Mo., 41.30. by Past. HartmannS G-m-/n Matteson, Ill 412.95. Hei/Blume vasM 8'00. from an unnamed person by Past. Hartmann K2.00. Past. Horn's St. Stephen's congregation in Benton County, Iowa, 46.80. Whose st. John's - congregation there 410.80. From Luthardt by Past. Schmidt in Aaum mrg, Jlb, 42.00. Past. Traub's congregation at Crete, Ill, \$20.35. N. N. m Chicago, Ill, 45.00. Past Th Mießler's congregation at Cole Camp, Benton Co, Mo. K12.40. Whose congregation at Lincoln, Mo, 49.45. By Mr. L. Kreißler through Past. Th. Mießler, 43.00. By DWselben from an unnamed person, 41.00.

E. Roschke, Kassirer.

For the seminary budget received by Pastor Andres from Gehrichs \$3.00, by the Norwegian Pastor Thorien 42.1.00, by Mr. Pastor Zschoche from Wittwe Tienken 50 Cts, by Hm. Müller Weinhold 4 S. flour from some parishioners in Paitzdorf and Frohna, by Mr. Past. Feustel, Ostercollecte of his congregation, 47 00 from the congregation of Mr. Past. Streckfuß 493 00, from Mr. Past. Dörmann's ^t. Petri parish 312 pounds of hams, shoulders and sides and 6 pounds of butter, from his St. Pauli parish 10 hams and 16 doz. Eggs, from the branch parish of Hrn. Past. Biltz 1 box of rogues and shoulders, from Hrn. Past. Zschoche's parish 1 box of hams and shoulders together with 32 pounds of butter from Hermann Hufendick from Baden 2 gall! Fett, 1 Schin- ken, 1 Schulter, 1 Rückenstück, von.Hrn. F. Nagel ans Sied Bud 1 Schinken, 1 Schulter, 1 Seitenstück, von der Gem. Mr. Past Schuricht, 2nd consignment, 12 p. Potatoes, 1 bag of

For poor students received by Pastor Uchoche from Mr. Bergmann 45.00, by Mr. Past. Bergt, Coll. on weddings and Kindtanfen 426.75, by Chr. Müller 43.00 (of which 415.00 to Oerding), by Hrn. Past. Dvr- mann from his St. Petri parish 42.50, from his St. Pauli parish 42.00, by Hrn. Past. Döschcr by N.N. from Webster mPauli parish 42.00, by the Bremen Women's Association 14 undershirts, 6 by Nik. Schierling of Indianapolis 12 pairs of socks, by Mr. Past. Hallerborg, Easter Collecte of his parish 410.00 for Lange, Mr. Rev. König from the Women's Association of his congregation 410.00, from the Virgins' Association 47.00, by Mr. Past. Stürken from the Frannen- und Jungfrauenverein of his parish 410.00, collected on F. Reisingers wedding 46.00. A. Crämer.

The following additional gifts were received for the Lutheran Orphanage near St. Louis from February 11 to May 10: From

Mr. Weidemcier in California 41.00. By Past. Mertz sent 75 Cts. From Harms, W. Weber, Mrs. T. Lammen, H.Kreiling, H.Arnhold each 41.00,H. Klostermann estate."" Wages 41.50. By Past. Holst in Troy, Ill, Mrs. B. Melker, W. Zerwekh, Mrs. Buchholz, G. Schmidt, W. Fischer 42.00. By Past; Buszin collected in Ballwin 44.53. By Past. D. KorteS, L. Windenhcft, C. Haacmcycr, Ch. Fink each 50 Cts, Mrs.Matuschka at New Melle by N. N., 45.00. By Past. Endres at Jackson, G. Mannott, Mrs. N. N. 75 Cts. each, Mrs. Wambganß 25 Cts. each,Mo. collected 43.35. By Past. Trautmann for orphan hauSbildcr sold total 413.25. By Past. Engelbrecht, Iowa City, Iowa, 41.00. By Mrs.413.50. By Past. Claus by several members at New Bremen 45.00. By Mr. Jacobi at Kirkwood 44.00. By Mr. Greb 42.00. By Mrs. Wehmeier 41.00. By Wittwe M. T. ClamorS 42.00. By G. Mertz for orphanage pictures sold 410.05. By Mr. Stein 45.00. By Past. Matuschka from G. Weinrich and Fried. Windhorst in New Melle 47.00. From Past. Nöder's congregation in Dunton, Ill, 412.50. By Rev. Weseloh from Mrs. Heilbrink 41.00. By Rev. Harmcning from N. N. in Dissen 41.50. By Past. Thurow by Phil. Ehrhardt 41.00. By Rev. Streckfuß thank offering for Mrs. Hohlt 45.00. By Rev. Besel from Herre in Wittenberg 41.00. By Mr. Hori in Cape Girardcau for orphan house pictures sold 42.00. By Rev. Th. Grüber dcsql. 45.00. By the undersigned 42.25.

The following gifts of clothing, groceries 2c. were sent in from 18 Mar to 10 May:

From Prof. Brauer 4 new dresses, 3 new aprons, 3 pairs of stockings, a lot of worn dresses. From G. Greb, peach trees and plum trees. From H. Mencke 300 strawberry plants. From G. Mertz 2 cherry trees. From H. Niebrügge 1 ham, half of a sheep. From L. Köhler 2 bushes. Seed potatoes. From P. Wehmerer 1 side of bacon, 4 bush. Beans, 1 pail of sauerkraut, 2 gall. Vinegar, 6 sausages. From Bro. Cla- mors 1 side bacon, 1 ham, 2 lbs.,butter. From Dictr. Reincke in Ballwin 3 pr. children's shoes. From Casp. Rauscher 2 Bush. Grain, 1 Bush. Potatoes, 1 keg. es- sig. Mrs. Lasar some articles of clothing. Mrs. Kleemann m Past. Landgrafs Gem. 2 boy's suits, 2 aprons, ^byHrn.Strecker 1 borZwieback, Candy ".oranges from friends d. orphans. Mrs.Dictrich 1 gall.Molasses, I Peck beans, I KegEssig. P.Wehmeicr 1 kegEssig. Mr.Walker, New Bremen 1 bor.of soap. Past. Nütze! I pack of worn clothes. Rev. A. Lehmann, Waiscnvater.

Received in the Western District treasury:

To the synodical treasury of the Western District: subsequent to the Collecte of Zion's Distr. in St. Louis, Mo., \$13.45. From the same P18.00. Easter Coll. of the congregation of Past. Schliepfiek at Frankenkirch near Dwiht, Ill, H7.67. Of two members in Past. Sondhaus' congregation in Jefferson county, Mo. of 55 CtS. Past. Dörmann's St. Peter's parish in Randolph County, Ill, K10.60, whose St. Paul's parish there is \$23.90. Past. Kleist's parish in Washington, Mo., H7.20. Past. Gräbner's congreg. in St. Charles, Mo., K30.15. Past. Streckfuß's gem. in Washington county, Ill, S23.30. Past. Biedermann's Gem. in Danville, Ill, K33.00. Past. Eirich's Gem. in Minden, Ill., H40.90. Past. Vomhof's Gem. at Davenport, Iowa, H4.95. Past. Besel's Gem. at Perry- vrille, Mo. of, S5.00. Past. Matusehka's Gem. at New Melle, Mo. at, P55.50. Coll. in Past. Sapper's Gem. in Caron- delet, Mo., O18.30. Past.PiffelS Gem. in Nick, Cook Co. Ill, P16.50. Gem. in Staunton, Ill. , -P6.OO. Rev. Heid's Gem. in Peoria, Ill, \$16.70. Coll. in Past. Stephen's Gem. in Ehester, Ill. , H9.00. of Past. Biltz's comm. in Lafayette county, Mo., \$20.00. coll. of the comm. of Past. Mennicke in Rock Island, Ill, K9.50. of Past. Polack's Gem. in Cape Girardcau, Mo. of, P9.00. of Past. Seidel's Gem. in Quincy, Ill, -K30.00. Past. Fre- Washington County, Nebr., d8.05. Gem. in Eisleben, Scott Co. mo., K4.00. of Mr. Roth in Cape Girardcau, mo., K2.00. Coll. of the Gem. of the Past. Burkhardt at Springfield, Ill., \$24.75.

Paitzdorf, Perry Co, Mo, Whose Filial Parish \$3.50. Coll. of the Gem. of the Past. Köstering, Altenburg, Perry Co, Mo, H45.90. Of Past. Hornemann's congreg. in New Gehlenbeck, Ill., K24.65. of the ommanuelS Distr. in St. Louis, Mo., P12.70. of the DreleinigkeitS - Distr. there \$17.10. of Rev.

Report

of the Cassirer of the General Synod of Missouri, Ohio 2c. of receipts and expenditures during the period November 1, 1870, to May 1, 1871.

Synodalcassee.

	Intake:	
From the Western DistrictH3.....		,520.00
From the Middle District		1,989.33
From the Northern District		579.61
From Eastern District		629.90
From the Synod of Norway		1,000.00
	Issue:	
Salaries, pensions 2c.	H8	,249.82
Repairs 2c. at St. Louis College		746.91
Repairs 2c. at Fort Wayne College		940.98
Repairs 2c. at Addison Seminary	M.....	792.55
Deficit according to last report		19,389.86
Remains guilt		

ö. Committee for printed matter.

Total income since last synod	
Total output since last synod	
Remains stock.....	

L. Baucasse (complete since last synod).

	Intake:	
From the Western DistrictA		5,514.80
From the Middle District		13,391.52
From the Finite District		2,523.87
From the Eastern District		680.24
From various pastors for building purposes		1,002.28
NL. A6,712.91 has been received for the restoration of the fire damage. As these amounts have been sent directly to Fort Wayne, they have been placed in revenue to the Middle District.		
	Issue:	
For housing at the college in St. LouisA10.....		,868.00
For further extension and fire damage to college at Fort Wayne		18,256.40
Depreciation of the debt in interests for the seminar m Addison		1,294.45
To Synod Printing Office Building		1,000.00
Remains guilt.....		

v. Missionary Fund.

	E'n n a h m e :	
From the Western DistrictA132.....		.88
From the Middle District		81.98
From the Northern District		19.00
From Eastern District		152.90
Proceeds for Mission Seignthnm sold by Pastor Sievers		1,148.37
Stock according to last report		3,002.04
	Issue:	
Through Pastor Sievers.....		
Remains stock		

L. Inner Mission Fund.

	Intake:	
From the Western District	A255	.28
From the Middle District		33.70
Funds recovered		62.00
Stock according to last report		1,340.32
	Issue:	
Travel expenses of a German candidate.....		
Remains stock.....		

k. Proseminarcaffe (Brunn's). Intake:

From the Western District	A511.55
From the Middle District	175.57
From the Northern District	248.05
From the Eastern District	239.03
By Professor Walther	52.00
Inventory according to last report.....	342.19
	Issue:
To Pastor Brunn remittirt	A956.44
Spent on incoming pupils	254.23
Stay stock.....!	

Since I have found out that it was not quite clear from the earlier reports how things stand with the synodal treasury, and what the actual fault of the synod is, I will herewith try to explain it more clearly. The synodal treasury, to which the treasury of the committee for printed matter and the building treasury belong, but which was not paid until the conclusion of the synodal convention.

of the books of account to the general synod are completely transferred to the synodal treasury, is actually the only treasury over whose income the synod may dispose at will; the stock of the other treasuries may not be regarded as anything other than a borrowed capital. The synodal treasury, with the treasury of the committee for "printed matter" and the building treasury, stand as follows: Synodalcassee - SchuldA22 ,401.28 Baucasse - Debt 8,306.14 Comm. f. Printed matter stockA24 ,669.A Remains present guilt (as far as it settled with me)..... 6,037.81

In addition, there is the building debt of the school teachers' seminary in Addison in the amount of A3,485.00, for which the supervisory authority there has given its marks, and most of which is to be paid interest on.

If, however, as above, the entire surplus of the funds of the Committee is used for printed matter, I have nothing left for the often important bills of the Committee, nothing for the already announced building rights in Fort Wayne, which amount to at least HOOO.Hg, and nothing for the cancelled and soon due capital with interest in Addison. Now, it is true that the other funds of the Synod almost always have a surplus, which serve to help them out, but these "funds" should only be drawn upon to such an extent that the needs for which they were established can still be met. How distressing it is otherwise when, for example, Pastor Brunn complains of his need and asks for quick relief from America, which I can only grant after a long delay, since he knows that the fund set up for him has a surplus? How unpleasant letters, even reproaches, I have already received because of refused payments for the purposes of the inner mission, whereby I had to tell myself that people are right!

If the real guilt of the Synod is not as great as some had erroneously believed according to the last reports, the need is still great enough that no one should sit down with indifference about it.

In addition to the emergencies mentioned above, I must emphasize that, after deducting the money received for the fire damage, only AI 6,399.80, i.e. not yet the half, has been received in addition to the approved A40,000.00 for the execution of the necessary buildings of our institutions. It is the building fund, above all, that must be helped by an efficient collection by the entire synod, if the synodal fund is not also to be burdened with the burden of paying interest.

God grant that this report may this time not only be rightly understood, but also rightly applied!

John F. Schuricht, Cassirer.

For poor students received through Mrs. Rev. I. Gotsch of the werth Women's Association at Memphis, Tenn. 17 bust shirts, 5 boxes of paper collars, 5 pairs of woolen and 4 pairs of cotton socks.

C. F. W. Walther.

For the "Lutheran" have paid:

The 24th year: F Kappellmann.
The 25th year: F Kappellmann, I Sieqert A10.00, E Ditkes AI.00, M Fellwock AI 4.00.
The 26th year: Messrs Pastors: W Dorn A12.00, C S Kleppisch A6.50, E Vetter, N Mvisacker, P Heid, H Grätzel A15.00, I Schmidt A2.25, W Hattstädt A5.00, C Bauer A7.50, I L Hahn A5.00.
Femer: Fr Kappellmann, H Ahlmeier, Fr Peppmüker, T Larsen, IFF Winter A16.50, E Dittes, E Dreß K.OO, I Just A4.00, C Bach 75 Cts, F Wink, L Erb A3.00.
The 27th year: The Lords Pastors: JKern A4.50, G Endres, I G Sauer H67.50, L Osterhus A24.00, W Dorn A4.50, C L Knief A34.50, A L Winter A4.50, L Geyer A6.00, W Dorn, C Janzow A4.50, I Biltz A33.25, N Mvisacker, P Weseloh A13.50, F Hachenberger, I L Daib A28.00, H Koch A13.15, G Speckhardt A12.00, M Stephan AI 7.00, F W Schlechte AI 6.00, H Wunderlich A3.00, H Hunzicker A3.00, F W Richmann, G Streckfuß A20.00, W Barth A3.00, H Harmening AI 0.50, Th Mießler AB.Ott, O Jukam, E I Richter, A Saupert A10.00, I Schmidt A3.00, C Bauer AI0.50, ERöder A10.50, H Rathjen A3.00, J LHahnA2.25.
Furthermore: H W Böckhaus A6.30, H Bartling A4.50, P Walkenhorst, H Sidmeyer, H Hemminghaus, Fr Peppmüller, H AHlmeyer, Fr Kappellmann, D Sievers, Fr Wegen", S Neppert, T Larsen, S Garbisch A5.00, Fr Graue A3.00, F Balgcmann, IFF Winter A30.00, JHeitkamp, EDittes, G Schulz, W Conrad, EDreßA2.00, JHammann, FWink.
The 28th year: Messrs. Revs: FGroth and ICT Moses.
Further: Fr Haupt and F Crämer.

M. C. Va-rthel.

Misprint.

In the previous number, page 142, read: "one addressed to the notorious Brandt."

Printing Office of the Synod of Missouri, Ohio, et al. St.



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St. Louis, Mo., June 15, 1871.

No. 20.

(Sent in by L. Lochner.)

Why can't a Christian participate in the so-called life insurance companies? *)

Among the many things by which we Christians can present time. It is a moral obligation to secure the later independence or the desire for mammon and the idolatrous trust in it, and to domestic prosperity of the family or the relatives; it is also watch over their hearts with the greatest care, lest Satan an obligation towards the human society to provide a trap them with this lure and deprive them of their faith, soul, home, support and education for our loved ones and to and salvation, this is indeed necessary for all of them in the avoid that they fall prey to the mediocrity of the cold world; it is furthermore a religious obligation to care for those who recognize that we are living in the last days, there is no In many ways, however, such temptation approaches are dear to us. The consciousness of being secure fills the doubt that the general striving and chasing after money and them; at every step and step it entices the world, drowned in mind with peace and contentment and this in turn goods, the addiction to riches, the eagerness to establish at the service of mammon, to abandon its trust in the living God strengthens the body. All this has the effect of prolonging so-called secure, carefree existence for oneself by all kinds and his precious, certain and true promises and to take its life and making life a blessing." of means, in a word: the service of mammon. Money, much flesh for its arm and the impotent dollar for its God. - Among We therefore say, first of all, that the so-called life insurance is something unnatural and contrary to Christian money! that is the golden goal toward which most sail full the various lures that tempt Christians to do this is also the insurance is something unnatural and contrary to Christian sail; to reach this goal they forsake God and his word. The institute of the so-called life insurance companies. That and feeling. The essence of life insurance consists in the fact danger of getting caught up in such chasing and seeking why, therefore, a Christian cannot participate in them with a that the insurers undertake to pay a contractually fixed after riches, the danger of serving mammon, is exceedingly good conscience, shall now be attempted to show here in capital on the death of the person insured with them, in great even for a Christian in these last sorrowful times. Have brief. return for which the insured person is obliged to pay them Christians ever had cause to heed the faithful warnings of Already the way in which the life insurance companies a fixed capital. promote their institute, the reasons they use to eliminate any promises to pay certain contributions (so-called premiums) doubts that might be raised against it, are suitable to fill a for the duration of the contract. Thus, the early death, the Christian with distrust against them from the start. For shortening of the time of grace is turned into an earthly example, in a booklet published by such a society, it says: source of income, the value of the time of grace is "It is the duty of every father of a family or of a family of a calculated and converted into money for the life that God has given to the saint.

*)The sender takes the liberty of noting that he is not giving anything new to the dear Lutheran readers herewith, but for the purpose of further discussion during the meetings of the conference to which the sender belongs, the sender has only compiled and arranged what the "Lutheran" has already written earlier about the subject in question. In child compliance with the decision of the conference, the sender submits the present to the "Lutheran".

Mettschen taken, a monetary compensation demanded, offered and accepted! - According to the laws of almost all life insurance companies, however, one can also insure not only one's own life, but also the life of other persons, namely one's debtors and those for whom one has become guarantor, thus making the death of that neighbor an object of money speculation. It is clear from this that life insurance companies are not merely concerned with making provision for the prevention of the lack of one's own in the event of one's own death, but really assess the death of a person as a capital and draw money from it. This is what distinguishes life insurance companies from all other insurance companies. In the case of the latter, the insured, in addition to his regular premiums, puts up against the capital to be paid out to him in the event of loss something that really comes into existence, that belongs to him and is in danger, e. g. in the case of fire insurance a house; in the case of life insurance, however, something that no longer exists, namely, life, which the insured no longer has, which God has taken from him because man is no longer to have it.

But this is something so unnatural that it is contrary not only to the Christian, but even to the natural. It is contrary not only to Christian feeling, but even to the natural feeling of every respectable man of the world. Therefore the agents of such companies use all possible means of persuasion in order to overcome the feelings of even respectable worldly men, which resist life insurance. Other insurance companies praise the pecuniary advantages they grant and seek to remove any reservations about them, but the life insurance companies do even more: they also seek to remove reservations which are raised from many quarters against the morality of their institute. But it is already a suspicious sign when such companies first have to emphasize the morality of their conduct. If natural feeling did not already resist the idea of insuring one's own life or that of another, there would be no need at all for all the persuasions so often employed on the part of such societies. - If there were no other reason to be raised against the life insurance companies, then this one would already be sufficient to fill a Christian against them at least with distrust, since then at least so much would have to be admitted that the institute of the life insurance companies is such a thing, which already has an "evil appearance", of which the holy apostle 1 Thess. The holy apostle 1 Thess. 5, 22. commands Christians to avoid it; that therefore participation in it is already sinful, because a Christian would thereby burden himself with an evil appearance.

But there is no lack of other and even stronger

Reasons which make the institution of life insurance and participation in it recognizable as something sinful. Such institutions are very different from life insurance companies, further reason is this: the principle of life insurance is self-interest. The principle of it is by no means love, of which the apostle says in 1 Cor. 16:14, "Let all things be done in love," and in Cap. 10:24, "Let no man seek what is his, but let every man seek what is another's." That the principle of all such societies is nothing but base self-interest is evident. According to their statutes, not all and sundry who come forward are admitted, but only (as it is literally said) "strong and healthy persons who work in a healthy profession." They therefore reject precisely those for whom the benefits of their institute would be most necessary, such as sickly and infirm people. Similarly, they do not accept those who either do not pay contributions at all or are not able to pay regular contributions. Therefore, after the death of the insured, only he, or rather his dependents and survivors, or the holder of a policy (insurance certificate), such as the creditor who has insured the life of his debtor, will receive anything from the fund of these companies, if the insured himself or his creditors and the holders of his policy have contributed regularly and paid his premiums during his lifetime until the death of the insured. - All this proves sufficiently that the whole society, and therefore also each individual member of it, acts on the principle of loving only those who love us, of doing good only to one's benefactors, and of giving only to those from whom one hopes to receive again. But this, as Christ declares in Luke 6:32-35, is the principle not of the children of God, but of "sinners" or "heathen."

All unborn people think, speak and act according to this principle. They do not want to help their neighbour without immediately asking: what will I get in return? The institute of life insurance arose from this sense and spirit, and precisely in a time in which faith and with it love began to die out more and more, until in our time, in which unbelief leads the reign, it has unfolded in full bloom. In 1706 the first life insurance company was founded in London, but at first it was not very well received. It was not until 1762, when unbelief began to reign, that this institute really took off. From this time onwards, the institute spread throughout Europe and America.

It is true that it is not infrequently objected that if life insurance societies are unchristian, sinful, then all orderly support societies that are found among Christians should also be rejected, such as societies for the support of widows and orphans. Only

This objection does not apply, for such orderly support associations are very different from life insurance companies, on the principle of love for one's neighbor, which is commanded by God. For what moves Christians to establish such associations among themselves? Is it because every one wants to gain by it? If a Christian wanted to participate in such an association for this reason, he would certainly sin for his person to the same degree as if he were to become a member of a life insurance company whose principle is obviously self-interest. Christians, however, establish a support society among themselves only because they are well aware, from God's Word, of their sacred duty to help their poor, needy, and distressed neighbor. Because it could easily happen that there is a lack of means just when the neighbor is in need of help, or his need could be overlooked or forgotten because of human weakness, Christians make a certain order among themselves, according to which funds can be collected among them, and the needs of the individual can be investigated and met. This and nothing else can and must induce them to form such support associations among themselves. If they had any selfish intention, the word of Christ, Luke 6, would apply to such associations, even if they had the most Christian names and the most pious appearance, just as it applies to life insurance companies. This word of the Lord would therefore also apply to such societies if the support extended only to those who paid contributions, if therefore, as long as funds were available, any needy person were excluded.

We find the first orderly Christian support society mentioned in Acts 6; this is and remains the pattern and model for all such societies among Christians. - Since, therefore, the principle of these is the love of neighbor commanded by God and extending to all men without distinction, they are, of course, heavenly different from the support societies of the world, which are based only on self-interest, and therefore also from the life insurance societies.

Since, therefore, the principle of life insurance companies is not love but self-interest, this alone can make it clear to a Christian why he cannot participate in them on his own behalf. But these societies and the participants in them appear to us even more reprehensible and condemned in God's Word, when we consider that they are based, without exception, on the most shameful usury, for they lend out the premiums paid not only at the highest possible interest, but at compound interest. The New-York company say, "Are you.

sure that the money will penetrate you more than at that by joining a life insurance company one is doing a work...of God's great promise... How can he believe in the compound interest in a life insurance company?" Another of love by helping widows and orphans. Every Christian will promise of God, and in spite of the experience he has declares life insurance "to be the most agreeable investment be able to convince himself at once that this is a hypocritical always had of how faithfully God keeps his word, join a life-of capital," for it secures "a lifelong accumulation of capital pretext and a gross untruth, if he simply asks himself: is this insurance company? He no longer believes this certain and with interest and compound interest with a comparatively really the intention which such societies and those who join true promise of God; in fact, he declares it to be uncertain, small outlay." - The fact that life insurance companies them have and pursue? If it were so, why do not these even lying. He does God the greatest dishonor by preferring promise such great profits and can actually deliver them is societies take care of all poor widows and orphans, so far human assurances, of which one sees and learns daily how mainly due to the fact that they practice the most atrocious as their means are sufficient? Why do they support only uncertain and inconstant they are, to God's assurances, usury by applying the notorious "envelope," i.e., interest on such families whose members have belonged to them, not although he has experienced countless times how faithfully interest. Thus, further, the 18th Report of the New-York Life according to the need of the family left behind, but according God keeps his promise.

Insurance Company says: "All money paid in, except what to the contract made on business? Why do they not accept As, then, on the one hand, small faith or unbelief is the is necessary to meet current expenses and losses, is all who come forward, but only "strong and healthy persons, cause that moves a man to insure his life, so, on the other invested or loaned in State and Federal bonds. These and working at a healthy profession"? Why do the rates hand, it is the endeavor and the desire to leave riches to his capitals, of course, bear interest, which are again loaned out increase the older a person gets, that is, the nearer death family that tempts him to do so. A worldling thinks he is and again bear interest. To give an idea of the profit by seems to be? Why otherwise than because the members of doing his family the greatest good if he leaves them a great compound interest: twenty dollars from a man's birth such societies are not concerned with doing good to deal of earthly treasure. But may a Christian be so minded? annually invested and left untouched, amount, when he is everyone, as the apostle commands, but with leaving a How can he know whether the money which is paid out to thirty years old, to 1550 dollars; at the age of forty, to 3095 capital to their families after their death. his family by a life-insurance company after his death will dollars; at the age of sixty, to the enormous sum of 10,660 If, then, love of one's neighbor is not the reason that be for salvation and not for destruction, especially as he dollars. Twenty dollars set aside year after year, in sixty moves a man to join a life insurance company, what is the would teach them by his own example to trust and build years only form a capital of 1200 dollars, and once invested, real reason that prompts a man to take this step? The simple more in uncertain, deceitful wealth than in the gracious, with compound interest there is nearly nine times that sum." reason, to put it briefly, is because one places his trust not almighty, living God?

Thus these societies themselves declare unreservedly in God but in wretched Mammon, a sin which is already A Christian knows what a great danger wealth is to us that they use the most common form of usury, the envelope, judged and condemned in the first commandment. It is either poor, sinful people. He knows how it so easily stifles the i.e. compound interest. This alone makes it possible for small faith and unbelief, or the desire for riches for those left word in the heart; how it so easily opens the door to avarice, them not only to promise such large profits and actually pay behind, that moves a man to insure his life. extravagance, injustice, hard-heartedness, pride, pride of them out, but also to erect magnificent, costly buildings and God has promised in his Word to give us food and place, splendor of dress, gluttony, and many other sins. to pay their officials, especially their presidents, princely clothing, and because he has promised this so certainly, he Therefore saith the Saviour, Verily I say unto you, That a salaries. The promises of the life-insurance companies, with declares it to be sinful to doubt in the least whether his rich man shall hardly enter into the kingdom of heaven. And which they seek to induce people to join them, are, of promise will be fulfilled. Therefore we should not anxiously again I say unto you, It is easier for a camel to go through course, an exceedingly great, even irresistible lure to a man worry and ask: what shall we eat, what shall we drink, the eye of a needle, than for a rich man to enter into the who is not afraid of God's Word, which condemns usury; but wherewith shall we be clothed? We are to leave such kingdom of God." Matt. 19:23. ff. And St. Paul: "They that how could a Christian, who lets God's Word be his rule and questions and worries to the Gentiles, who know nothing of would be rich fall into temptation and snares, and many guide, take part in such very mean usury companies without God and His Word. The Lord Jesus teaches further that as foolish and hurtful lusts, which sink men into destruction and seriously violating his conscience? It is superfluous to say surely as God has given us life, so surely will he also give Perdition: for covetousness is the root of all evil." 1 Timoth. any more about this, since the fact that life-insurance us the necessary food; and as surely as he has given us the 6:9. There is no lack of examples of this in Scripture and in companies practice such abominable usury speaks for itself, body, so surely will he also provide us with the necessary daily experience. and makes it clear enough to every man whose heart is not clothing. So long as we have life and limb, we shall not lack How, then, can a Christian, in view of such sayings of hardened against God's Word, that and why it is sinful to what we need for either. And God has always faithfully Scripture and many examples, plunge himself and his own take part in this institution. fulfilled this precious promise. He has promised us not into such great danger, and still pretend to seek their best?

But a Christian cannot participate in a life insurance abundance, but food and need of the body; our answer to it is a different matter, of course, when God gives a company because the motive that could lead him to do so his question, "Have ye ever lacked?" must therefore at all Christian riches through work in his profession and would be sinful in any case. Only a person who is still times be, "Lord, never none!" unsought. Then he will have to watch doubly over himself

unenlightened by the Holy Spirit will allow himself to be Now what does a Christian do when, in spite of these that he does not set his heart on it, but in regard to the acquisition of the money which he leaves to his own, he has a good conscience. But he who wants to bequeath wealth to his own by means of life insurance, thereby manifests

First, that he is a servant of mammon, for he seeks riches; and secondly, that he has an evil conscience concerning the acquisition of money, which is displeasing to God, since God has indeed commanded that one should work in order to eat, but not that one should insure his life in a usurious society, by which, moreover, he makes himself a party to so many other sins.

If we therefore briefly summarize all that has been said so far, we must say: A Christian cannot participate in a life insurance company because, first, to insure one's life is something unnatural, something contrary to Christian feeling, something by which he would from the outset burden himself with an evil appearance; second, because the principle of such companies is base self-interest; third, because all life insurance companies, without exception, are based on the most shameful usury; and finally, fourth, because the motives for insuring one's life can only be sinful, namely: petty faith, unbelief, the addiction to riches.

God save every Christian from the life insurance companies.

(Sent in by Pastor Fick.)

The sacred duty of parents to bring up their children in a Christian manner.

Children are the greatest treasure parents have on earth. Even the heathen know this. For when a noble Roman woman was once called upon to show her jewels, she presented her children, saying that they were her most precious treasures. But of what the heathen have but a dim knowledge, the Scriptures give us the clearest information. For nowhere does it praise the happy man who has much money and goods. But it does say: "Behold, children are a gift of the Lord, and the fruit of the womb is a gift. As arrows in the hand of a strong man, so are young boys. Blessed is he that hath his quiver full of them." Ps. 27:3-5; "Thy children shall be as the olive branches round about thy table. Behold, thus is blessed the man that feareth the LORD. The LORD shall bless thee out of Zion, and thou shalt see the happiness of Jerusalem all the days of thy life, and shalt see thy children's children" Ps. 128:3-6.

Hereby the Holy Spirit teaches us two things. Children are a gift and a present from the Lord. No matter how many earthly possessions a man may have, houses and farms, cows and horses, gold and silver, children are infinitely more valuable; of all earthly things they are the highest gift, for they possess an immortal soul. But it is not the same what the children are like. If they are not good, if they resemble thorns and thistles, if they are only

The greatest heartache that can befall godly parents in this world is seeing wickedness. We see this in the case of King David. Strong and virile, he endured all the crosses and calamities that came upon him. But when his son Absalom came to such a terrible end in the midst of his sins, it broke the heart of the old pious father. Then "he wept and mourned for him," then "he covered his face and cried aloud. Oh, my son Absalom! Would to God that I had to die for thee! O Absalom, my son, my son!" 2 Sam. 18, 33. 19, 1. 4. Therefore also the holy scripture saith of an ungodly son that he is "his father's mourning and heartache, and his mother's grief, affliction, and shame" Prov. 17, 25. 19, 13. 15, 20. 10, 1. "A fool's (ungodly) father hath no joy" Prov. 17, 21.

Then we see from the above scriptural passages what is the greatest earthly blessing and the highest earthly happiness that a man can attain in this life. Namely, when his children turn out well, when they are like olive branches, when he sees his children's children, which means according to the Scriptures, when he sees them before all others. This, according to the Scriptures, is when he sees true godliness above all things, and therefore his delight and joy in them. This is testified in other passages of Scripture. Scripture also testifies to this in other places, as Prov. 10:1: "A wise son is his father's delight." How glad the father of the prodigal son was when he turned back and repented! Truly there is no greater joy for Christian parents than to see their children fear the Lord and walk in his ways.

God alone can give this joy to parents. For he alone can convert, enlighten, and sanctify the hearts of children by his Holy Spirit. But does it follow that parents should do nothing at all to help their children become true Christians? Not at all. Rather, in giving them children, God gives parents a high and holy task. By God's grace they are to bring about the blessedness of their children through heartfelt intercession and Christian education.

Abraham is an instructive example of this. How earnestly he prayed for his son: "Oh that Ishmael might live before thee!" Gen. 17:18; how many an ungodly child has been saved by the parents praying fervently for him, and the Lord answering their prayer! Hannah, the mother of the prophet Samuel, said of her son, "I will give him back to the Lord, because he is prayed for by the Lord." 1 Sam. 1:28. Thus Augustine was prayed for by the Lord, because for twelve years his mother Monica did not cease to pray earnestly to God for his conversion. How earnest and unceasing her prayer was, we see from the words of comfort which a bishop said to her: "Be of good cheer!

a son of so many prayers and tears cannot be lost." And at last she experienced the inexpressible joy of seeing Augustine become a true Christian out of a godless pagan. To whom else shall parents turn with their care for their children, but to him who is the right father over all that is called children? And how kindly is the divine promise enticing to heartfelt intercession for the children: "Verily, I say unto you, if ye shall ask anything of the Father in my name, he will give it you" John 16:23. It is a sacred duty of love, which parents owe to their children, that they daily carry them on their praying hearts, and without ceasing call upon God for his grace for their conversion and blessedness. We must daily pray to God in the Holy Prayer. Our Father, that he may bless our children with bodily goods, but above all with spiritual goods.

In addition, however, it is also the sacred duty of parents to bring up their children in a Christian way. Abraham is also a model for this. For the Lord himself says of him, "I know that he will command his children and his household after him to keep the ways of the Lord, and to do that which is right and good." Gen. 18:19. Now Christian child rearing is the care of parents, that they bring up their children to be Christians, by giving them the means to salvation, holy baptism and instruction in the word of God. For Christ says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" Matt. 28:19. This command concerns all Christians. This makes it their sacred duty to see to it that their children are baptized and taught.

For the benefits that children receive in holy baptism, we cannot thank God enough for eternity. For baptism works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, as the words and promises of God read. "God maketh us blessed by the bath of regeneration and renewing of the Holy Ghost," Tit. 3:5. By this they receive the adoption of children, Gal. 3:26; by this they are received into the covenant with God, 1 Pet. 3:24. Christ's word also applies to the baptized children: "Let the little children come to me, and do not hinder them, for such is the kingdom of God" Marc. 10, 14. Based on the divine word we also consider the baptized children as believers, as children of God, as citizens of the kingdom of God and as co-heirs of eternal life.

Now the baptized children are to be instructed in the word of God daily, diligently, and abundantly. It might seem strange to someone to say that this instruction should be daily. But from God's word this is undoubtedly evident. Col. 3, 16. it says:

"Let the word of Christ dwell among you richly in all Fathers, do not provoke your children to anger, but bring the office of preaching stands in relation to the church. This wisdom. Teach and admonish yourselves with psalms and them up in discipline and admonition to the Lord" Eph. 6.4. is actually the point around which all disputes in the doctrine of hymns and spiritual songs, and sing to the Lord in your The bringing up of children is an activity of the parents that of the office of preaching revolve today. And if this point, the hearts." Only then does God's word dwell abundantly in the is practiced daily. Since the bringing up of children is to be relationship of the church to the ministry, is not clearly homes of Christians, when it goes on daily in the air therein. done in discipline and admonition to the Lord, it is evidently understood, then everything else cannot be understood And when God says, "Teach, admonish, sing," it is evident meant that the parents are to lay the word of God daily and either. The consequence is that the very phrase of our that the children are not to be excluded from this, for they diligently to the hearts of the children. symbols, "the church has the keys," that boundary marker

most need to be taught and admonished with all wisdom. Thus we have seen that God's Word obliges parents to of pure doctrine and essential fundamental article of the Very instructive are also the words: "If anyone does not supply the souls of their children abundantly with the Word Lutheran confession, about which one must without doubt provide for his own, especially for his household, he has of God every day. Can they therefore, with a clear be completely clear and certain, is so seldom understood denied the faith and is worse than a heathen" 1 Tim. 5, 8. conscience, hand over their children to the local free properly today; either one has no clear concepts of this Even the godless heathen give their children their daily schools, in which, according to the laws of the state, all doctrine of ours at all, or one does not understand it at all. bread. Whoever therefore lets his children go hungry even religious instruction is completely excluded? This question, Symbols, one says and teaches nothing right about it; or, because one is not clear in the matter, one lets all kinds of false concepts and errors slip in. Our beloved friend could have seen this long ago from the papers of his own inner ecclesiastical circle, or he could only have remembered how one of the most respected theologians of this circle declared at our meeting in Magdeburg that the church or congregation has the keys, insofar as it has the fruit and benefit of them in the holy absolution, word and sacrament.

to supply the souls of the children with spiritual bread, with the word of life. How shamefully he acts against love who lets his poor children go for days without telling them God's word himself or through others, and so lets them suffer spiritually, starve and languish!

It is said of a true Christian: "When the heart is full, the mouth overflows" Matth. 12, 34. He cannot refrain from testifying about the one his soul loves, the Lord Jesus. The Holy Spirit drives him to confess God's word. He speaks with David: "I believe, therefore I speak" Ps. 116,10. True Christians know that they are therefore called by God to the holy office of father and mother, that they should work with fear and trembling that their children may be saved. All this moves them to daily hold up the Word of God to their children with teaching, punishing, comforting, and admonishing. For Christians are spiritual priests, who daily offer the word of God, and as in their hearts there is an eternal prayer, so also in their houses the gospel is to resound abundantly daily.

Let us now take a closer look at those passages which actually deal with the Christian breeding of children. They are the following: "And these words, which I command thee this day, thou shalt take to heart. And thou shalt teach them unto thy children, and speak them when thou sittest in thine house, or walkest by the way, when thou liest down, or rises up." Deut. 6:6, 7. Here it is clearly stated that the instruction of children in the word of God is to be daily. The Lord Himself says to Petro, and so to all Christians, "Feed My lambs," John 21:15; and as the feeding of lambs is daily, so the souls of children are to be daily nourished with the sensible lukewarm milk of the divine Word. And St. Paul says: "Ye

The transmission theory.

This expression or concept of transmission has become common in more recent times in the doctrine of the Christian ministry of preaching. Because the power of the keys (or the power and command to administer Word and Sacrament) originally belongs to the Christian church or congregation, but is publicly exercised and administered in the sacred office of preaching, it is quite logical to say that the power of the keys is transferred from the church or congregation to the preachers for public exercise.

Because there is so much ambiguity, confusion and error in the teachings of the church and the ministry of preaching today, this expression and concept of the transfer of the key power from the church to the preachers is often disputed. So it happened even recently in a public paper by one of my dearest friends. This dear brother thinks that one should simply stick to what the symbols say according to God's Word, namely, 1. that the church originally and actually has the keys, and 2. that the office of preaching is endowed by God for the public exercise of the keys. These two points are, as it were, the two boundary marks of the right doctrine of the office of preaching; Now what lies between these boundary marks in the middle, that is, the more exact determination of the relation in which the preaching office, which exercises the power of the keys, stands to the church, which has the power of the keys, all this is not to be determined so strictly and abruptly, but a certain freedom of different views is to be tolerated in it, for it is a false, legal spirit that wants to press and force us in this into certain, yet only human, forms and expressions.

Against this I now believe I must defend myself very strongly. First of all, I must object that it is quite impossible to understand the doctrine of the ministry of preaching correctly if one does not clearly grasp and understand the very relationship in which the ministry of preaching is to be understood.

The church or congregation has the keys insofar as it enjoys, hears, and receives the fruit and benefit of the same in Holy Absolution, Word and Sacrament.

But we must also insist that when our Lutheran symbols say, on the one hand, that the church has the keys, and, on the other hand, that the office of preaching is instituted by God to exercise the keys publicly, well, the relation of church and office is here determined with complete clarity and precision. And likewise, when we say that the power of the keys is "transferred" from the church to the preachers, by this expression no other letter is said and set than the symbols say and set, and he who rejects the concept and thought of this transfer, rejects also the doctrine of our symbols, i.e., the proposition that the church has the keys.

- For let us make the matter a little clear. If a man has a certain right or power which he exercises, there are absolutely only two possible cases: either he has this power from himself, or it is given to him by another. So it is, for example, in the case of secular authority; a government official must either have the power from himself, which he exercises in his office, or it must have been given, i.e. transferred, to him by a superior. And what does it mean, then, when we say that the power is "conferred" on a civil servant? This means nothing else at all, except that the official does not have the power he exercises in himself, but another, the king, has it, and because the king has it, well, the official cannot logically obtain it otherwise than that the king gives it to him.

But he who would deny that the power is given or delegated by the king to the official, would be denying also that the king is the king.

The author of the book, the author of the book, the author of Henry Street, Brooklyn, L. I., by Pastor Friedrich Wilhelm Tobias Steimle," reported in his own organ, the "Lutheran Kirchenblatt" of April 1871, among many other things that are saddening from the mouth of a Lutheran preacher, in the doctrine of the office of preaching. We all agree that the Lutheran church or a Lutheran newspaper, is the following passage: "From this year on, Germany is the first power in the world, and since it is a predominantly Protestant country, there is every prospect that much blessing and salvation will be brought about in the whole world. One is reminded of Daniel (bestowed on him directly by Christ), or another has first who says: "But all authority under the whole heaven will be given it to him or transferred it to him. Now, if our symbols given to the holy people of the Most High," which is no other say that the church has the keys, and add expressly that the people than the German people, because among all the church has the keys "actually and directly," they truly say peoples of the world it is the most upright and honest and has nothing else than that the preacher does not have the power absorbed the will of God most deeply. Only one thing is to be of the keys of himself and in himself, but that it is first given wished now, that the religious uplifting will not fail to take to him by him who has it; and if the church has the power of place." Thus, in the giddy spirit of our time, a president of a the keys "directly," the preacher can have it only "indirectly," synod that wants to be strictly Lutheran: the German Lutheran i. e., in such a way that it is given to him by the church as the Synod of the State of New York, etc., can speak and write immediate and original possessor. But he who would deny "Most deeply absorbed" surely, in his opinion, the German here that the keys are given or transferred by the church to people have God's Word when and where they do such the preacher (or are not "give" and "transfer" in this sense two exegesis! O, how Satan may laugh, if such lights, who want to quite synonymous terms?), would have to think, logically, that be in the Lutheran Church, misuse the Holy Scriptures in order the preacher has the keys from himself; but if he has them to give the Lutheran Church a better understanding of God's from himself, the church cannot have them; and thus this Word! Oh, how Satan may laugh when such lights, who want proposition of our symbols would be overthrown. to be in the Lutheran Church, misuse the Holy Scriptures to

What is it, then, with the so-called "transmission theory"? flatter the natural arrogance of the people and to shamefully pervert the pure and blessed doctrine of the Church of God! It is only a clear and definite expression, made necessary by Mr. Rev. Steimle had been humble enough, before he the doctrinal confusion of our time, for the doctrine of our launched his lamentable speech, to first look up in the Bible of symbols, that the preacher has the power of the keys, which Altenburg or Weimar, how our fathers explain Dan. 7, 27. in a he exercises, not from himself as an immediate privilege and manner quite similar to the faith, then he could have been prerogative of his office, but that he has this power from the church, as the original and immediate owner of it. But a third Saved from a grave, grave sin.

thing is logically impossible: either the preacher has the key power from himself (conferred on him directly by Christ), or he has it from the church (certainly according to divine foundation and order). This is the real thing signified by the expression of conferring; but the human form of the expression in itself is just as justified as, for instance, the human expression "Trinity," of which we all know that whoever would reject it under the pretext that it is only human, would thereby also reject the divine thing, that One is God in three Persons.

(From Brunn's Missionsblatt.)

(Submitted.)

The very latest interpretation of Scripture and doctrine of the Church.

In a "speech delivered at the peace celebration on Easter Sunday evening, April 9, 1871, in the German Evang. Lutheran Zion Church in

To the ecclesiastical chronicle.

Monkey Philosophy. In the "Gazette of the West" of June

11 - to his shame be it reported - there is an essay by a Dr. A. Hausmann of St. Louis, in which he professes the new ape-philosophy. Yes, this doctor goes so far as to write: "As far as the origin of man is concerned, the descent from the sex of the apes is not a hypothesis," that is, not an assumption based only on probability, "but a fact, where there is much evidence for, but none against." One is tempted, however, to draw the conclusion from this very assertion that at least Dr. Hausmann is descended from the apes; even the abuse which this doctor makes of his reason clearly shows that he is not descended from the apes either, for apes do not show any reason which they could misuse in this way. About the talk of the resemblance

of the ape's and man's body, every one who does not abuse his reason, but uses it, will only laugh if one wants to prove from it the descent of man from the ape. Let it be shown that the ape has not only intellect, but also reason, like man! If one does not do this, the whole ape philosophy is and remains nothing but a proof of how low a man can sink who absolutely does not want to convert.

W.

[Walther]

Saxony. For the first Saxon state synod, which opened on May 9, the state consistory proposed that the oath of office of Lutheran pastors be changed so that the preacher vow only: "To preach the Lutheran doctrine, as such is contained in the holy Scriptures, as the only rule and guide of the Christian faith and life, according to the principles and aims expressed in the unaltered Augsburg Confession and the other confessional writings of the Lutheran Church" (these two words are printed in double-capital letters in the report itself). Lutheran Church" (these two words are printed in the report itself in double-strength letters) "purely and loudly." This proposal reveals a quite appalling blindness. The Landesconsistorium knows that the majority of the preachers in the country neither can nor will subscribe to the ecclesiastical confessions. Instead of recognizing from this that the Lutheran Church in Saxony can no longer be kept together as a national church, the authorities want to keep it together by demanding an ambiguous confession of faith in the church symbols that can be interpreted by the unbelievers and false believers as well as the orthodox. Even the Allgemeine Lutherische Kirchenzeitung of Leipzig says of this: "This formula opens the door to all kinds of unchurched directions." Since the State Consistory has already gone ahead with such concessions to the enemies, nothing else is to be expected than that the State Synod will only seal the end of the Saxon Lutheran State Church. If the enemies see that the faithful are so fearful, they will be all the more furious and bold. Already the Leipzig liberals have made known that their proposal is: "The present oath of the clergy and teachers of religion is to be replaced by an oath which, on the basis of the fundamental evangelical-Christian doctrines, gives free scope to conscientious conviction;" and we must say that if the State Consistory by all means wishes to retain its rationalistic and unionistic preachers and not to depose them, as it should, it would indeed be a tyranny of conscience to compel such preachers to sign the symbols unconditionally.

W.

[Walther]

The Hamburg - Altona Bible Society issued your appeal in February of this year, calling for the founding of a general German Bible Society. It says, among other things:

"The revision of Luther's Bible text, which is being carried out by the church government, is nearing its end, and it is now a matter of distributing this revised version. If we are really serious about this, if all German Bible societies really agree to distribute the Luther Bible only with an altered text, then it is time that we here in America publish the old Luther Bible with an unaltered text. W. [Walther]

The Lutheran Church in Paris. Thus is reported in the Leipzig Allgemeine Lutherische Kirchenzeitung of May 12: The present revolution has resulted in the plundering of many Catholic churches and monasteries, also that of the Reformed Deaconess Institution, and the imprisonment of 3-400 Catholic clergymen. The Lutheran Church, however, was overlooked as "the poor one"! So far, no Lutheran pastor has been harmed, no Lutheran church has been damaged; the Lutheran services have continued quietly, and even the German service in the Billeteskirche, despite the expulsion of the Germans and despite the current distance of one third of the inhabitants of Paris, is still attended as before. So those who are still in the city and hold fast to the pure Word live in joyful confidence that the Lord will turn everything to the best.

Rome. On Easter Monday, April 10, the first Wesleyan Methodist church was consecrated in Rome, a short distance from the Papal Pantheon. Pantheon, was solemnly dedicated. The Rev. Henry I. Piggott, Superintendent of the Italian Missions, preached his consecration sermon on Rom. 1:15,16.

Er audi inaugurated on behalf of the Most Reverend Presidency of the Eastern District by the undersigned. May the Lord be his light and strength for the eternal salvation of the souls entrusted to him. F. Dreyer. Address: R,6v. Lox 191. Ouln)6rlauO, On Sunday Jubilate, April 30, 1871, Rev. I. P. Beyer, who had received and accepted a regular appointment to the German Lutheran Trinity Congregation U. A. C. at Pittsburg, Pa. was -publicly and solemnly inducted by the undersigned, assisted by the Rev. C. Engelder, by order of the honorable Presidency of the Eastern District of the Synode of Missouri 2c. The Lord be with his servant, and promote the work of his hands! Johnöburgh, Somerset Co, Pa, May 22, 1871. I. A. F. W. Müller.

and how the certainty of this gives us the right joy for the work. In the second part, we saw how it cannot be otherwise that he who prays from the heart, "Thy kingdom come," goes on a mission, takes care of his household, his friends and acquaintances, and helps as much as he can so that God's kingdom may come into all hearts. It would be obvious hypocrisy if someone were to pray for the kingdom of God and yet give nothing to further this kingdom. No, Christians cannot do so. They alone pray this petition from the heart and this still drives them anew to diligence in the work of the mission until the number of the elect is full and the Lord comes on the cloud and introduces us into the kingdom of glory. - After this year's Confirmands and the Singverein had performed a suitable piece for the congregation and Pastor Holtgreve (who belongs to the Illinois Synod) had given an address on Ps. 36, 10, the morning service was concluded with the blessing of the Lord. - Immediately all the guests were asked to refresh the body with food and drink. Long, heavily laden tables stood ready, and here again the faithful care of the dear congregation of Neu-Gehlenbeck was made known. - 2A.m. the noon service began. The undersigned preached on Is. 60,1-6. The Singverein again entertained those present with sweet melodies. The collection amounted to H91.10 and half of it is intended for the synodal fund and the other half for the inner mission. Glory to God alone in the highest.

R. Frederking.

Church News.

After Mr. Past. Wüfemmann sickness resigned and his congregation appointed Rev. Ph. Fleischmann, hitherto in Allen County, Jnd., he was introduced into his congregation on Sunday Cantate by the undersigned on behalf of the Vice - President of the Middle District and with the assistance of Pastor Wüstemann. The Herr crown his work with rich blessings. C. F. Steinbach. Address: Bsv. Bk. IZsisdimaau, L^uäallvills, Issokls Oo. Irrä.

The Rev. I. A. F. W. Müller had accepted a call from several congregations in Somerset County, Pennsylvania, with the approval of his former congregation at Pittsburgh, Pa., the same 'was installed in office by order of the honorable Presidency of the Eastern District of our Synod on Sunday Exaudi by the undersigned. May God bless this messenger of peace "on the mountains." I. P. Beyer. Rev. F. Kuegele, of Trinity parish, Cumberland, Md. having received and accepted a regular appointment, with the consent of his former parishioner, at Omaha, Nebr.

Mission Festivals.

On Trinity Sunday there was a mission feast in the congregation of Pastor Heinemann at Neu Gehlenbeck, trees of his farm, Brother Heidkamp had provided for Madison Co, Ills. Guests came from near and far, from the comfort in the best manner. A temporary stage had been churches in Staunton, Litchsield, Dorsey, Be- thaldo, prepared for the preachers and for the Fort Dodge Singing Prairietown and so on. Because the church would not have Society, and makeshift "trees" had been prepared for all been able to accommodate the large missionary the guests. A long table found Le many guests^chon their congregation, so many benches were set up under shady arrival especially Kmrch the FürMge of the Frau Wirthin trees near the parsonage so that everyone could take awith well prepared Smffen plentifully occupied. From Fort Dodge wavm twelve wagons loaded with festive guests seat. Prof. Crämer held the main sermon on Matth. 6, 10. Mr. Pastor Endres of Boonsboro had unfortunately (the first half of the verse). He reminded us that we were arrived. 'Mr. Pastor Endres of Boonsboro had unfortunately actually still in the holy time of Pentecost, whose eight-day been prevented by illness from coming to the Feste^. In celebration was originally concluded with today's Sunday, the forenoon Mr. PasimMker- tens preached on John 3:16, and showed how this time was so very special, He his subject^Dß What is to move us to do mission? 1. on reminded us that we were still in the holy time of Pentecost, God's side; 2. on the side of those to whom we have to do whose eight-day celebration was originally concluded with mission; 3. on our side. In the afternoon the undersigned today's Sunday, and showed how this time is especially preached on Matt. 5:13-16, the theme being: The work of suitable for mission festivals and that - just as the holy inner mission-that we should do it; 2. how we should do it. apostles proclaimed the Gospel in all languages through Several hymns were performed at both services by the the strange work of the Holy Spirit - so also today the Fort Dodge Singing Society. The collection was P21.61. By mission from various languages leads to unity of faith and unanimous decision of the mission guests, this was gathers the lost, scattered and almost pining away fellow designated for the inner mission in Iowa, respectively, for believers, and how the mission festivals and mission my assistant Theodor Fourth. Abundantly blessed, sermons have the purpose of encouraging this work. The comforted and encouraged to do the Lord's work, we left topic was: The second petition is an unbreakable seal of the fairground at about 5 o'clock. Thanks be to the Lord for God's goodness of the mission and a strong motivation for everything. new diligence in this work of the Lord. In the first part it was shown how not only many passages in the Holy Scriptures declare God's pleasure in the mission, but how this is also the second petition, which the Lord has given us.

On the second day of Pentecost this year, the congregations of Fort Dodge and West Dayton had the great joy of celebrating a community mission festival. The place of celebration was on the farm of dear brother Johann Heidkamp in the community of West Dayton, about 16 miles south of Fort Dodge. Under the shady planted trees of his farm, Brother Heidkamp had provided for the guests. A long table found Le many guests^chon their arrival especially Kmrch the FürMge of the Frau Wirthin the parsonage so that everyone could take awith well prepared Smffen plentifully occupied. From Fort Dodge wavm twelve wagons loaded with festive guests arrived. 'Mr. Pastor Endres of Boonsboro had unfortunately been prevented by illness from coming to the Feste^. In the forenoon Mr. PasimMker- tens preached on John 3:16, and showed how this time was so very special, He his subject^Dß What is to move us to do mission? 1. on the side of those to whom we have to do mission; 3. on our side. In the afternoon the undersigned today's Sunday, and showed how this time is especially preached on Matt. 5:13-16, the theme being: The work of suitable for mission festivals and that - just as the holy inner mission-that we should do it; 2. how we should do it. Several hymns were performed at both services by the Fort Dodge Singing Society. The collection was P21.61. By unanimous decision of the mission guests, this was designated for the inner mission in Iowa, respectively, for my assistant Theodor Fourth. Abundantly blessed, we left the fairground at about 5 o'clock. Thanks be to the Lord for everything. I. F. Doescher, Pastor.

Solicitation.

All those brethren, both pastors and teachers, who wish to have their address printed differently in our calendar for 1872 than in that for 1871, are hereby requested to send such changes to me by the first of August of this year at the latest. Whoever neglects to fulfill this request in time, should not be surprised if his address does not appear in our new calendar as he wishes.

--P-

Thanks.

Since it is impossible for me to reply individually to the numerous letters which have been sent to me by my dear fellow ministers and other friends, or to indicate their receipt, I take the liberty of expressing my heartfelt thanks through the "Lutheran" for the expressions of sympathy and comfort with which I have been refreshed from so many sides in my life.

the great tribulation into which the Lord has brought me... has led to the death of my dear spouse.

Buffalo, June 5, 1871.

C. Large.

Conferenz - Ads.

The Concordia - Conference of the Evangelical Lutheran Synods of Ohio and Missouri meets, according to resolution, Tuesday, July 18, 1871 afternoon 2 o'clock at the residence of Rev. I. Wilhelm at Freedom, Beaver County, Pa.

K. Walz, Secretary.

The Cleveland Spccialconference will meet, God willing, June 27 and 28, at the home of Mr. Past. Husband in Euclid, Ohio.

I. Rupprecht.

The convention of the teachers of St. Louis and vicinity will be held, God willing, at St. Charles, Mo. from July 12 to 14.

All who intend to visit the same are asked to contact Mr. Ulrich as soon as possible.

H. H. Meyer.

The Quincy Preachers Conference will gather, God willing, July 11-13 incl. at. Pastor Seidel in Quincy.

F M Great, Secretary.

The "Iowa Speciakconference will, God willing, be assembled at Mr. Pastor Seuel's in Lyons from July 11 'tis 13. I. F. Doescher.

The Hon. Pastoral Conference of Northern Jllinois HU, God willing, hold their next meetings at the Wo'Mma'of Mr. Pastor Roeder at Dunton StatwMZMCounty, Illinois, July 11-13, 1871. ' Gottl. Traub, secretary.

The general school teachers' conference will meet this year at the school of Mr. Fischer, teacher, Picago, Ill, from Tuesday, July 25, M Friday, July 28 (Ivolusivs). P

The subjects of the negotiations will be:

- 1) Arithmetic, as a main subject in our elementary schools (by teacher Wilde);
- 2) a two-class curriculum (by teacher Denninger);
- 3) a paper on repetition and public school examination in elementary school;
- 4) the (further) discussion on legal and evangelical breeding (from the Addison Special- conference);

5) a paper on the topic: What can school and home contribute to the character formation of the child? (by teacher Simon);

In addition, papers from the St. Louis, Milwaukee, and Chicago Special Conferences will still be presented.

All who intend to attend the conference are asked to register in advance with teacher Lufer or Haase.

Aurora, Ill, May 20, 1871.

E. H. Dreß, Secretary.

Received at the Middle District Treasurer's Office:

To the synodical treasury of the middle district! From Past. Hochstetter's congregation at Indianapolis 471.00- Dr. Sihler's congregation at Fort Wayne 456.46. By D- Fechtmann from the congregation at Marysville 422.50. By Past. Stock's Gem. at Fort Wayne 410.00. By Past. Sauer at Seymour: from the comm. 428.55. Bro. Spieker .P1.00, Wittwe Kath. Meyer 41.00, I. Vogt 50 Cts. From Past. Brackhage in Bennington 4150, from its parish 419.14. H. Berner 41.00, Past. Sitzmann Gem. in Pomeroy 45.00. Past. Schwans Gem. in Cleve- land 4105.42. Past. Zagel's commune at Fort Wayne 415.57. Past. Jbker's parish in Adams County 428.00. Past. Stubnatzy's Gem. at Fort Wayne 451.05. Rev. Detzer's Gem. at Southridge 416.15, at Defiance 425.00. Rev. Schlesselmann's Gem. at Cicero and in Ar- cadia 425.00. Rev. Knief's congreg. at Marysville 418.00. Past. Kchle's parish in La Porte 427.46. Past. Schmidt's parish at Terre Haute 48.00. Past. HeitmueLLer's gem. on Clifty 46.60. Past. Young Women's Association 45.00 for E. Thecl. from Past. Runkel's Mees' Gem. in Columbus 430.00. Past. Horst's parish in Columbus congregation in Aurora, Jnd. 46.50 for H. Kppel. From Pa- stor Horn's 49.25. Past. Tramms Gem. in Vincennes 418.54. Past. Evers in Rootparish in Mount Hope, O., 48.25 for I Hoffman". From Past. Allwardt's 41.00. whose parish 414.01. Past. Achle'S Parish in La Porte congregation at Germania,' Wis. 417.60, u. zw. 47.60 from the congregation at Macon and 42.60 from the congregation at Princeton for Strikter from himself 45.00 for George John and 45.00 for Konrad Gross. Christ. Hengerer.

For the general synodal building fund: From Past. Kchles Gem. in La Porte 415.65. Past. Sitz- mann's Gc,n. in Pomeroy 46.00. Chr. Vlcke's at Fort Wayne 43.00. Past. Jbker's Gem. in Adams County 410.00. of a limb in Past. Fleischmann's Gem. 45.00. from the Eastern District 4205.00. from Rev. Schlesselmann's congregations on the Cicero and in Arcadia 425.00. Past. P. Rupprecht's congregation at Decatur 48.00. Past. Evers' Gem. in Root 410.00.

For Pastor Brunn's institution in Steeden: From a member of Past. Fleischmann's parish 410.00. Past. Horst's Filialgemeinde 44.25. "

To the Preacher's and Teacher's Wittwen Fund: from Past. Stock's Cts. By Mr. H. Weinhold a Collecte of the congregation of Frohna, Perry Gem. at Fort Wayne 44.65. widow M. Meyer at Seymour 45.00. past. Co, Mo, 412.00. By Rev. Demetro of his Jmmanuels congregation at Stubnatzy's Gem. at Fort Wayne 437.63. Past. Bse in Avilla 45.00. Perryville, Mo, 46.00. C. F. W. Walther.

Past. Knief's Gem. in Marysville 410.00. I. Jansen in Root 41.00. D. Scheumann there 41.00.

On the emigrant mission in New York: From Past. Stubnatzy's church in Fort Wayne 49.56. Collected in the country school of the same church 46.44.

For the Hermannsburg Mission: From Rev. Stock's congregation at Fort Wayne 45.90. From a member of Rev. Fleischmann's parish 410.00.

For poor college - students in Fort Wayne: By Past. Horst collected at Renner's wedding 45.75. By Past. Saupert a portion of the Coll. collected at the wedding of G. Daube 412.00. For F. Zagel: collected at Jansen's wedding 414.00, by C. Plcr 45.00, F. Stellhorn 43.00, A. Hockemeyer 42.00, F. Frchtenicht 42.00, P. Schmidt 41.00, H. Frchtenicht 45.00, Ch. Meyer 45.00, Past. H. Frchtenicht 42.00, Wittwe Dreibeibiß 42.00.

For poor seminarians in St. Louis: By Past. Brackhaae in Bennington, Wedding - Collecte 42.00. By Past. Evers at Root 42.00. From his parish 48.59.

For poor school district scholars inAddison: From Past. Weyels Dreieinigkeits-Gemeinde 417.93, dessen Petri-Gem. 44.83, dessen Emanuelsgemeinde 44.05, von einem Ungenannten 41.00.

For the college household in Fort Wayne: from Past. Rupprecht's comm. in North Dover 412.00.

For the seminary household in Addison, Ill: From Past. Bauer's Gem. at Fort Wayne 42.75.

For the Heathen Mission: From Past. I. Rupprecht's congregation in North Dover 416.00.

For the inner mission: From Chr. Dunkel in La Porte 41.00.

For the Lutheran Orphanage near St. Louis: From Past. Brackhage at Bennington 45.00. Past. Evers in Root 45.00. D. Scheumann there 43.00.

For the sick Past. Khler and family: By Past. Sauer in Seymour 414.00. By Past. Sitz- mann's Gem. in Pomeroy 419.00. Past. Bauer's Gem. atFrUWaync 46.65. A. S. in La Porte 41.00. By Past. Crmer at Zanesville 417.50. By Past. Horst's branch parish 49.00. C. Grahl, Cassirer.

The following gifts of love were received for the Lutheran Orphanage near St. Louis from April 28 to May 25: By Mr. Rev. Sauer at Seymour Hoch, time coll. at his eldest daughter 413.05. Coll. at" annual festival of the Orphan Asylum on Sunday Jubilate to ' the Orphan Farm, including amounts received subsequently, 4321.30. By Mr. Rev. Strkcn from N. N. 45.00, from one of his parishioners from his children's piggy bank 42.00. By Mr. Rev. Strikter ' in Peru, Jnd. a wedding colcctt and a children's colcctt 48.00. By Mr. Rev. Paulus Heid from G. Linde- burg, H. E. Harms, Fr. Peters and P. Heid 41.00 each, from Mrs. Mannott and N. N. 75 Cts. each, Mrs. Buchholz. Mrs. C. Giebelhausen, G. Schmidt, G. TjarkS, Mrs. M Thiele, H. Harms, Mrs. S. Jakobs, C. Hagemeycr 5g Cts. each, W. Wilhelms, Mrs. Womgans 25 Cts. each, Mrs. N. N. 36 Cts. total 410.36. From Miss Maria Dick- mann in St. Louis 42.00. Mrs. Brauer in Baltimore 41.00. Geo. Hsch 41.00. From the congregation of Mr. Rev. Seidel in Quincy 41.75. Mr. L. Rahters in New Orleans, La., 410.00. From some friends at the Synod at Altenburg, Mo., 43.50. By Mr. Kassirer E. Roschke: from H. F. in Lafayette County, Mo., 41M from R. by Mr. Past. Riede! in Homewood, Ill, 5g , Cts, by G. Roth in Cape Girardeau, Mo., 42.00, Mrs. Bcchtold in CollinSville, Ill, 25 Cts, Mr. Past. Deme- i trv in Perryville, Mo., 41.00, I. Thurn through Mr. Past. Dderlein in Chicago, 45.75. Coll. at the wedding of Mr. Fienup and Miss Uhlich, 438.20. By Wittwt - Fienup, 410.00.

Warmly thanking the kind givers and wishing God's rich blessing 3. M. E stel, Kassirer.

For poor college - students in Fort Wayne, the following kind gifts were received by me up to June 6 of this year, for which, with thanks to God and the "mild" givers, I hereby acknowledge: From Rev. Wstemann's congregation from the Women's Association for L. Francke 49.00. From Past. Fleischmann's congregation in Kendallville from the Virgins' Association for the same 43.00. From Past. Groes Gemeinde in Chicago from the Women's Association 47.00, from the Terre Haute 48.00. Past. HeitmueLLer's gem. on Clifty 46.60. Past. Young Women's Association 45.00 for E. Thecl. from Past. Runkel's Mees' Gem. in Columbus 430.00. Past. Horst's parish in Columbus congregation in Aurora, Jnd. 46.50 for H. Kppel. From Pa- stor Horn's 49.25. Past. Tramms Gem. in Vincennes 418.54. Past. Evers in Rootparish in Mount Hope, O., 48.25 for I Hoffman". From Past. Allwardt's 41.00. whose parish 414.01. Past. Achle'S Parish in La Porte congregation at Germania,' Wis. 417.60, u. zw. 47.60 from the congregation at Macon and 42.60 from the congregation at Princeton for Strikter from himself 45.00 for George John and 45.00 for Konrad Gross. Christ. Hengerer.

For poor students received through Rev. H. Lok- ' ner of his congregation 47.00. On Mr. W. H. Stein- meyer's in Carlinville, Ill, wedding collected 46.45. From the worthy sewing club in the Jmmanuels - District at St. Louis 1 dozen bust shirts, 1 dozen lower leg- klciders, 8 dozen of stockings.

For- Pastor Brunn's Anstalt: From an unnamed person of Ohio 50 Cts. By Mr. H. Weinhold a Collecte of the congregation of Frohna, Perry Co, Mo, 412.00. By Rev. Demetro of his Jmmanuels congregation at Perryville, Mo, 46.00. C. F. W. Walther.

With thanks received 415.00 gold from the congregation of the Rev. Kilian in Serbin, Texas. I. Cheers.

For the seminary budget received through Mr. Past. C. Hartmann Pentecostal Coll. of his congregation 410.00. By Mr. Prof. Larsen of the Eastern Parish of the Nor- lian Lutheran congregation of Holden in Minnesota 425.75. By Mr. Rev. E. Lehmann collected on the infant baptism of Mr. Wachter 41.10. From the congregation of Mr. Past. , Claus from Fried. Schwarz 2 sacks of flour. From Mr. Past. Baumgart's parish from Christ. Kostet, 1 p. of beans. From Mr. Past. Lckers Gem. on Lyons Creek 2 barrels of butter from M. Berbohm, C. Block, C. Brehmer, I. Hansen, I., i H., C. u. G. Kandt, C. Kpke, C. Knuth, F. Krause, G. Pagenkopf, I. Prich, G. Schimming, C. Senne, C. u. W. Weber and W. Zieblcll, from C. Pvnitz 41.00. From Hrn. Past. Grbners Gem. 416.00. N.N. 415.00. From Hrn. Past. Polack's comm. at Weisswasser 4 hams, 8 shoulders, 1 side of bacon. From the comm. at Cape Girardeau. 2 hams, 1 side of bacon and 48.00. From the comm. in Eisleben 2 sides of bacon, 1 peck of beans, 1 bush. Potatoes, 41.30 for eggs and butter and 42.00 baar. From the Gem. in Cape Girardeau 4 hams, 4 shoulders, 3 sides of bacon and 50 CtS. By Mr. Past. Wangerin j 411.75, Pentecost collecte of his parish.

! For poor students received: Pentecost Collecte of my congregation 410.30 for Krause at Fort Wayne. By Mr. Past. Grbner of H. M. 45.00. By Mr. Pastor Flachsbart Collecte of his congregation 45.00 for Wesche. By Mr. Past. Holst a part of the Misstonsfestcollecte of his congregation 453.00 for the Brunn'schen. By Mr. Past. E. Lehmann Coll, his parish 47.70 for Kolbe.

A. Crmer. ,



Herausgegeben von der Deutschen Evangelisch - Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 27.

St. Louis, Mo. July 1, 1871.

No. 21.

(Submitted.)

Public Declaration of the Withdrawal of the Ev. Lutheran Synod of Illinois and other Sts. from the General Assembly of Churches.

and practice, like a great one! This proved sufficiently how Although, therefore, the General Church Assembly, in the "Lutheran and Missionary", whose editors are at the same time leading persons in the General Church Assembly, understands the equality of synods and languages within the the questions put to the General Church Assembly by the Minnesota Synod had been a confessional one. But in these two so important questions of communion and pulpit fellowship, the General Church Assembly made a statement whereby pure understanding was obscured and the unionist practice given free rein. It was decided to leave the contrary, the Committee, to which the proceedings of our keeping of the pulpits and altars clean in individual cases Synod were handed over for reporting, not only delayed this to the conscientious judgment of faithful pastors and reporting until the last hour of the meeting, but also reported in such a way that our resolution is completely misrepresented and we, faithful Lutherans, are put in a false position it takes as a church body in these two questions. Regarding the other two points, chiliasm and something insignificant. With emphasis, the author of this chiliasm and secret societies to the District Synods for secret societies, the General Church Assembly even criticism emphasized that this resolution had been passed by the Illinois Synod, which for the most part consisted only of "Germans" and counted fewer members than the Synod of Pennsylvania alone had in Philadelphia, - as if a numerically weak Synod did not have the same right and obligation to insist on pure doctrine.

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Since this decision of the General Church Assembly, because it is not confessional, is totally insufficient for us, and since, judging from the way it has behaved up to now, the General Church Assembly does not want to take a Lutheran stand, the Evangelical Lutheran Synod of Illinois, etc., was bound in conscience to dissolve its connection with the General Church Assembly, which was done by a unanimous decision of the Synod at its meeting this year in Beardstown, Ills, June 10th.

That the foregoing is the unanimous declaration of the Lutheran Synod of Illinois, etc., do hereby attest with their signature

Br. Erdmann, President of the Synod.

Reply. *)

In the "Church Gazette" of the Iowa Synod of April 15, there is a "Sent in" signed by the Board of Directors of the Lutheran Church at Keokuk Junction, Adams County, Illinois, in which the undersigned' are accused of a fourfold "lie" and "slander." These lies and slander are alleged to be contained in the installation - advertisement of Mr. Pastor C. Mever at Keokuk Junction. ("Lutheran" of Jan. 1, 1871, No. 9. Year 27.)

Before we shed light on this "submission", it may be mentioned that it is undoubtedly written by Mr. P. Kleinlein, pastor in Keokuk Junction, and that not all of the signatories, as we have learned privately, have confessed to all of the points contained in it. Therefore, this reply applies primarily to Mr. P. Kleinlein, and to the signatories only in so far as they have made themselves complicit in the sin of their pastor by signing their names. This "Submitted" was originally sent to the "Lutheran," but was not rejected by the editor with the short, apt remark: "Unfortunately, I am not in a position to give you the desired acceptance of your submission. Since you throw around "lies" and "slanders" so liberally in it against Christian preachers, you must choose another paper, the character of which corresponds to such a polemic." Prof. S. Fritschel, however, not only had no hesitation in including the same thing in his paper, but, as his remark on it suggests, he was most welcome to it. That Prof. Fritschel is thus giving himself and his paper a testimonial may have escaped his notice: after all, even a Homer sleeps from time to time!

*As much as we would have liked to spare our readers a matter that is unpleasant enough, the "Luthe- raner" could not be closed to brethren who want to save their good name against serious attacks and who do this in an entirely proper manner. D. R.

Pastor Kleinlein would have acted wisely if he had refrained from his writings; then his disgrace would have remained undisclosed, at least for now. But something, whether thoughts of revenge, which he blames on us - the causes of which, of course, he generously (!) enough without need (!) does not yet want to reveal to the public - or some other motive has not let him rest, he had to come out in the open with his lies and suspicions, which he has been practicing for years. This is visibly God's judgment upon him, and every man is hereby also publicly warned against him! Not only is there a very grave testimony against him (which he tried to invalidate by pouring out the most serious suspicions and accusations about the writer of the same), it can also be corroborated by oath that he did not take care of the truth at one place during his collection journey last year. He has not yet complied with the repeated requests to prove his mean suspicions and accusations with witnesses. If a member of his own (the Iowa) Synod calls him a sneak, this is only telling the truth, and that is the truth.

The predicate "snake", which he likes to attach to Prof. Fritschel, would at least apply to Kleinlein himself (whether to Prof. Fritschel? Kleinlein may answer for it), especially when one knows his insidious behavior against Pastor G. A. Schieferdecker. The fact that Kleinlein has also spoken so unkindly about Fritschel to one of the undersigned that it was deemed necessary to punish him immediately in Christian love for it, may be mentioned here so that his character may also be revealed to those who have a connection with him, if it should still be concealed from them.*)

A reply to that "sent in" is almost superfluous after what has already been said; for if such a man as this Kleinlein writes something to whitewash him, it is easy to see that a few words do not matter to him. Personally, we do not care in the least what Kleinlein drools over us, it makes us neither worse nor better; but out of love for the truth, and in order to give the appearance through silence that there is some truth in Kleinlein's scribblings, we have deemed it necessary to publish this rejoinder. May it, by God's grace and according to our most ardent wish, serve to open the eyes of a misguided congregation and to make Rev. Kleinlein himself to a penitent realization of his wrongdoing. Therefore to the matter. Under No. 1. that "sent in" is said to be a lie and slander,

*) The accusations inserted here against Past. Kleinlein can be proved by documents or by sufficient witnesses. The senders.

when it is said that Pastor Kleinlein "caused the congregation at Keokuk Junction to rescind their membership with the Illinois Synod." The writer himself feels that he has written an untruth, and the rebuttal that is supposed to be is nothing more than an attempt to appease the punishing conscience and to shift a just reproach away from himself. This is proven by the watery sentence that immediately follows: "The local congregation was never actually and legally affiliated with the Illinois Synod. The latter constituted itself in 1868, and in the following year it appointed Mr. Pastor Tjaden, formerly a member of the Illinois Synod. The same, scarcely a few weeks here, traveled to the synod and spoke beforehand only with some men from the congregation about joining the Illinois synod, but no such congregational decision was available." Pastor Kleinlein and his board want to make the reader believe that the congregation never had anything to do with the Illinois Synod. But they know quite well that the congregation in Keokuk Junction is a daughter congregation of the congregation at Keokuk Junction, which belongs to the Illinois Synod, so that the congregation in Keokuk Junction already belonged to the Illinois Synod by right. There was no formal congregational decision to join the synod, but it contradicts the truth when Kleinlein claims, and has it signed by the board, that Pastor Tjaden only talked to some men about it. Mr. Pastor Tjaden has corrected this point himself without being asked. We give his correction in his own words: "The time was short; an ordinary congregational meeting could no longer be scheduled, and so on Sunday noon, after the end of the service, the congregation decided to join the synod by standing out and remaining seated, whereupon the board issued the application for membership.

After Pastor Tjaden's departure, the congregation also made affiliation with the Illinois Synod a condition of the job, and, as is reported, Mr. Rev. Kleinlein was also given this condition in the vocation sent to him. Now everyone can judge for himself about Kleinlein's words: "The local congregation" and so on. We ask: how did it come about that the congregation suddenly declared its withdrawal from the Illinois Synod? It is a fact that the congregation was without a preacher for a long time; but that the neighboring preachers did not help out in the meantime, the blame falls almost entirely on the congregation itself. Only one call had been issued to Pre- ses Knoll in the meantime after a long hesitation; but since he felt compelled to refuse the call, the congregation was already annoyed. One admits that they would have finally gotten a pastor who would have agreed with them; but there it was not possible to find one.

...it was too late. Why was it too late? Because Past. how good it would be if a capable man, a faithful shepherd The law does not allow members of secret societies to be Kleinlein had in the meantime gathered there, preached, of souls, and not a hireling were here, one who had the members of the congregation. This is a distortion of the and by spreading the vilest accusations had stirred up the welfare of the congregation at heart. You should see what facts.' Those 3 or 4 men are not members of secret people against the Illinois Synod, and on the other hand had you would have in Kleinlein if he were here; yes, I would like societies, as the reader of that "Sent In" must conclude. most beautifully singled out himself and the Iowa Synod. For to have the three congregations here united in a short time! Only two members of secret societies were in the midst of the congregation had not long before, before Rev. Kleinlein I don't care about money, my family is content with bread the community, and one of these had already left before came to Keokuk Junction on his collecting trip, the and water! To take money for baptizing children! No, that's Past. Kleinlein's arrival.

congregation had written to Rev. Wolbrecht and asked him what the tenants do, not me, it's worth it to God," and so on Under No. 3. it is also said that Pastor Meyer had to come and preach with them, since they wanted to call him. and so forth. Whose heart should not be stirred by such expressed himself on one occasion to the effect that his Rev. Wolbrecht could not come immediately, but promised outpourings of the heart? For what comes from the heart, as congregation, which barely counted 30 families, would to be there on a certain Sunday. In the meantime Kleinlein is well known, also goes to the heart. Especially the women soon or at the expense of the congregation in Keokuk had been to Keokuk Junction. The people, and especially soon felt it: This is the right man for us! They surrounded Junction be 100 families strong. This is also a distortion of the women, urged him to become their pastor. Pastor him in heaps and begged him, almost to the point of tears, the facts, and that it should happen at the expense of the Kleinlein answered: "That is not possible under any to come to them. Because the call of the community was so congregation in Keokuk Junction is pure addition. Pastor circumstances, because you belong to the Illinois Synod, to urgent, and their situation so sad, etc., Kleinlein was finally Meyer's statement, as he testified, was this: If the people which I would not want to belong at any price; for it has persuaded to go to Keokuk Junction. O noble soul! Every were all of one mind, his congregation might well number adulterers *) in its midst, the pastors of the Illinois Synod are reasonable person can, if he only wants to, see that from 60 to 80 families. For a short time before Rev. Meyer hirelings," and so on. The congregation: "We can leave the Kleinlein has duped the community. Since the sad situation went, the opposition congregation (served by Rev. Koop-Synod; what do we give for the Synod? "Kleinlein replied, of the congregation has to be mentioned once again, we mann) had united with the congregation now served by "First you must come to terms with Wolbrecht." How his also feel a touch of emotion. Who should not be moved by Rev. Meyer. This congregation had therefore also moved advice, which he gave to the congregation, "to make an the sad, embarrassing and hopeless situation of the its church, which stood diagonally opposite, across the attempt to be served by the Illinois Synod in order to avoid congregation, especially when one considers that the street, and the same had been fitted up for a schoolhouse. bad appearances (!)," was meant, while in the meantime he congregation had been offered the prospect of soon Under No. 4. in that "Eingesandt", although Past. did not refrain from suspecting the Illinois Synod as badly as receiving Pastor Wolbrecht or another pastor who would suit Kleinlein calls it gross distortion and, as a consequence, possible, may be judged by the thinking reader himself. A them. But no! "No one from the Illinois Synod is good bad slander, when it says in our advertisement: "Past. week before Pastor Wolbrecht could come, the election was enough for us." Her little heart, who knows how to move Kleinlein took great pains to protect the parish, now served to be held. The people, however, had already told Kleinlein people so beautifully and who is not, like other preachers, a by Rev. Meyer", then also gives a supposed representation in the definite words, "We vote for you and renounce the fornicator, adulterer or even a hireling, etc., he alone is the of the whole course of events, but the facts are clear. There Illinois Synod." Kleinlein had nothing to say against that, of right man for her. is also already from Past. Meyer's congregation, to which

course! he got what he wanted, after all. When it is said under this number: Past. Kleinlein "did we herewith refer. We take the liberty of adding a few There is also talk about an embarrassing and hopeless not receive the discharge (from Nauvoo) easily, but only remarks.

situation in which the congregation wants to have found under promise," etc., we cannot quite understand this, since That Rev. Kleinlein offered to serve the congregation itself, but in reality it was not there. we hear that all but two immediately consented to his even without a salary supplement sounds quite nice, but it

In short, not a single member of the Keokuk Junction dismissal. also shows how much he wanted to have this congregation congregation can truthfully object to our assertion that the According to No. 3 in that "Eingesandt", it is said to be a with him. It would have been desirable, as is emphasized lie and slander when our advertisement speaks of a in that "Eingesandt", if the congregation had wanted to deplorable division which Pastor Kleinlein has caused in have its own preacher, to choose in such a way "that both

Keokuk Junction; the congregation knows nothing of such a congregations could build up next to each other in peace". According to No. 2. in that "Eingesandt", it is supposed division. The answer to this is as follows: We were told that But Pastor Kleinlein himself thwarted this. For when Rev. to be falsehood and slander when it says in our of the 56 members of the congregation, only 25 to 30 had Schieferdecker, whom Kleinlein calls his friend and brother, advertisement, "Hr. Past. Kleinlein persuaded the accepted the new Iowa church introduced by Pastor had preached there, Kleinlein called some to his side (out congregation to accept him as their preacher." What an Kleinlein by steam. Kleinlein by steam (the old one was of concern that they would choose Pastor Schieferdecker) appalling lie and slander! How unjustly one does this man of immediately dismissed as an order of hirelings [!] by steam and said: "You can't have him, I can take care of things God Kleinlein, who is not - as other preachers are - by Rev. Kleinlein), while the others did not want to commit quite well on my own; once I have my fingers in the pie, you fornicators, adulterers, or even a hireling, like those of the themselves to it. Since then, several more may have shall see what you have in your Kleinlein, and so on. When Illinois Synod. "Alas, I am sorry in my soul, when I see the submitted to the new church order, but division was there he could not prevent the election of a preacher, he tried to beautiful church and and is still there. Pastor Kleinlein and his board of directors draw a part of the people to himself and even after Pastor

*) Pastor Kleinlein, challenged to prove this, can well write arc-length claim that only 3 or 4 men from the congregation, because Meyer's arrival allowed himself impudent interventions in anointings, but bring no proof of it. (Let the reader also compare the of the introduction of a better order his office. passage 1 Tim. 5,19.)

On the very day of Pentecost he baptized the child of a continuation of the previous year's negotiations. These member of Rev. Meyer's congregation. At first he had discussions were based on theses about the doctrine of the church, written by Professor Höncke. The 5th, last thesis declared that he could only baptize the child if the father church, written by Professor Höncke. The 5th, last thesis removed his name from Pastor Meper's congregation. Rev. was still available for discussion, which dealt with the Kleinlein had already written him a letter to that effect. This following truth: None of the larger or smaller particular imposition, however, was firmly rejected by the man. Finally, churches encloses the whole church (in the actual sense) but there is no particular church, under which the true church afterwards. When the congregation wanted to proceed to word is still essentially there. Just as the documents faithfully reproduced the teachings of our Church, so also the congregation and caused division in the congregation by his discussions showed that the individual members were all of behavior, and since then he has also taken in quite a few Lutheran mind. - But also from the discussions on other men who separated from Past. Meyer's congregation matters, your delegates were able to gain the conviction that without first consulting Pastor Meyer. Past. Kleinlein also they were attending the meetings of a true-believing church does not want to have slandered other synods with a word body. We will only mention the following. The Synod heartily in that meeting, but we are called upon to note it expressly lamented the lack of such school teachers, who were and subsequently to the congregation's reply that it actually educated for the school office as a Lutheran church happened. We could go on and on; but the readers - we office, since their congregations often enough have to make hope - will thank us if we spare them such unedifying do with school teachers who have just come to them, which enumerations. often causes great harm. - In order to remedy this state of

Finally, we would like to dispense with one more affairs, the synod decided to contact our synod and the assignment. We have been requested to ask Mr. Past directorate of our school teachers' seminary, so that pupils Kleinlein to render a public account of his last year's for their parish schools could also receive their training at our collections. We thought we had to comply with this request seminary. The proposals made by the representatives of all the more so since it has been announced that the various Lutheran synods for a Lutheran synodal conference congregation for which those collections were made not have been accepted, from which the conclusion can longer exists. The reader should also compare 2 Cor. 8, 20 certainly be drawn that the synod is serious about 'going hand in hand with other orthodox synods. We have been

June 9, 1871.

S. Liese.
B. Burfeind.
I. Seidel.

To the ecclesiastical chronicle.

Wisconsin - Synod. This Synod held its sessions this year at Manitowok, Wis. Our delegates present there, Pastors Wunder and Kühle, reported on their experiences, among other things, as follows to the General Presiding Officer of our Synod: "We were able to recognize right from the start that we are animated by one spirit, that the unifying bond of beatific truth and love for the Lord and His kingdom embraces us; that we, or the two Synods, stand on the same doctrinal foundation in reality and not only through testimony on paper. We were able to recognize this not only in the course of all the negotiations in general, but also in the doctrinal negotiations that took place in particular. - During three sessions out of a total of nine, doctrinal subjects were discussed, and this year's sessions were as follows

In these negotiations we were able to notice the seriousness for pure doctrine, for the good of the Church, for the edification of the whole and of the individual on the most holy faith. - We departed from the dear brethren with grateful hearts for their love and with the desire that God may bless our mutual work in His kingdom." -

Minnesota Synod. This Synod held its sessions this year on the 21st of June last, and the days following. We have just learned that it received with joy the recognition of its (the Minnesota Synod's) orthodoxy pronounced by the Honorable Wisconsin Synod, and in turn recognized the Wisconsin Synod as one with it in faith. Furthermore, the former has also accepted the latter's proposal for a joint ministry at the institution in Watertown, Wisconsin, by granting the same rights as our Synod already has, and by employing a teacher on the part of the Minnesota Synod. The "Gemeinde- Blatt" of the Synod of Wisconsin shall henceforth be co-edited by Pastor Sieker and thus become a common Synodal organ. Finally, the Minnesota Synod dissolved its connection with the General Council by unanimous resolution. The doctrinal discussion was based on a paper by President Sieker on chiliasm.

Jews. It is reported that the Sultan seeks to induce the Jews to emigrate to Palestine; he offers to sell them the mosque of Omar, which occupies the site of the former temple on Mount Moria. Some of the hills around Jerusalem have already become Jewish property. If this news is confirmed, how the Chiliastes will rejoice! Then there will be no doubt in their minds that their hopes will soon be fulfilled, that the Jewish people will convert, rebuild the temple, reestablish the old worship, and become the center of Christendom. It is only a pity that so many Jews now regard the great political and social rights and liberties they have attained in almost all countries of the world as their Messiah, in whom they are completely satisfied. W. [Walther]

The neutral position of the "Christ. Apologist" towards secret societies. In one of the last numbers, the "Apologist" says that some of the newspapers have spoken derisively of his neutral position toward the secret societies, and then shows his position clearly. He thinks that the Church has nothing to do with what is done outside its borders. (!) He considers secret societies to be an evil, and a Christian should not be involved in them; yet there are many good and Christian men among them. - How far this is true, that the church has nothing to do with what goes on outside its borders, we leave to every impartial man to judge for himself.

divide. The church would then have to keep silent about every evil outside its jurisdiction. Our church, too, does not care much about what the secret societies do, but it takes care as much as possible that the evil does not come into the church, but the Methodist church is the most fertile ground for secret societies, and it counts among its members and preachers thousands who belong to secret societies; there, of course, it is questionable to say something against them, especially when the "great ones" flirt with them. (Fröhl. Botsch.) Thus the Methodists, with their mum-mum-saying on the question of the secret societies, are becoming a disgrace even in the sects friendly to them. W. [Walther]

In the local unevangelical church they have strange ideas about the nature of little children who are baptized. Instead of keeping to the word of the Lord, which also grants such little underage children their own faith and the Kingdom of God (Matth. 18, 6. Mark. 10, 14.), they claim that the little children are so intimately connected with their parents that they participate in their parents' faith! Thus we read in the "Messenger of Peace" of June 15: "The little child is still in a spiritual embryonic state" (that is to say: like the child in its mother's womb), "still forms a whole with its parents, from which life and especially the life of faith continually passes over to the child as a member of the whole. In the act of baptism, therefore, the person baptized, together with the parents or baptismal witnesses, is to be regarded as a whole resolved in faith, and while the member, already sanctified by the whole, is designated a citizen of the kingdom of heaven and received into the kingdom of God, the understanding of the Word still rests on the part of the whole (the parents), from whence, however, it must continually pass over to the child." W.

Baptists. (Russia.) By incitements of the Old Muscovite party a number of Latvians had been induced to leave their homes in the Baltic duchies and move into the interior of Russia. They settled in the governorate of Simbirsk, where they now find themselves in a very sad situation, to which especially the forced proselytizing of the Baptists is said to contribute much. The newspaper published in Simbirsk writes: "The misfortune of the Latvians is not due to the Russians, who have done their best to help them, but to the Baptists, who administer the estate, and to the elders. They compel the Latvians to become Anabaptists, and those who do not want to do so they put in prison and whip them with rods. Not one of the points of the contract concluded in Mitau is carried out; the entire inventory has been taken away from them. When the Latvians are summoned to the Volost Court on account of the grain.

they are whipped without end, bypassing every court. These are outrageous cruelties, and it would be very desirable that those charged in writing should be officially vindicated." (Allgemeine Luth. Kirchenztg.)

Also news for the Ohio Synod. The "Lutheran Observer" brings in its last number under the heading "Ominous Meeting" the surprising news that "in June a large free conference will take place at Marshal, Wisconsin. The Iowa Synod and the Synod of Ohio" are to participate. The "Ob-server" now thinks that this meeting is quite cleverly arranged: Missouri and Iowa are so much at loggerheads that they cannot be reconciled, and yet "tired of the long strife" they wish to come to rest; therefore this conference is now to take place between Iowa and Ohio. For Ohio and Missouri are friends; but if Iowa and Ohio become friends, it follows that Missouri and Iowa also become friends, for "two parts, both equal to a third part, are equal to each other." So the reports and argues the Observer. Either some wag has a bear on the "Observer," or it has dreamed "a tram." E. S. (Luth. Kz.)

The first edition of the Bible in America. The first bible printed in America was the translation of the bible in the Natick language, which was spoken by an important tribe of Indians at that time, but which tribe has long since died out, by the excellent John Elliot in 1664. The second was an edition of Luther's German translation, organized in 1743 by Chr. Sauer, Germantown, Pa. It was not until the year 1781 that a Bible was printed in English by Mr. Aitken, and that in duodec or pocket size. (Messenger.)

The Jews in California. From San Francisco writes a correspondent of the N. York Observer that the Jews there are showing new zeal and progress in their service of God by building two new synagogues and furnishing and decorating them entirely in the manner of churches. The Peace Synagogue was consecrated on Oct. 15. The Immanuel Synagogue, a magnificent building, is rapidly approaching completion. The "Reformed Hebrews" (in contrast to the "Orthodox") introduce all kinds of reforms, e.g. organs, family residences, modern languages next to or instead of the dead Hebrew, musically educated and paid choirs of singers, abolition of prayers for their return to Jerusalem, etc. They consider San Francisco as their Jerusalem or as their home. San Francisco they regard as their Jerusalem, or at least as good as Jerusalem. (Messenger.)

Filling Stone.

Christian Rules of the House. It is immediately evident from the following rules of the house that they were not made by any of those who say in their hearts, "There is no God," and whose number is increasing more and more in the midst of Christianity today. Neither did any of those make them who want to serve God and mammon at the same time, but a Christian who wanted to fear, love and trust God above all things. He made them first for himself and only made them known to other people after he had convinced himself through his own long years of observance that they were suitable. This man was a

spiritual one, namely the prelate Joh. Christian Storr, who died in 1773 at Alpirspach in Württemberg; but his rules of conduct, because they are in accordance with the Scriptures, should be followed by all Christians of every age.

- 1) Consider it a burden and not a desire if you have more than you need.
- 2) Consider it not a burden, but a relief, if you come by something through no fault of your own, so you have less to answer for.
- 3) Always be ready to leave everything, so that before the pure eyes of the Lord Jesus' commandment (who made us rich through His poverty), which He gave to that rich young man, Matth. 19,21. and Luc. 12,33. to His disciples: "Sell what you have" - be measured at all times and easy to obey, as soon as He would present it to you.
- 4) Prayer, and it shall be given unto you.
- 5) It is more blessed to give than to receive.
- 6) Get rid of all unrighteous pennies from you and make friends with the unrighteous mammon that is left for you after restitution of the unrighteous good.
- 7) Believe with all your heart that you alone deceive yourself, under whatever appearance you sow meagerly, for so you also reap meagerly for all eternity. Terrible, and even by JESU's merit irreplaceable in its kind! - A converted man is serious about his repentance before his end; but how do you think he will be able to rule with Jesus Christ in the new Jerusalem?
- 8) Look at a penny, at a sheet of paper, but pay no attention to one and many florins.
- 9) As many hundreds as thou wilt keep for Jesus' sake, so many and more thousands will He preserve for thee. And as many grains of this heavy sand as thou wilt keep by thine own wisdom and tenacity, so many hands full shall God's hand scatter unto thee.
- 10) What you may and can reckon in God's eyes, do not worry about if it is called corrupt or wasted in the eyes of men. (Freimund.)

Please

to the pastors and teachers of the synod.

On the part of the Honorable Synod of the Western District, which has been assembled this year in Altenburg, Missouri, the undersigned has been commissioned to prepare a memorandum in the form of a concise chronicle in view of our 25th Synodal Anniversary, God willing, to be celebrated next year. In this memorandum, among other things, an exact list of names of all church and school servants who have belonged to our Synod from its beginning until now is to be included. Since, however, neither our synodal reports nor the "Lutheran" always provide sufficient information about these personal data, I kindly request all pastors, professors and teachers of our synod to kindly send me the following personnel notes by letter as soon as possible:

- 1) Full first and last name, and without abbreviations;
- 2) Country of birth;
- 3) Place of training for the office;
- 4) Year of ordination, resp. of taking office;
- 5) Year of connection with the Synod.

No doubt the dear brethren, for the sake of the purpose indicated, will not spare the little trouble which the giving of these notes will give them.

F. C. Th. Ruhland.

Address: OoUillsviLlo, HlatUsoll County, Illinois.

A monument to God's blessing.

As long as Pilot Knob in Missouri has had a German Lutheran congregation and a preacher, the few Lutherans at Iron Mountain have been served by the same. In recent years more Lutherans have moved here. They have formed a congregation and with the help of the brethren in St. Louis, Cape Girardeau, Altenburg, Neu Gehlenbeck, Effingham and many others have built their own little church, which also serves as a schoolhouse. It was dedicated on August 7 of last year. It is 22 40 feet tall and now invites young and old to worship with the bell in the small tower. Now the congregation of Iron Mountain has also got its own teacher in the person of Mr. Nickel. So that Iron Mountain can now be considered a true missionary post of our dear Lutheran Church.*) For all of this, we are urged to publicly "thank" our God and the valuable donors who have made the building of our church possible through their help. The following has been given for the building of our church: from the congregations of St. Louis P180.30, from the congregation of Cape Girardeau P40.45, from Jackson H5.00, from New Wells P2.70,

*)With the good earnings that workers find in the local ironworks, an increased influx can also be expected from fellow believers.

to Altenburg \$18.60, to Frohna \$12.50, to Litchfield H4.50, to Collinsville \$12.75, to Neu Gehlenbeck \$18.55, to Pleasant Ridge \$16.00, to Effingham \$18.35, from Farmington and vicinity \$14.00, together \$343.70.

Annotation. The gift of PL2.55 from Pastor Heinemann's congregation reported in the "Lutheran" of 15 December last and the gift of PL 6.00 from Pastor Ruhland's congregation reported in the "Lutheran" of 1 February this year are not for Pastor Flachsbart's congregation in Pilot Knob, but also for his branch congregation in Iron Mountain.

Herm. Flachsbart, Pastor.
Johann Kling,) Fr. Oehler,

Dan. Kopp, G. - Foreman.
Rüth, W. Witte,

Church News.

Since the congregation in Rodenberg, due to the illness of their previous pastor and his subsequent appointment to a congregation where the pastor does not have to hold school, was forced to choose and appoint a preacher again, they chose and appointed Pastor G. W. Brüggemann, since then in Canaan, Missouri. The same, with the consent of his congregation, accepted the call, and was inducted into his new office on Ascension Day, by order of the venerable Mr. President Bünger, by the undersigned, assisted by Prof. Selle. Prof. Selle preached the introductory sermon on the gospel of the feast.

The grace and blessing of the LORD be upon shepherd and flock!

Schaumburg, Cook Co, Ills, May 19, 1871.

H. Schmidt.

Address: Rev. 6th LueAiuann, LloominAänle, Du Oo., 111.

For about a year the undersigned had already been ministering Word and Sacrament to the Lutheran congregation at Monicello, Iowa (Monticello is about 40 miles southwest of Dubuque), when at last the ardent desire of the congregation to obtain a pastor from our synod was fulfilled by finding one in the person of Pastor L. Traub.

Pastor L. Traub, having received and accepted the calling of the above-mentioned congregation, has now been inaugurated by the undersigned on behalf of the honorable Presidium of the Western District on the 2nd Sunday after Trinity. The joy of the dear congregation over the introduction of their new pastor was great and general. - The Lord Jesus made his servant a blessing for the whole congregation and the surrounding area.

But praise and thanks be to the Lord our God that he is Word. Up to now they had found only very poor accommodation gradually opening the door to our synod here in northern Iowa to build up his church with pure Word and Sacrament; that here too the number of congregations is increasing, in because we still lacked the necessary means. So it is a real which the gospel is preached in the same sense and pleasure for us to see our wish fulfilled with God's help. On the opinion, i.e. according to the explanation and exposition of feast of Pentecost our small, very nice church was solemnly our confessional writings in all doctrines, and in which the dedicated to the service of the Lord: was solemnly handed over same discourse is conducted, so that the dear to the service of the Lord. It is a frame building, congregations in these troubled times, when there are so many opinions and interpretations of the divine gospel, are able to find their way into the church.

The Lord has given to the people of the Church, who have the Word as their heads, a heart firmly grounded in the sound gospel, who guard against false teaching, and who are able to build themselves up in the unity of the Spirit to eternal life. L. Osterhus.

Address: Dev. Dorons Draud, Hlolltioollo, Zone" Oo., Iona.

Church dedications.

On the 2nd holy day of Pentecost, the Lutheran congregation of St. Paul's in Island Grove, not far from Effingham, Ill. had the joy of consecrating their newly built, 25 d)-40 foot frame church in the name of the Triune God. After the usual usage, the pastor of the congregation, Rev. Holtermann, opened the door and after the first hymn performed the act of dedication. The first sermon was preached by the undersigned on the Church Consecration Gospel, the second. Pastor Heiniger of the Illinois Synod on Luc. 9, 18-26. The afternoon service was decorated with a sermon by Pastor Feustel on Ps. 84,11. 12., after which an address by Pastor Looi on Rom. 8,31. 32. concluded the celebration, to the glorification of which the choir of singers from Pastor Heiniger's congregation contributed with great enthusiasm. Heiniger's congregation contributed much with great joy.

May the good shepherd now lead many more sheep into this sheepfold from the outside, for good and cheap land is still to be had quite near the church. R. Koehler.

The Lutheran congregation at Seymour, Jnd. had the joy of consecrating their newly built brick church to the service of the Triune God on June 4, i.e. the feast of the Holy Trinity. Trinity had the joy of consecrating their newly built brick church to the service of the Triune God. The church is an ornament to the town, both in its outward appearance and in its interior decoration. This celebration was favoured by the most marvellous weather. Pastors Sauer, Jüngel and Nützet were present with their congregations. Pastor Sauer said the consecration prayer; Pastor Jüngel preached in the morning, Pastor Nütze in the afternoon, and Pastor Runkel held an English sermon in the evening.

Let this church then be entrusted to the protection of the Almighty. May He keep His eyes open over it and guard and protect it so that false doctrine is never preached in it, but only the pure, unadulterated Word of God resounds in this place, so that many souls may be built up to eternal life in this city, and the church may also be what it was consecrated for, namely a place of worship of the Evangelical Lutheran Church. F. Wendt.

If the dear reader of the "Lutheran" had been present in our Immanuel's congregation during the last weeks, he would certainly have rejoiced with us from the bottom of his heart. Until now we had no church, so we had to hold our services in the district schoolhouses out of necessity. In addition, our dear children had no building where they could be instructed in God's Word. Up to now they had found only very poor accommodation in a farmer's dwelling. Therefore we had long wished to have our own little church and school. Some of us were worried because we still lacked the necessary means. So it is a real pleasure for us to see our wish fulfilled with God's help. On the feast of Pentecost our small, very nice church was solemnly dedicated to the service of the Lord: was solemnly handed over to the service of the Lord. It is a frame building,

2435 , with a small, very tasteful Pulpit inside. So that the building would not be too high for us, the parishioners delivered the wood for the frame all by themselves. A member of the congregation cut it all for free in his sawmill. The boards for the floor, ceiling and outer walls, as well as the shingles, were fetched 40 miles away in order to have them cheap and in good condition. The carpentry and joinery work cost us very little, because everyone who could, helped and did the carpentry themselves. In a very short time everything was ready, and to our complete satisfaction. So we could start with We entered our own church on the feast of Pentecost with joyful hearts and praising lips. My brother preached two sermons on the two mornings of the feast. On the first day he preached on the epistle of the second feast day and on this day on the gospel of this day. In the afternoon of the first day I preached on Isa. 8:9-13. and showed on the basis of these words: What the name Im- manuel means. I. Why God the Lord calls Himself thus; II. Why we call our church and congregation thus; and III. When we can rightly use this beautiful name. May the Lord be and remain with us, that the glory of His name may always be preached among us. of our soul's bliss!

A. W. Frese, pastor of the German Lutheran Immanuel congregation U. A. C. in Cumming County, Nebraska.

Mission Feast.

On June 4, the feast of Trinity, a mission feast was celebrated in Troy. Many guests from the neighboring communities in Collinsville and Pleasant Ridge appeared, so that a large number was gathered on the festival grounds. The feast was celebrated outdoors, as our church could not possibly hold so many guests. In the morning, Professor Brauer held a very instructive sermon, in which he gave an excellent description of the true servant of God and his future reward of grace. The picture of such a servant of God was presented to us in the afternoon by Pastor Ruhland, who gave an interesting lecture on Hans Egede, the missionary of the Greenlanders. The music choir from Pleasant Ridge had the kindness to accompany the festive songs with their instruments. Both morning and afternoon a collect was taken for the mission, and amounted to 103 dollars. Of this, 53 were given to Professor Cr mer and 50 to Teacher Rosch'ke' for the benefit of the Brunn Institution. May God continue to fill us with zeal for the building up of His kingdom among our orphaned German brethren. C. H.

Warning.

A man is roaming through our congregations, supposedly a former schoolmaster of Pastor Kleinlein (at the time when the latter was still in Nauvoo, Illinois), begging money under the pretext of wanting to study at our college in St. Louis. All dear brethren and parishioners are hereby warned against this man as a vagabond.

C. Meyer, Rev. E "

All those brethren, both pastors and teachers, who wish to have their address printed in our calendar for 1872 otherwise than in the

for 1871, are hereby requested to let such changes reach me by the first of August of this year at the latest. Anyone who fails to comply with this request in good time should not be surprised if his address does not appear in our new breeding calendar as he would wish.

Synodal - Display.

The Middle. District of the Lutheran Synod of Missouri, Ohio, &c. St. will hold its sessions this year - will's God - at the congregation of the Rev. Hochstetter at Indianapolis, Ind. from Wednesday, Aug. 9, to Tuesday, Aug. 15, inclusive.

As the main subject of the doctrinal negotiations to be held on this occasion, the items of the paper "The Lutheran Church the True Visible Church of God on Earth" (§ X VIII. and the following), which have not yet been discussed at the Synods, have been proposed.

The dear brethren are hereby most kindly requested to submit the parochial briefs to the Synod.

Th. Wichmann, d. Z. Secret r.

Conferenz - Ads.

The Peoria and Rock Island Special Pastoral Conference will meet, God willing, at Pekin, Ill, July 25 and 26, at Mr. Pastor Reisinger's church. El Paso, Woodford Co, Ill, June 12, 1871.

I. I. Kern, Secretary.

The Concordia - Conference of the Evangelical Lutheran Synods of Ohio and Missouri meets, according to resolution, Tuesday, July 18, 1871 afternoon 2 o'clock at the residence of Rev. I. Wilhelm at Freedom, Beaver County, Pa.

K. Walz, Secretary.

The convention of the teachers of St. Louis and vicinity will be held, God willing, at St. Charles, Mo. from July 12 to 14.

All who intend to visit the same are requested to contact Mr. Ulrich as soon as possible. H. H. Meyer.

The Quincy Preachers Conference will meet, God willing, July 11-13 incl. at Pastor Seidel's home in Quincy. F. M. Gro e, Secretary.

The Iowa Specialconference will be assembled, God willing, July 11-13, at Herm Pastor Seuel m Lyons. I. F. D s sch er.

The Hon. Pastoral Conference of Northern Illinois will, God willing, hold its next meetings at the residence 'of the Rev. Roeder at Dunton Station, Cook County, Illinois, July 11-13, 1871. Gottl. Traub, Secretary.

The general school-teachers' convention will assemble this year at the school of Herm Lehrer Fischer, of Chicago, Ill, from Tuesday, July 25, to Friday, July 28 (inclusive).

The subjects of the discussions will be: 1) Arithmetic, as a main subject in our elementary schools (by teacher Wilde);

2) a two-clause curriculum (by teacher Denninger);

3) a paper on repetition and public school examination in elementary school;

4) the (further) discussion on legal and evangelical breeding (from Addison'Specialconference);

5) a paper on the topic: What can school and home contribute to the character formation of the child? (by teacher Simon);

In addition, papers from the special conferences in St. Louis, Milwaukee and Chicago will still be presented.

All who intend to attend the conference are asked to register in advance with teacher L ufer or Haase. Aurora, Ill, May 20, 1871.

E. H. Dre , Secretary.

Death Notice.

To the dear readers of the "Lutheran" I have finally to bring the saddening and yet, under these circumstances, joyful news that it has pleased our Lord, the Head of His Church, to call our confrere Pastor A. M. W. K hler away from here and thus to put an end to all his suffering and misery. He died in the night from June 11 to 12 in Dirmont, without his relatives knowing anything about it. On June 14 he was buried in Pittsburg with numerous attendants. Now he enjoys the full rest of which he felt so little during the last nine months. May the faithful God be the protection, support and father of his sorrowful wife and five small children. Pittsburg, June 19, 1871.

C. Engelder.

Received in the Western District treasury: ^""Alkasse of the Western District: Kleppch's Immanuel's parish at Waterloo, Ill., \$4.60, whose parish of the Holy. Cross \$6.55. Pfingst- at Prairie City, Bates Co, Mo, \$3.10.

From Past. Frederking's congreg. in Prairietown, Ill. \$8.00. St. Paul's congreg. in El Paso, Ill. \$4.37. Fion's congreg. m Lincoln, Mo. \$8.30. Christ's congreg. of the Rev. Beck m St. Louis, Mo., \$14.75. Past. Beck himself carves na the missionary festival coll. at New Gehlenbeck, Ill.! \$^55. From Rev. Harmening's congreg. in Dffen, Mo., \$6.25. Pentecost coll. of the congreg. of the Rev. Great in Chi-2?" W3-00. Past. Wunders Gem. there \$36.10.

Past. Wagners Gem. there \$30.00. Past. RauschrtS Congreg. in Dalton Ill \$10.00. Past. Feiertags Gem. in Aurora, Ill, \$20.00. Past. Piffels Parish in Ricb Ill

Jingst-Colu in Past. Schwensen's Gem. in New Bielefeld, Mo., K3O.2o. Desgl. in its branch parish ,m Columbia Bottom, Mo., \$7.10. Pentecostal Coll. in Pak Grupe's Gem, in Champaign, Ill, Jung in Collinsville, Ill, \$1.00. Pentecostal Coll. in Rev. N tzel's Gem. in West Ely,M^., \$7.15? Dreiei" Distr. in St. Louis, Mo., \$13.90. Pentecostal Coll. in Past K hlers Gem. in Chariten County, Mo., \$8.00. Rev. H. Meyers Gem. inLitchfield, Ill., \$10.00. Past. Schlie  steks Gern, m Franken rch nearDwight, Ill., \$6.85. Pfingst- All. m Past. Hahn's comm. in Benton county, Mo., 'd9-3l. Immanuel's-Distr. in St. Louis, Mo., \$9.00. Pentecost- Coll. in Past. Steege's Gem. in Dnndee Ill ? Past. Franke's Gem. in Addison! " S29.23. . Bon teacher Bartling there \$2.00. From teacher Meyer m St. Louis, Mo.

For the College - Maintenance " Fund: From the Trinity Distr. in St. Louis, Mo., \$22.00.

F u r i n n e r e M i s s i o n: From Past. Biedermann's congregation in Danville, Ill, \$8.26. FionSa congregation in Lin- Z'L ^-30- D  Mste ofMissiW New Gehlenbeck, Ill, \$45.55. triiniqkeis distr. in St. Louis Mo., 90 Cts. Coll. on the 2nd day of Pentecost in the.

F "nke in Addison, Ill, \$36.27? N. N. there 35 Cts. For the Leipzig Missionary Institute By Mr. H  ler Trinity Festival Coll. of the Gutenberg Congregation, Iowa, \$20.00.

General Synodal - Building Fund: by Past. Saupert m Evansville, Jnd, \$14.00. "Fijr. Pastor Brunn's Anstalt in Steeden The Halste of Misfionsfest Coll. in Troy, Ill, \$50.00.

For the Hermannsburg Misston: From Past. HarmeningS Gem. in I deem it fair to publicly express the wish that one should hold off with\$4.00, TrinityS congreg. at Buffalo \$10.00, St. Mar- cus congreg. at Dis sen, Mo., \$5.25. From an unnamed in California, Mo., Al.00. further contributions. The most urgent need has been relieved for theButler, Pa. \$27.00. Further by: BebrenS \$1.00, Gebhard \$2.00, Wirk For poor seminarians in St. Louis, Don M. Th. in York Centre, Ill, time being, and I am able to cover the costs of my sick husband for a\$1.00, Kastner \$1.00. weddingS coll. at H. Geußn'er \$4.00. from P. \$2.00. while. - On the other hand, I ask all pious Christians to stop in faithfulF. Stutz \$1.00, Garnow \$1.00, Bribach 50 Cts, Sanders \$5.00, For the sick Pastor Kähler and family: From Past. Bock's and heartfelt prayer that the merciful God will have mercy on us andTwietmeyer \$6.00, Knorr \$1.00, Will de Beau clair \$2.00, Eberlin congregation in Jefferson County, Mo., \$3.50. Mr. Spreckelmeyer give me the right strength to surrender to His will. For, unfortunately,\$2.00, Jak. Mayer \$2.00, JsschaM \$2.00, Drechsler \$2.50, R. 50 there \$1.00. I. Bredehöft, Brigh- ton, Ill. \$1.00. From Past. Hahn's things are no better yet with my dear husband, indeed, they are ratherCts., by Past. Rade" macher \$4.00, by Mrs. Hanau \$3.00, Past. townships in Benton and Morgan counties, Missouri, \$29.50. Of F. worse. I have not even been permitted to see him at Dixmont. - For allThnrn \$1.00, I. Wick \$1.00, Mützmacher \$17.05, Rev. W. Arendt the gifts I have received, however, I once again express my heartfelt50 Cts, Amrheim \$2.00, by some members of the Zion congregation thanks, and ask God to repay the kind givers through Jesus Christ,in Mount Pnlaski \$13.00, Dainel \$1M, Patzenfuß \$1.00, Quistorff both temporally and eternally. \$1.20, Past. Rohrlack \$1.80, Past. I. Meyer \$2.00, I. N. Rathel \$10.00.

Emilie Kähler.

New Aork, June 1, 1871. I. Birkner, Cassirer.

With heartfelt thanks to God and the benevolent donors, the undersigned, since April 18.

for the sick Past. Kähler together with family

to have received the following free gifts of love:

From Past. Bernreuther's congregations at Olean and Al- leghany \$15.60. of an unnamed man at Williamsburg \$1.00. of Past. Bernthal \$2.00. Of his congregation and its teachers at Richville \$10.70. Past. Moll's parish at Detroit \$11.03. L. Maul there \$2.00. Past. Sau- perts congreg. at Evansville \$13.55. Past. Aulich's comm. at Howards Grove \$6.10. Past. Fischer's comm. at Benton \$11.35. Past. Kunz's Gem. at Julietta \$22.00. Mrs. Past. Kunz \$2.M. Past.Biltz' Gem. in Concordia \$13.00. G. G. and W. F. there \$2.00. Past. Wehrs' Gem. in Ruessels Grove \$11.25. Fr. Janke\$1.00. Don of an un-named person (God commanded) \$5.00. By and through Teacher Loßner \$6.00. By Past. O. H. Schmidt \$2.00. F. W. from Past. F. Wyneken's Gem. \$5.00. By F. a. d. Wyneken \$2.00. By Kassirer E. Roschke \$49.35. By Past. Piffels Gem. in Matteson \$12.42. N. E. by the- same \$5.58. Past. Maack in Sugar Grove \$1.00. by the same's Gem. \$6.10. Past. Schürmann's Gem. in Home- stead and individual members \$11.65. Of a pupil of Past. Spindler's gem. in Grand Haven 50 cts. Past. L. F. Kuehler's Gem. in Chariton \$12.00. Mrs. Schmidt & H. LouiS^\$1.50. from unnamed \$5.00, and 50 Cts. by Past. Tramm. By Rev. Knies 1 wedding and 1 child baptismal cts. \$11.00. By Jak, Gombert of Somer- set County, Pa. \$1.00. By an unnamed person in St. Louis \$1.00. By Past. W. Lange \$5.00. By and through Past. Succov \$6.00. By and through the Effingham Special- e Conference by Past. Heiningcr \$10.00. Past. Nunkelö Gem. at Aurora \$20.00. K. Liebermeister \$1.00. Past. Jünaels Gem. at Jonesville \$2.75. Past. Lemke's congregation at Roseville \$17.00. Teacher Nolting and several school children \$5.20. Past. A. Crull's congregation at Big Rapids \$3.41. Past. Sturken's Gem. in Baltimore \$108.35, to wit: Coll. \$96.35, by some members \$12.00. By Past. Sommer collected at Pillofer's wedding \$7.25. By some young members from Past. Michael's congregation at Eden \$19.00, from F. Bauer, Häfele and Ketterer \$3.50. Past. Sandvoß' Gem. in Port Hudson \$22.00. From Past. Beyer's Gem. in Chicago \$56.00. of Fr. Burrer K1.00. of limbs from Past. Frincke's Martini congregation in Baltimore and several guests \$59.25. From the Women's Association of the same congregation \$10.00. From Past. Mangelsdorf's congregation at Bloomington \$31.50. Some members of the congregation at Homewood, Ill, \$24.00. By Rev. Johl collected at the wedding of F. Müller \$7.25. By Past. Krumsieg's congregation at Utica \$17.00. From several Children and members of the congregation of the Past. Scholz \$8.30. Past. List's congregation at Cascade \$2.60. Past. Brueggemann \$5.00. G. A. Dobler in Baltimore \$10.00. Rev. I. Rupprecht's Gem. in North Dover \$12.00, by himself \$3.00. N.N. of Pittsburg 50 Cts. I. Grätsch there \$5.00. From Adam Bohn and some Lutheran readers in Cleveland \$5.00. W. S. in Clannda \$2.00. H. Ebke \$2.0<si From members of Past. G. Th. Gotsch's Gem. in Akron \$9.00. Prof. E. A. Brauer \$5.00. Past. H. Han- sers Gem. in Baltimore \$61.00. By Kassirer E. Roschke \$186.35. Past. LehnernGem. inNewHaven, Jnd. \$6.00. Past. Querls Gem. in Lyonville \$14.(X). Past. Fleisch- mann's Gem. in Kendallville by Misselhorn \$17.00. by Kassirer T. Eißfeldt in Milwaukee \$100.05. by Past. SchurichtS Gem. in Vandalia, Ill, \$12.00. Mrs. Maria Schrrzer in Accident \$2.00. Past. Partenfelder's Gem. in Bay City \$4.00. Past. Walker's Gem. at Pater- son \$18.00. By Cassirer C. Grahl at Fort Wayne \$188.16. By Past. Dicke \$2.00. Past. Grätzel's St. Peter's parish in Baltimore County, Md. \$15.00.

The faithful God, according to the riches of his goodness and mercy, repay the willing hand of the lenient givers for the sake of his beloved Son, our Lord and Saviour JESu Christ.

Pittsburg, Pa, June 6, 1871, C. Engel of the.

I would like to express my heartfelt thanks to all the dear participants in the severe misfortune that has affected my dear husband through his illness, and thus also me and my children, for their compassion, which they have abundantly and frequently demonstrated through word and deed. This heartfelt sympathy is a great comfort and relief to me from the hard cross with which God has afflicted me. Now that gifts have flowed so abundantly to you, I deem it

Received in the eastern district treasury:

For the synodical treasury of the Eastern District: confirmation feast coll. in Williamsburg \$24.25. Easter coll. of the congreg. in Boston \$45.00. of N. N. in Balti- more \$1.00. St. Andrew's congreg. in Buffalo \$3.25. congreg. ^in Wolcottsville \$5.45, in Wolcottsburg \$3.70. congreg. in Eden \$14.55, of individual members \$26.00. of Past. Michael \$10.00, of its filial parish \$16.00. Gem. in Bergholz \$3.35. Gem. of the Rev. Engelder \$13.00. Thank-offering for happy delivery of Mrs. S. Schmidt \$5.50. Desgl. of Mrs. G. Pitz \$1.00. By Past. A. Ernst \$11.85. By the Drcifaltigkci'ts congregation at Buffalo \$23.29. congregation at MartinSville \$3.10. congregation at College Point \$10.00. congregation at Olean \$4.12. congregation at Allcghany \$4.43. congregation at Paterson \$10.50.

For the building of a church in Rome, N. I.: By the congregation of North-East \$4.00.

For the sick Past. Kähler and family: From the congregation at Newlork \$115.65. congregation at Wolcottsville \$9.50. congregation at Wolcottsburg \$3.06. Mrs. Klink, teacher Oechsle, Past. Weisel Sr. each \$5.00. Miss Barb. Bürkle \$3.00. F. Krämer, F. Zeiß each \$1.00. comm. in Washington \$14.45. comm. in West Seneca \$10.00. by Past. A. Ernst \$24.75.

For Pastor Brunn's institution in Steeden: From the congregation in Paterson \$5.04. congregation in Wolcottsville \$9.81. From the savings fund of Mr. Schmidt's children \$3.30. By Past. A. Ernst \$5.40.

On the emigrant mission in sBalt'im ore: From the congregation in North-East \$2.00. Drcifaltigkeits- Gem. in Buffalo \$8.87.

For the heathen mission: From N. N. through Pastor Stürken \$5.00. From the school children of teacher Wisch- mann \$2.00. From the parish in New York \$11.00. From the piggy banks of Margaretha \$1.Ä>, Johann \$2.00. Louis \$1.70, Pathengeld des kleinen im HErrn entschlafe- nenen Wilhelm \$1.00.

For the Hermannsburg Missionary Institution: From the Confirmands of the Past. Walker \$7.50.

To the general S y n o d a l - B a u k a sse: From the comm. in West Meriden \$15.08. St. Andrew's comm. in Buffalo \$2.00.

Zur-Prediger- und Lehrer - Wittwen-Kasse: Gratitude offering from Mrs. E. K. B. \$5.00.

For the Lutheran Orphanage near St. Louis: Thank-offering for the happy delivery of Mrs. Sus. Jox \$4.00. From the branch congregation of Mr. Rev. Michaelis \$6.61.

On the Soldiers' Widows' and Orphans' Fund: By the General Assembly in Washington \$16.29.

For the purchase of a piano in Addison: From Hellmuth 50 Cts.

For the college maintenance fund: From the parish in New Aork \$3.00, Oestermeyer \$8.00, Zagel \$12.00, Reichhardt \$15.00, \$11.30. Parish in Washing- ton \$16.37. Parish in MartinSville (for Fort Jä'bker \$18.00, Jungk \$3.00, Lehner \$7.50, Fleischmann \$8.50, Wayne) \$2.83. From several women of Martini parish in Balti- more Schlesselmann \$5.00, H. Bauer \$4.61, Eh. H. Löber \$10.00.

For the Addison seminar: From the MartinSville congregation \$1.61.

For the salaries of the teachers at the An alten: Don der Gem. in Johannisburg \$9.00.

For the support of poor students: From the Conf. treasury of theMelle, Mo., from F. Maschmeier there \$2.00.

Rev. Weisel, Sr. for I. Hoar \$15.00. From the Gem. in Williamsburg for Lingke \$25.00. Coll. at Kessel's wedding for Lawen \$2.26. From the Gem. in Johannisburg for Kröning \$8.65. I. G. Wiedemann for Fort Wayne \$2.00. From the Women's and Young Women's Association of address once more such congregations of our society, which the Lord Jmmanuel's Parish in Bal- timore \$10.00. From A. Dohrmann forhas delivered and blessed out of distress, with the kind request to Bechtbold \$2.M. I. Bauer \$2.00. From two confirmands 50 Cts. Fromremember their poor brethren in faith at Davenport, who have come the Women's and Juna Women's Association of theinto such distress for the confession of the truth. The Saviour saith, Jmmanuelsgemeinde in Baltimore for Addison \$10.I)0. By Past."Inasmuch as ye have done it unto one of the least of these my Sommer collected at Seidel's wedding \$6.00.

New Uork, June 1, 1871. I. Birkner, Cassirer.

Received for the Lutheran orphanage at St. LoukS:

From the congregation in Ballwin 1 gallon pot of butter, 15 loaves of bread, deSgl. leftover cakes and meat from the festivities of the laying of the cornerstone. From Mr. Koll in St. Louis 21 pieces of summer hats, 9 winter caps. From N. N. 1 shoulder piece. By Mr. Tin- dall 9 acres of clover. 1 box from Mr. A. Wiebusch. By Prof. Crämer 1 paquet of cow dresses. From M. Bates \$13.00. Through Past. Pennekamp from Jak. Bischvff \$5.00. From Mrs. Richter in Collinsville \$2.00. Through Past. Ruhland weddingS-Coll. by Bro. Rasche and W. Hoffmann in Pleasant Ridge \$10.00. By Past. E. Lehman" in New Wells wedding coll. at Mr. Vogel's \$6.00. Pentecostal coll. of the congregation there \$4.00.

Correction. In No. 19. of the "Lutheraner" read instead of "for sold orphanage pictures by Pastor Trautmann: For sold office sermons. A. Lehman", orphan father.

Received for the Lutheran Hospital in St. Louis:

From Mrs. Wittwe Güllemann through Past. Geyer \$1.00. From the Virgins' Association of the Jmmanuel's-Distr. in St. Louis, Mo., \$21.25 and \$4.20. From C. F. Querl there as a bequest from his be. Father \$25.00. From Messrs. Kalbfleisch L Lange 3 sacks of flour and 1000 lbs. of cow feed. Caroline Kunz in Chicago, Ill, \$3.00. Elise AlberS \$2.50. From Messrs Haas L Co 1 box of soap. To Messrs. Waltke <L Co. the same. From Mr. Hock in Ehester, Ill, 1 keg of wine. To an unnamed person \$2.00. To Mr. Heinz in Baden near St. Louis, 3 gallons of wine. From Collector G. Neumüller in Altenburg, Mo., \$10.00. Mr. Martin in Smithsport, Pa. \$5.00. Mr. I. Mara- grander in Rechtster, N. I., \$2.50. Mrs. Brauer in Bai- timorc \$1.00. F. W. Schuricht, cashier.

With heartfelt thanksgiving to God and the lenient givers certifies the evangelic Lutheran St. Petri parish here, according to-

for their church building to have received: From the congregations of the "below named" pastors: Schönebcrg \$21.50, Wagner \$15.30, Fischer \$5.W, Dreyer \$8.54, E. G. C. Markworth \$7.50, L. W. Ernst \$10.90, Maack \$11.25, Bernthal \$3.60, Voael sang \$6.00, G. Th. Gotsch \$10.75, Stärker \$11.30, Parish in Washing- ton \$16.37, Parish in MartinSville (for Fort Jä'bker \$18.00, Jungk \$3.00, Lehner \$7.50, Fleischmann \$8.50, Wayne) \$2.83. From several women of Martini parish in Balti- more Schlesselmann \$5.00, H. Bauer \$4.61, Eh. H. Löber \$10.00. Huntington, Jnd, June 3, 1871, L. Dulitz.

Thanks and please.

For our church building the undersigned received through Mr. Pastor W.'Matuschka in New Melle, Mo., from F. Maschmeier there \$2.00.

Many thanks to the kind giver!

* *

The present distress of my poor congregation requires me to address once more such congregations of our society, which the Lord has delivered and blessed out of distress, with the kind request to remember their poor brethren in faith at Davenport, who have come the Women's and Juna Women's Association of theinto such distress for the confession of the truth. The Saviour saith, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Davenport, Iowa, June 23, 1871.

W. Vomhof, Pastor.

For poor students received from Rev. Baumann in Illinois Synod \$5.00.

C. F. W. Walther.

Changed address:

Rev. rl. I>.

39 8tr.

?itt8burAk, ?a.

Printing Office of the Synod of Missouri, Ohio, et al. St.

Received for the Castle - Garden - Miffion:

Of the municipalities: Weüsville \$8.00, Oak Glen \$5.00, Cross Road, Jnd, \$27.05, Paterson \$10.00, Eden \$9.28, West Seneca \$5.47, Bergholz \$5.95, North-East



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 27.

St. Louis, Mo. July 15, 1871.

No. 22.

Friendly address of a synod member to his fellow synod members.

When the foundation of our synodal community took place in 1846, the ecclesiastical condition of the Lutherans of this country was mostly in a sorry state; there were Lutheran communities, but doctrinal indecision and broadheartedness, in practice reformed or un-reformed ways, were the reproaches which rightly afflicted most Lutheran congregations.

Recognizing these harms, the congregations that made up the first body of our convening Missouri Synod pleaded with God to place and maintain our fellowship in doctrine and practice on the pure foundation of the Word of God as set forth in the confessions of the Lutheran Church. At the same time, they drafted a synodal constitution, the main purpose of which was to mutually supervise and maintain unity in doctrine and sound church practice.

According to this constitution, which was accepted by all the congregations, annual synodal assemblies were to be held, in which the congregations were to be given an account of the most important events in church life during the past year, as well as the teaching of more important matters, especially in the respective churches.

In the course of the time, the members of the congregation The members of the synodal congregations should also be discussed the contested points of faith and, through standing members of the synod and participants in the consultations, how the future prosperity of the synodal meetings, i.e. they should have the right and the congregations and their public educational institutions duty to participate in all deliberations of the synod and to should be safeguarded.

Since, of course, not all the members of the members and deputies; only in the final decision they congregations can come together in person at these should not be able to cast a vote, but only have advisory meetings, the congregations should have the right and the power.

duty to elect certain members as their representatives, so (3) All other orthodox pastors, candidates for the office that in their union they may represent the synodal body as of preacher, and teachers who have their profession outside the synodal congregations should, after they have been admitted as standing members of the synodal

1. each synodal congregation should not only be congregation, have the full right and duty to participate in the negotiations and deliberations of the synodal entitled, but also obliged,

a. their pastor, or in case they have more than one assemblies, just as the persons mentioned in 2. above. pastor, one of them, i-esx. the chief pastor, and

b. one member of the congregation to be duly elected appear in addition to the regular deputies should also have by the congregation for each synodical assembly from this right of advisory members for the time when they would among the members of the audience to serve as a attend the synodal hearings.

The two of them were to have an equal seat and vote there Although the Synod has now been in blessed efficacy for a as certified representatives of their community in all matters quarter of a century, sadly it still happens sometimes, that were to be discussed and decided.

2. any preachers, candidates for preaching posts and teachers or professors at higher and lower schools employed as second or assistant pastors in the congregations within the congregations.

that the participation in the synodal proceedings is neglected by personal attendance or attendance in person.

As far as the right and duty of the voting pastors to be present at the synodal meetings is concerned, both have rarely been impaired or doubted by individuals within the synod, and there are very few synodal congregations in our federation that would not gladly decide to spare their pastor for the time of the synodal meetings and to send him to the place of the meetings and back home to mature; But it is different with regard to the conviction of the necessity of participation in the synodal proceedings on the part of the deputies and teachers. Here almost every synodal assembly has to complain about the lack of participation of some synod members. Therefore, in the name of the northern district of the synod, the writer would like to commend a few words of admonition to the kind attention of the synod.

Consider, dear Synod members, first of all, your duty of justice. You yourselves have helped not only to establish our Synodal Constitution, but you are continually willing to carry it into execution. You read in cap. 3, § 1: "The members of the synodal staff are: the ministers of the church and the deputies of the parishes, each of whom has the right to elect one of them." And further it says 3, § 2: "Only consultative members are all orthodox preachers, candidates for the office of preacher, and teachers authorized by the congregations, and all delegates of a congregation which, without great necessity, neglects to send a deputy to the synodal assembly, or which arbitrarily compels its teacher or teachers to remain at home during the synodal sessions, is not acting in accordance with the synodal constitution, which it has itself signed.

On the other hand, consider the great blessing which our congregations reap from the fact that a deputy is elected from each of them and equipped to discuss with the other members of the synod the most important matters which are entrusted to our care here on earth. How many a synodical member has come to the synodical assembly with a lack of clarity or uncertainty about this or that point of doctrine, who, during the negotiations, was helped out of his lack of clarity and uncertainty by the common discussion among the brethren, so that he was able to travel home cheerfully and, supported by the synodical report which subsequently appeared in print, was also able to help many of his congregational brethren to clarity! How many had a difficult prac

But there are two things to remember.

First: Many a man thought he had nothing for a good cause, and yet, when he examined his fortune, he discovered that he was not so penniless as he had previously thought, but rather that he had been given a good deal for this cause as well. Many also, who before could do nothing for a good cause, begged God that he would give him something for it, and behold! God heard his prayer and gave him what he had not had before.

Secondly, our object of equipping a municipal deputy does not involve large means, and the latter is not done by a few, but by the whole municipality, so that from many little drops flowing together, a sum is easily gathered which is sufficient for the intended purpose. Therefore it will not easily happen that a congregation could say with reason: God has denied us the means to send a deputy.

But if someone wants to object further: We have no suitable man among us who could represent us at the synodal assembly; there is no one among us who would take upon himself the duty of a deputy; then it must be remembered" that if a whole congregation, in Christian wisdom and prayer, elects a man by a majority of votes to be their deputy, such a one can confidently say: "The Lord has appointed me a deputy; He will help me to overcome the difficulties which my journey to the synodal assembly will involve.

Synodal Assembly, help to defeat. He will not let my field, my business and food, my handicraft, the welfare of my house perish because I am withdrawn for a time from my usual household and profession. If it should turn out, however, which may rarely happen, that a congregation really asked for a mistake in the person whom they elected as deputy, i.e. that they did not know his circumstances, which really prevent him from assuming the office of deputy, then in such a case he could be released from the election that fell upon him and another could be brought into his place by a new election. The Lord does not deny His churches the necessary gift of a suitable man, if He is seriously asked for it in the name of Jesus Christ. Many a man, before he was elected, believed that he could not and should not accept the office of deputy; But after he was elected, the voice of God, which was made known in his election on the part of the congregation, made his heart confident that he would cheerfully accept the journey and the office, and he was then strengthened by the Lord bodily and spiritually to carry it out, and was also certain that the intercession of his brethren for him with God would grant him the protection of the holy angels for the journey and for the blessed participation in the synodal proceedings.

If we now proceed to the duty of assistant preachers, He can help through much and through little. All help comes from the Lord alone, who made heaven and earth. He can help through much and through little. God does not want the schools to suffer on the part of their schoolteachers due to the attendance of the Synodal Assembly. On the contrary, it is certain that students as well as teachers need a rest after a long period of hard work. Only in rare cases, for instance in larger cities, where one of our parish schools is opposed by other free schools, may there be a danger here and there that a temporary removal of the teacher from the synodal assembly would cause a break in the school, and in such cases, as noted above, "the" school teacher is justified before God and man if he foregoes personal participation in a certain synodal assembly for the sake of love for his students. As a rule, however, the fear that the school would suffer damage on the part of the teacher by attending the synodal assembly will prove to be groundless. On the contrary, it will gradually become clear even to those who do not understand that the attendance of the synodal meetings results in a spiritual upliftment and encouragement for the teacher to be more faithful in his work, which is of great benefit to the students. Also, the school holidays, which are common everywhere, can often be shifted to the time of the synodal assembly or shortened in consideration of it.

But in order not to miss the right path here, it must first be considered that it is usually only an unfounded fear that the schools would suffer on the part of their schoolteachers due to the attendance of the Synodal Assembly. On the contrary, it is certain that students as well as teachers need a rest after a long period of hard work. Only in rare cases, for instance in larger cities, where one of our parish schools is opposed by other free schools, may there be a danger here and there that a temporary removal of the teacher from the synodal assembly would cause a break in the school, and in such cases, as noted above, "the" school teacher is justified before God and man if he foregoes personal participation in a certain synodal assembly for the sake of love for his students. As a rule, however, the fear that the school would suffer damage on the part of the teacher by attending the synodal assembly will prove to be groundless. On the contrary, it will gradually become clear even to those who do not understand that the attendance of the synodal meetings results in a spiritual upliftment and encouragement for the teacher to be more faithful in his work, which is of great benefit to the students. Also, the school holidays, which are common everywhere, can often be shifted to the time of the synodal assembly or shortened in consideration of it.

That especially difficult times, of war, outbreak of epidemics and pestilences, require a special appreciation is self-evident. Who would blame a community if it did not want to do without the presence of the servants of the office in dangerous times of war or rampant pestilence? Even more, who would not find it questionable if a pastor wanted to leave his congregation for a longer period of time in order to attend the synodal assembly?

Another thought which now and then makes congregations apprehensive of dismissing their assistant preachers, candidates, and school-teachers to the Synodal Assembly is this: "The school suffers too great an interruption, indeed we risk many of the school children running away to other schools during the teacher's absence, if our school is suspended for several weeks."

To this we reply, "If this were really the case, it would be a valid reason for holding the school teacher in place." The existence and the prosperity of a whole school is not balanced by the attendance of a synodal assembly on the part of the teacher. If, therefore, the teacher or teachers of a school really see that their school would suffer great harm by going to the synodal assembly, they or one of them may safely miss the latter; they are then sufficiently excused.

If the birth of a child should occur during the absence of the pastor or the school teacher and the postponement of the baptism is not advisable, the baptism can be performed by another Christian in this emergency; likewise, the celebration of the Lord's Supper can be postponed in such a time and the copulation of an engaged couple, if desired, can be suspended until the return of the pastor from the synodal assembly. If, however, someone were to fall ill, even seriously ill, or even fatally ill, and if he himself were to be afflicted, faithful Christians would be there to comfort him. If, however, the challenges threatened to endanger the salvation of the soul and the sick person in this distress longed for the encouragement of the pastor and believed that the instruction and encouragement of his pastor or his co-workers would help him to overcome the challenges, then the pastor can be informed in writing of the situation of the sick person, and he will then know how to judge whether his or his co-workers' speedy return is necessary. If a death were to occur, then the funeral could also take place without the participation of the pastor and the school teacher in a completely Christian and edifying manner. Yes, in God's counsel even such cases, where someone would like to have the support of the pastor and his assistants and yet must do without it, must become a means by which he learns that no human being in the great distresses of the

If we now finally ask the school teachers who miss the synodal meetings by their own choice what the reason for their absence is, their answer will often be that they lack money. If they can offer this excuse with a clear conscience, i.e. in such a way that they are innocent of their lack of money, they will not be reproached if they miss a synodal meeting in a particular case, but it is certain that the congregations in which such schoolteachers work must consider their duty either to arrange the salaries of their schoolteachers in such a way that they can meet the expenses of the synodal journey, or to reimburse them for the travel expenses by means of a collection.

Another excuse would be that they, as schoolteachers, after attending the special schoolteachers' meetings, could no longer find time to attend the synodal meetings as well. There seems to be no other counsel to be given here than this: If the time and strength of a school teacher are really not sufficient to attend both meetings, then the synodal meeting must at any rate have the preference, because here the important matters of the Kingdom of God are discussed as a whole, while the school teachers' meetings focus particularly on a single branch of Christian life. I call upon all lovers of the

To declare dream-life and the religion on which it was...has put together in a most interesting way." (II, 6.) Now anThe "Monthly Report" is irrefutably stamped as such an founded to be theological "presuppositions" devoid of realityorgan which, like the "Monatsbericht," not only advertises aorgan by the above-mentioned components, which are only can only be an "organ of the most radical unbelievers," forGod-denying periodical, but, in order to bring it into quite aa few out of many. By this also faith and unbelief differ, that nothing is more real to a believer than the ground andlarge number of hands, offers a premium for the purchasers,unbelief, for the sake of certain considerations, sometimes objects of his faith.

chooses for this premium a book which is likewise God-offers its mediating hand in favor of faith, while faith can do The "Monthly Report" explains: "Here it should be con-denying, and thereby seeks to entice purchasers byabsolutely nothing for unbelief; as the apostle says in the sidered that the Germans are by nature the most religiousassuring them that the premium represents and advocatessense and name of all believers, "We can do nothing people on earth, if one understands by religiousness thein a "most interesting" manner the same God-denying viewsagainst truth, but for the truth." 2 Cor. 13:8.

search for a connection between the individual and theand teachings, such an organ can be no other than that of Whatever may have been Mr. Steiger's thought when universe and by religion the result of this search. Since we the "most radical unbelievers", because he who believes in founding his monthly, he has created an "organ of the are a very thorough people, we do not calm down easilya God will tremble and shake to try to spread something thatmost radical unbelievers". What heavy responsibility he once we have found a result, but start searching again anddenies the God who created him and who will judge him onehas thereby burdened his conscience with as a member of again, and so we cannot find anything because of all theday.

searching, and because of all the religiosity we do not come That Steiger's "Monthly Report" is in the service of thenumber.

to religion. One can confidently say that the educatedmost radical unbelief, by the way, needs no proof for the

(To be continued.)

Germans on this side and on the other side of the oceanbelieving Christian with such coarse chunks as those just are on average freethinkers, that is, they do not belong togiven. The spirit of unbelief and frivolity pervades the whole any particular creed, yes, in America probably the majoritysheet so clearly that believing Christians see it as soon as of Germans in general (without distinction of the degree ofthey glance at it. Also the unbelievers have found this out education) stand on this point of view, because thevery soon. Therefore, while the believing Christians did not

emigrant is more stimulated to independent thinking by histake part in the work, the radical unbelievers soon seized it richer life experience than the one who never gets beyondfor themselves, as all correspondences, reports and his four posts." - An organ which, according to this, declaresassessments that the sheet contains show, with the

religiosity to be the search for a connection between theexception of a few articles that go into phrases of **Mr. Pius**, by God's disgrace at present Roman pope, individual man and the universe, not between man and theZschockean religiosity. The above excerpts should therefore declares in his latest circular of May 15 of this year: "It must personal God, and sees the cause that so many Germanonly serve to let us recognize the tree by its ripe fruits.be evident to every one that the Roman pope, as soon as are "freethinkers" in the fact that they are "stimulated toStrangely enough, Mr. Steiger, in the very article in which hehe is subject to the rule of another prince, and is no longer independent thinking," is without question an "organ of theseeks to justify himself against the accusation that hisreally endowed with supreme power in the political order most radical infidels." for a believer knows of no religiosity"Monthly Report" is an "organ of the most radicalhimself, would also be a prince. It must be obvious to and religion that does not include in itself the consciousnessunbelievers," himself provides new striking evidence for theeveryone that the Roman Pontiff, as soon as he is subject of obligation to the living God, the almighty Creator ofvalidity of the accusation. Of the "Gar- tenlaube," whoseto the rule of another prince, and is no longer truly endowed heaven and earth, and only a radical unbeliever will seekatheistic character he admits, as we have seen, he writes:with supreme power in the political order, would no longer the source of the "freethinkers" or the condemnation of"About the tendency of so widely circulated a paper therebe able to escape (either his person or the acts of the Christianity, indeed, of every religion, in "independentcan be no doubt; it is realistic, it goes relentlessly to the heartapostolic office) the will of the sovereign to whom he is thinking; it is a fact that the great mass of the so-calledof unbelief and superstition"; and of materialism, whichsubject, who might even be an infidel or a persecutor of the "free-thinkers" are It is a fact, indeed, that the great mass ofdenies God and immortality, and only strength and Church, or at war or at war with other princes. And, indeed, the so-called "free-thinkers" have neither the ability nor theKnowing the material, he judges: "The 'world view' of ouris not even this concession of the sureties of which We desire to think independently, and, for instance, join in adays is superior to the limited views of past centuries, andspeak" (which, namely, the King of Italy made to the Lord Humboldt celebration with great "enthusiasm" without everamong those who have honestly contributed the stones forPius) "in itself a clear document that laws are imposed upon having read or understood a line of his writings. the construction are also the materialists. (II, 7, 30.) ItUs, to whom has been given by God the authority to make

The "Monatsbericht" not only makes it its business toborders, indeed, on the incredible, if not on the ridiculous, tolaws concerning the moral and religious order, and whom distribute the notorious "Gartenlaube" as widely asdeny to reasonable men that an organ which thus declaresWe are appointed as the interpreters of natural and divine possible, but it even entices subscriptions to it by offeringitself on the part of the editorial staff is that of the "mostlaw throughout the world?" Further on, the Lord Pontiff that every buyer should receive the, as it says, "world-radical unbelievers."

famous work of Dr. Büchner: Kraft und Stoff" (Power and Mr. Steiger, it is true, refers to the fact that the "Monthlyconferred on the Roman Pontiff by a special counsel of Substance), which the editor of the "Monatsbericht" hasReport" also displays religious writings and has criticized, forDivine Providence, and that it is necessary in order that the specially reprinted for this purpose. Büchner's: Kraft undexample, the crazy "gorilla catechism" (I, 6, 35.); but this isRoman Pontiff, never subject to any prince or temporal

Stoff", with the recommending remark: "It will be all thequite compatible with an "organ of radicalism".

more welcome to every reader of the Garten-Laube, as this

journal has always represented and advocated the views

and doctrines that Büchner has written about in his book.

To the ecclesiastical chronicle.

Mr. Pius, by God's disgrace at present Roman pope, is subject to the rule of another prince, and is no longer truly endowed with supreme power in the political order, would no longer be able to escape (either his person or the acts of the sovereign to whom he is subject) the will of the sovereign to whom he is subject, who might even be an infidel or a persecutor of the Church, or at war or at war with other princes. And, indeed, the King of Italy made to the Lord Humboldt celebration with great "enthusiasm" without everamong those who have honestly contributed the stones forPius) "in itself a clear document that laws are imposed upon the construction are also the materialists. (II, 7, 30.) ItUs, to whom has been given by God the authority to make borders, indeed, on the incredible, if not on the ridiculous, tolaws concerning the moral and religious order, and whom distribute the notorious "Gartenlaube" as widely asdeny to reasonable men that an organ which thus declaresWe are appointed as the interpreters of natural and divine possible, but it even entices subscriptions to it by offeringitself on the part of the editorial staff is that of the "mostlaw throughout the world?" Further on, the Lord Pontiff that every buyer should receive the, as it says, "world-radical unbelievers."

further says: "that the temporal rule of the Holy See is conferred on the Roman Pontiff by a special counsel of Divine Providence, and that it is necessary in order that the Roman Pontiff, never subject to any prince or temporal power, may exercise with the fullest liberty the supreme power and authority received from Christ the Lord Himself, to feed and guide the whole host of the Lord, in the whole Church, and to provide for the best, for the use and needs of the same." - So we read in the Catholic Church Gazette of June 29. We see from this, then, Mr. Pius admits it himself, that he is neither Christ's governor nor Peter's successor. For is, as he says, to his office the

If Pilate needs political supremacy and independence, how Germans used to possess, at least to a certain extent. obviously has neither Christ's nor Peter's office, since both That we seriously consider ourselves better than the French investigated six years ago and the investigating Christ and Peter did not have such political authority, and yet must therefore cause a humble Christian concern; for the committee acquitted the accused on the basis of the they were able to administer their office and really did latter, when he sees the judgments of God in the testimonies before it. administer it in the most glorious way. Christ explicitly says neighboring country and the terribly deep decay in his own 4. Because the said Kleinlein has been repeatedly that the authority over Him was given to the godless Pilate country, says: "My God, your judgments are just, we have urged by various persons to produce testimonies for his from above and that He, Christ, had no kingdom of this world, also deserved them. And when he hears the words so often accusations, both against the formerly accused as well as otherwise His servants would fight over it. (Joh. 18, 36. used now, "The Lord has done great things for us," he adds, against the investigating committee; especially to prove 19, 11.) And Peter exhorts all Christians, without excepting "not because he has given us earthly victories, by which he that the investigating committee had passed a wrong himself, "Be subject to all human order for the Lord's sake, perhaps has quite different intentions than most think and verdict against better knowledge and conscience, out of whether to the king, as the chief, or to the captains, as the suspect, but because he is still delaying his judgments and consciencelessness and malice (which Kleinlein accuses ambassadors from Him." (1 Pet. 2, 13. 14.) So also Paul says still gives us time to realize what his word admonishes us: - it of); but did not bring such testimony, but found it more clearly and distinctly: "Let every man" (in the basic text it Therefore behold the goodness and the earnestness of convenient to indulge in general vituperation and letters of says: "every soul", so that no one excludes himself) "be God: the earnestness in them that are fallen, but the blasphemy. subject to the authority that has power over him." (Rom. goodness in thee, provided thou abide in the goodness; 13:1.) What, then, must the pope be, who will not be subject otherwise thou also shalt be cut off to any king or authority? He proves himself to be the true (Rom. 11, 22.)" Unfortunately, quite different judgments antichrist, "who exalteth himself above all things that are have been heard from the pulpits here. called God" (Ps. 82:1), "or that are called the service of God, **The Church-Council and the Iowa Synod.** On the so that he setteth himself in the temple of God, as a god, and occasion of this year's meeting of the Iowa Synod, in June pretendeth that he is God." (2 Thess. 2:4.) By this he shows of this year, the President of the same said, "An honorable that he was not set up in his princely dignity by Christ, but meeting will be held to consider the questions referred to that he had himself set up in it by the help of the devil, who this body. once in vain showed Christ all the kingdoms of the world and (the Church - Council) have to pronounce on the position to their glory, and in vain said to him, "All these things will I give be taken. I, for my part, am convinced that our present thee, if thou wilt fall down and worship me" (Match. 4:8, 9.) position and the conduct corresponding thereto have been while Mr. Pius not only gladly accepted this offer, but now the only correct ones, and I do not believe that there is any that another robber has wrested it from him, fills the whole occasion for a change therein. I think, therefore, that our Synod should continue to be found a sincere friend and world with his piteous lamentations on this alleged robbery Synod should continue to be found a sincere friend and of the Church. It is true that Mr. Pius that the popes had zealous co-worker with the Church Council, leaving it to the attained worldly supremacy by divine providence; but these future to decide whether and how soon a united union will are evidently only empty phrases; For if this man, so hungry be possible." Thus we read in the Iowa Church Gazette of and thirsty for worldly honor and power, really believed in a July 1, the editorship of which Prof. G. Fritschel has never divine providence, he would also believe that his worldly rule laid down and Pastors Grossmann and Härlein have taken had not only been given to him by divine providence, but had over. also been taken from him again, and would therefore **Death.** On the 6th of July, at 6 o'clock in the morning, patiently submit to God's providence and not make such a after a short but severe illness, Rev. Frederick Herold died a whimpering lament over it as that Micah, from whom his idol at Mascoutah, Illinois, having been a faithful and zealous had been stolen. Judges. 18, 22-24. W. member of the Synod of Illinois. [Walther].

A strange verdict on the jubilation of victory that is currently resounding through Germany and America can be found in the Leipzig Allg. 'Therein, in the number of May 26, it is said, among other things, as follows: "One thing, we can say, we have certainly gained by this war, and that is more high-mindedness than we Germans used to have, and xineS we have at any rate lost more by this war, and that is the true humility which

Kleinlein's dispatch from the Synod of Illinois n. a. Snates.

The dying soldier. "Lay me down," said a wounded The long letter sent to the Synod last year by a Mr. Prussian at Sedan to his comrades, who were carrying him Kleinlein, containing accusations against several members away, "lay me down, do not trouble yourself to carry me on of our Synod, the Synod believes it must disregard, for the following reasons:

1. because the letter itself is written in a most mean, hurtful and outrageous style.

2. because he does not prove his accusations with witnesses, as the Word of God requires, I Tim. 5: 19: "Against an elder take no complaint except two or three witnesses".

3. because the proposed indictment was investigated six years ago and the investigating committee acquitted the accused on the basis of the testimonies before it.

4. Because the said Kleinlein has been repeatedly urged by various persons to produce testimonies for his committee; especially to prove the investigating committee had passed a wrong verdict against better knowledge and conscience, out of whether to the king, as the chief, or to the captains, as the suspect, but because he is still delaying his judgments and consciencelessness and malice (which Kleinlein accuses ambassadors from Him." (1 Pet. 2, 13. 14.) So also Paul says still gives us time to realize what his word admonishes us: - it of); but did not bring such testimony, but found it more clearly and distinctly: "Let every man" (in the basic text it Therefore behold the goodness and the earnestness of convenient to indulge in general vituperation and letters of says: "every soul", so that no one excludes himself) "be God: the earnestness in them that are fallen, but the blasphemy.

5. because we hold Kleinlein to be a useless brawler, whom the apostle's word 1 Cor. 11:16. applies to.

Because the members of that investigative committee now belong to three different synods and Kleinlein is called upon to address them as well, but has not done so, instead continuing to blaspheme, this proves that he is filled with an unjustified hatred against us, since it is clear that Kleinlein is only rehashing the old story in order to smuggle himself into our congregations, whose trust he seems to be a master in.

(7) Because he has brought other accusations against our Synod, which he is called upon his honor and conscience to prove, but has not done so, of course, because he could not, thus branding himself as a slanderer and pilloried as a liar.

008 Because it can be most clearly proved from his own letters that he is a wilful and malicious perverter of the truth.

(9) Because it is clearly stated in some of the essays of the "Lutheraner", and indeed once by a whole congregation, whose brainchild he is. Based on these reasons, the Synod can take no notice of anything that Kleinlein has said or written, or that he may say or write in the future. But the Synod would like to advise him in all seriousness to go to work with zeal and thoroughly clean up his own mess, to be heartily ashamed of his unholy and shameless rummaging around in our Synodal congregations, to put a rein on his loose tongue, and to leave us unmolested in the future until we need his wisdom and counsel.

Beardstown, Ills, June 12, 1871. published by order of the Synod.

The secretary pro lewpp.

Filling Stones.

bring; I die." They laid him down and returned to the battlefield. A few minutes afterward an officer saw the man lying in his blood, and said to him, "Can I do SOMETHING for you?" "No, thank you." "Shall I fetch you some water?" continued the kind officer. "No, I thank you; I am dying." "Then can I do nothing at all for you? Shall I write to your friends?" "I have no friends to whom you can write. But there is something for which I should be very grateful. In my knapsack you will find a new will. Will you open it; at the 14th chapter of John, and near the end of it, you will find a verse beginning 'Frieds. Will you read it?' The officer did so, and read the words, "Peace I leave with you, my peace I give unto you; let not your heart be troubled, neither let it fear." "Thank you, sir," said the dying man, "I have this peace; I go to this Saviour; God is with me; I need nothing more." These were his last words, and his spirit ascended to Him whom he loved.

(From the Stuttg. ev. Sonnt.-Blatt.)

When **Sebastian Frank** once used rather nasty words in a booklet about women, Luther wrote: "Whoever likes to run them is as pious and honest as this Beelzebub Frank. - The same may be said of all bad books, novels, foolish newspapers, and the like: "He who loved to run them is as pious and honest as their authors." Remember that, you "Christians"! W. [Walther]

Church News.

The Rev. Victor Booth having accepted a call to Norwich, Conn. with the permission of his former congregation, was installed in his new field by the undersigned former pastor looi on the 2nd Sunday after Trinity by order of the venerable Presidency of the Eastern District. May God make him a blessing to many. Chicago, July 5, 1871.

Chr. Körner.

Address: Lov. Viotor Lootk, Lox 576. xorrviole, Ooim.

The Lutheran congregation at Stanton, Ills. having become vacant by the blessed demise of their last pastor, I. L. Muckel, has called the Rev. I. M. Hahn to be their pastor. The latter's former congregation in Benton County, Mo. recognized the divinity of the call and dismissed him in peace, leaving him to answer the call with joyfulness. By order of the most worthy President F. Bünge, he was introduced to his new congregation by the undersigned on the 3rd Sunday after Trinity (June 25) with the assistance of Pastor Heinrich Meier.

May the Lord also make him a blessing for many there. R. Frederking. Address: Lsv. 4th M. Halln, Stanton, Hlaooouxin Oo., III.

On the 5th Sunday after Trinity, July 9th, the candidate of the paper: "The Ev.-Luth. Church the True Visible Church of God on Earth" (§ XVIII. ck. and the following) having completed his studies in the practical seminary in St. Louis, passed the prescribed examination, and received a regular appointment from the congregation in Columbus. Bottom, was solemnly ordained and inducted into his office by the undersigned by order of Praeses Bünge. May the Lord make him a blessing to many! Ph. S. Estcl. Adreste: Lov. ckolln 4*. Laolllor, Lacken, 8t. corner of Last OoorAia 8ts. Louis Oo., I^Io.

Notice.

The Conrcctorate at Concordia College, Fort Wayne, having become vacant by the removal of Conrector W. Achenbach to the preaching ministry, it is hereby ordered, pursuant to Synodal Constitution Cap. V. L. § 4, the Electoral College is hereby requested to issue three candidates for the vacant teaching position; and the teaching staff and each congregation is reminded of the right to request that a certain person be appointed as a candidate for the vacant teaching position. The persons concerned are requested to fulfill their duty without delay. St. Louis, July 10, 1871.

Th. Brohm, currently secretary of the electoral college.

The dear readers of the "Lutheran" seem to have completely overlooked my request for support for the building of our church in the far north of Michigan; for we have not received a cent in our great need. I therefore repeat my request: Help us to build; for we alone are not able to complete the work begun in the Lord. If we do not receive any support, we will have to build. leave our building unfinished, and the congregations, which have been gathered together with so much trouble and hardship, will be scattered again and become a prey to the terrible zealots who dwell here. Therefore help us! Leeland, Lelanaw County, Mich. M. Toewe, Rév. "M ----- ""

In matters of our calendar.

It will certainly be appreciated by many to hear that our calendar for 1872 will again contain a narrative by I. C. Wilhelm, like the calendar of 1870. However, in order to be able to produce next year's list of our preachers and school teachers as correctly as possible, I would like to ask all those brethren who have discovered any error in this year's calendar list (the one of 1871) to draw my attention to it by letter. P.

Synodal - Display.

The Middle District of the Lutheran Synod of Missouri, Ohio, &c. St., will hold its sessions this year - will God - at the congregation of the Rev. Hochstetter at In- dianapolis, Jnd. from Wednesday, Aug. 9, to Tuesday, Aug. 15, inolusivo.

As the main subject of the doctrinal negotiations to be held on this occasion, the matters not yet discussed in the synods are

The dear brethren are hereby kindly requested to submit the parochial briefs to the Synod. The Synod guests are requested, on their arrival, to proceed from the railway yard to the school-house adjoining the church, from whence they are to be conducted to their apartments. The church stands at the corner of Last OoorAia 8ts. Everything possible will be done to secure free passage back for the synodists. Th. Wichmann, d. Z. Secretär.

Conferenz - Ads.

The Wisconsin Pastoral Conference will hold its meetings this year, g. G., from the 1st to the 5th of September of this year, incl. at Oshkosh, Wisc. Aug. Rohrlack, secretary. The Grand Rapids Special Conference will, God willing, hold its meetings from Tuesday noon, August 15, to Thursday noon, August 17, at Dallas, Clinton Co, Mich. - The dear brethren who intend to attend the same, will kindly give notice to the undersigned. Jos. Schmidt, secretary. The Peoria and Rock Island Speciell-Pasto- ral Conference will meet, God willing, at Pekin, Ill, July 25 and 26, at Mr. Pa- stor Reisinger's church. El Paso, Woodford Co, Ill, June 12, 1871. I. I. Kern, Secretary.

The General School Teachers - Conference will assemble this year at the school of Mr. Teacher Fischer at Chicago, Ill, from Tuesday, July 25, to Friday, July 28 (inolusive). The subjects of the negotiations will be: 1) Arithmetic, as a main subject in our elementary schools (by teacher Wilve); 2) a two-class curriculum (by teacher Denninger); 3) a paper on repetition and public school examination in elementary school; 4) the (further) discussion on legal and evangelical breeding (from Addison'Special- conference); 5) a paper on the topic: What can school and home contribute to the character formation of the child? (by teacher Simon); In addition, papers from the St. Louis, Milwaukee, and Chicago Special Conferences will still be presented. All who intend to attend the conference are asked to register in advance with teacher Läufer or Haase. Aurora, Ill, May 20, 1871. E. H. Dreß, Secretary.

The following has been received at the Preacher's and Teacher's Widows' and Orphans' Cafes:.

Contributions. 1) For the year 1870. Of the pastors: I. Bergen, Baumhöfener^ H. Schmidt, G. Brügmann, Matuschka, Richmann^ Zschoche, Engelbrecht, C. Seuel, Kathain, Pollack, Biltz, Trautmann, Sprenglor sea., Biedermann, F. Schaller, G< Schaller, Prof. Selle; and of the gentlemen teachers: Nickel, Köhnke, Weck, Deffncr, Dornseif, Steinbach \$4.00 each.

Of the pastors: Sievers, M. Meyer, Prof. C. Brauer; and of the teachers: Hertel, Schachameier 45.00 each.

Bonden men pastors: Roth, Hüge each 42.00; Beck, Liebe each 43.00; I. E. Frese, Nuoffer, Demetro each 41.00. Of the men teachers: Heider, Röcker each 42.00; Hamm 46.00.

2) For the year 1871.

Of the pastors: Mertms, Hartmann, Thür- ner, Thuro", Streckfuß, Wagner, Tirnenstein, E. Riedel, Lang, Hahn, Pissel, Stephan, Bock, Hallerberg, Pollack, Mennicke, Wunderlich, Dörmann, Franke, Seidel, Prof. Lindemann, Vomhof, Röder, Feiertag, Burckhart, Wunder, Biltz, Kleist, Prof. Crämer, Brohm, Kühn, König, Maak, Merz, Wichmann, Jüngel, G. Sauer, Kunz each 44.00; Bünger, Reißinger, Fredrking, Gräbner, Rauschert each 45.00; G. Löber 43.00; Köhler, Bergt each 42.1X); of the men teachers: Brase, Jung, Bartling, Dornseif, Fatt- hauer, Herrmann, F. Möller, Ph. Müller, Nagel, Täbel, Conzelmann, Engelbrecht each 44.00.

V. Gifts.

Of the congregations of the gentlemen pastors: Zucker 49.10- Heid 46.45, Lehmann 43.40, Streckfuß 49.25, H. Schmidt 420.81, Sandvoß 420.25, Seidel 49.00, Bergt 46.00, Mennicke 410.50, M. Meyer 45.00, Biltz 412.45, Spreng- ler 49.00, Kleppisch 44.21>, Tranb 48.30 and 45.05, M. Meyer 46.00, Walther 45.86, Dörmann 49.10, Bieder- mann 45.25, Köstering 422.00, Heinemann 47.65, Dorn 410.00, Dörmann 418.20, Kunz 410.00, Kühn H8.42; collected at the weddings of Messrs. E, Koch at Centreville, Ill, 43.00, C. Wynecken in St. Louis 430.00, C. Meier in the congregation of the Rev. Kuehn 49.80'; collected on the infant baptisms of Messrs. D. Maier 44.25, Vollbracht, Clayton, Ill, 42.00.

Also received from Messrs. N. N. in the congregation of the Rev. E. Riedel -43.00, A. Bode 43.00, N. N. in the congregation of the Rev. Schwensen 45.00, H. F. A. W. in St. Louis 420.00, N. N. in Collinsville, Ills. 41.00, N. N. in Chicago 43.00, F. Fricke, Washington, Mo. 41.00, I. Guenther in St. Louis 41.W.

From the women: Pastor Dörmann 41.00, Wittwe Tor- möhlen in the congregation of Mr. Pastor Merz 45.00. From the valuable women's association in the congregation of Mr. Pastor Liebe 425.00.

For the Wittwe Hüsemann of Mr. G. Bente' in the Gem. of Mr. Pastor Husmann 45.00.

E. D. C. Böse, d. Z. allgemeiner Kassirer.

All those who have not yet paid their contribution are hereby kindly requested to send it in as soon as possible. The congregations, whose business it actually is to maintain the preachers' and teachers' widows and orphans, are also cordially requested to collect a collection for the widows' coffee. Christians are happy to support widows and orphans since they know that by doing so they are serving God, to whom they owe so much thanks and to whom they can actually give nothing. Since God has declared that He wants to regard what is given to widows and orphans in faith and true love as if it had been given to Himself, it is a joy for Christians when they have the opportunity to give something to widows and orphans.

The brethren will no doubt appreciate it if I say here that I still need 4700-1000 for the year 1871.

The annual dues of the members of our society is 44.00. I mention this because some, it seems, have forgotten what was voted by us at our last meeting in Fort Wayne.

E. D. C. Evil.

From Jan. 1 to June 30, 1871, I received the following gifts:

For poor school board pupils in Addison: Through Pastor Stege, at Patschon's wedding, 43.50. From Mr. H. Bartling 41.35. Through Past. Mertens of his congregation 45.50. By Hru. Roschke 474.75; Mr. E. Briichner 45.00. By Mr. Pastor Lemke for Schmidt 416.75. By Mr. E. Dreß 45.00. By Mr. Past. Gotsch 421.00, of which 410.00 from his congregation. By Mr. Grahl 425.00; by the same 482.42. By Mr. Kleinstenber 43.00. By Mr. L. Maurer 42.00. By Mr. I. Brandt, collected at the wedding 43.15. By Mr. W. Pott, collected at his wedding 412.70. By Mr. Pastor Stege, confession groschen 415.00. By Rev. Frdrerking, on LedcbuhrS

From Mr. K. Trcttin, collected from his wedding 46.00. From Mr. Rev. Fr. Wyneken 41.00. Collected by Mr. Rev. Rupprecht collected at W. Fatthauer's wedding 47.25. From Mr. I. Ehle 45.00. By Mr. Bro. Weiß 42.00. By Mr. Past. Strengths: Thanksgiving offering for the happy delivery of Mrs. N. N. 45.00; likewise from another Mrs. N. N. 45.00; likewise from Mrs. Sonnenleiter 45.00. Thanksgiving offering for rich blessing from N. N. 42.00.

For the Sem in ar household in Addison, Ill: by Hern: H. Steuber, at whose wedding s. 48.25.

In dresses 2c. has been received: From the Woman's Club at Lap orte, Jnd, 4 bust shirts; 1 paquet from the Woman's Club at Indianapolis, Jnd; from the Woman's Club of Trinity Parish at Cleveland: 9 underpants, 4 undershirts, 12 white handkerchiefs.

For the new piano

I've received so far:

By Mr. Pastor Gräbner 45.00. By Mr. Dr. Gotsch 45.00. By Mr. C. Reese 45.00. By Mr. Dr. Gotsch 47.00. By Mr. A. Albers, collected at Niebuh's wedding 49.00. By Mr. Dr. Preuß 25 Cts. From Mr. Chemnitz 41.00. By Mr. Pastor Claus 42.00. By Mr. Pastor I. Horst 41.00. By Mr. Schlesselmann 410.00, by Past. Karrer 45.00, by Past. Bode 430.00, Pastor Fr. Wyneken 418.00. By A. S. 50 Cts. By N. N. in F. W. 45.00. By by Past Fleischmann 41.00, by Past. Evers 420.00, by Past. Mr. G. Walker 45.M. By Mr. A. Arnold 42.00. By Mr. I. G. Demnnger Reichhardt 410.00, by Past. Steger 45.00, by Past. Jäbker 410.00, by 413.00 sby Betz, Bauernfeind, Schneider, G. Wiesinger, Cron, M. several members of my congregation 49.50, collected in an evening Wiesinger, D. each 50 Cts. Von Klingel, Schmidt, Mulzer, 41.00 each. party at Mr. L. Schmor's in my congregation 45.03, by Mr. Rev. Michael von Kaumeicr 41.05. Gelenius 25 Cts. Pastor Johl's school children 420.15 (from his branch 46.60, Mrs. M. 45.Ä), at H. Heinrich's wedding 41.50. Mr. Denninger's school children 43.70). By Mr. Kornhaas 41.00. collected 48.55). Mrs. E. I. in Minneapolis 41.50. By Past. Stülpnagel, Easter coll. of his comm. 412.20. Bon Hrn. O. Steinmcyer 45.00. By H 'rn A. Albers, weddingScoll. 46.25. By Hrn. Partenfelder 43.1)0. By Hrn. E. Brüchner 45.00. By Hrn. Past. Biltz, on I. Frederkings Hoch, collected 416.00. By Mr. Dr. Gotsch 410.75. By Mr. Pastor Schuster 75 Cts. By Mr. Ilse 46.00. By Mr. Pastor Wagner 42.00. By his Women's Association 410.00. Altogether: 4178.95.

Addison, July 1, 1871. I. C. W. Lindemann.

The following gifts of love have been received for the Lutheran Orphanage near St. Louis

from May 26 to the present: From C. Neichenbecher 45.00. Collecte of Mr. Karau 42.35. From A. St. in St. Louis 45.00. Coll. on the wedding of Mr. Heim. Motz, 413.00. estate of the late Mr. Gerhard Wienker in St. Louis 415.00. from the parish of Frohna ref. for a cow by Mr. Past. Köstering 410.00. Coll. on the marriage of Mr. Paul Zacher to Miss Strcutker in St. Louis 414.71. Coll. of the Gxmcinde of Mr. Prof. Crämer in Minerstown, Mo., 43.75. Pfinüstcollecte in the Filial Parish of Mr. Past. Hahn at Richland, Mo. and I. M. Hahn 42.11. By Messrs. Stuck. Brewer 42.00. Coll. on Mr. Rud. Mhoffs wedding by Mr. Chas. Wehking 45.00. Ueberschuß of Furniture Cars in the Jm- manuels - Distr. to the Orphanage Festival by Mr. Carl Wilhard 42.10. By Mrs. Killing in the Jmmauuels-Distr. by Mr. John Heinz 41.00. By the congregation of Mr. Past. Tirnenstein in New Orleans 430.00. From the love fund of the Salems congreg. atChariten Forks Char- iton Co., Mo. by Mr. Past. E. C. Kähler and Mr. Past. Bünger 46.00. From the congregation of Mr. Past. I. G. Kunz in Julietta, Marion Co, Jnd, 49.00. infant baptismal collecte at the home of Mr. Rev. G. Bracher at the parish of Mr. Past. Kb'nig in Cincinnati, O., 415.00. From Mr. Bürckle in Memphis, for Wilh. Neumann 410.00. From Mr. Michel in Baltimore 410.00. From the Knitting School of Jmmauueilsistr. in St. Louis 45.90. From Cl. Otto Twietmricr in St. Louis, out of his piggy bank 41.13. From Lydia and Agnes Bünger out of their piggy banks 44.00. From John Fr. Brockmann in Zionsistr. in St. Louis 45.00. Summa 4177.05.

St. Louis, July 11, 1871.

I. M. Estel, Kassirer.

With heartfelt thanks to God and the "mild Geb", the Lutheran congregation of St. Peter's here certifies to have received the following gifts for their church building: From the congregations of Messrs: Hudtloff 45.00, Michael 415.75, Hochstetter 428.75, Partenfelder 49.00, Stubnatzy 412.00, Pröhl 42.30, Wcyel 45.W, Zimmermann 417.50, Kanold 48.00, Meiß. ner 44.00, Rüttinger 48.81, Weinbach 414.90, Sitzmann 410.00, Dammann 48.00, Brohm sen. 413.10, I. Horst 47.61, Trautmann 46.00, Gümmer 418.00, Runkel 46.50, Reinsch 425.00, Radrmacher 45.00. Huntington, Jnd, July 7, 1871, L. Dulitz.

For the College" schüllr sent by Mr. Pastor Brunn received: by Past. Schlesselmann 410.00, by Past. Karrer 45.00, by Past. Bode 430.00, by Past Fleischmann 41.00, by Past. Evers 420.00, by Past. Reichhardt 410.00, by Past. Steger 45.00, by Past. Jäbker 410.00, by several members of my congregation 49.50, collected in an evening party at Mr. L. Schmor's in my congregation 45.03, by Mr. Rev. Michael 420.15 (from his branch 46.60, Mrs. M. 45.Ä), at H. Heinrich's wedding collected 48.55).

God's blessings to the kind givers! Fort Wayne, Jnd, June 26, 1871.

. W. S. Stubnatzy.

For Rev. Brunn's missionary fund received through Rev. G. A. Mueller 420.00 from the Missionary Festival Collecte of his church at Kankakee, Ill.

_____ C. F. W. Walther.

For the seminary budget received through Prof. Larsen from W. Olsen of the Norwegian Lutheran congregation in Holden, Minn. 42.00, from the Norw.-luth. Cong. at Madison, Iowa, 48.00, and from Mr. Past. H. A. Preus 410.00; from Zion's congregation near Jackson 10 pieces of smoked pork; by Mr. Rev. Polack from Wittwe Böhlke 42.00; from the Norwegian congregations of Mr. Rev. Koren: in Stavanger 422.25, in Washington Prairie 413.00; from Mr. Rev. Naumann sillinois Synod) 45.00.

For poor students received: By Carl Faßholz 45.00; by Mr. Past. Claus 42.50; by Mr. Past I. G. Sauer from Mrs. Altemeier 42.00, Mrs. Dickmeier 41.00, Wittwe Siep 25 Cts.; by Mr. Past. Osterhus: 4'4.00 from F. Wigand, 4'2.00 from himself; by Mr. Past. Krafft Confirmation Feast Collecte of the congregation in Ruhland Township, Defiancd Col, O., 43.25, desgl. of the congregation in Flak Rock Township, HenrvCo., O., K5.0V" for T. Siek; by the Woman's Club in Columbia '14 bust- shirts. A. Craemer.

As of the 7th of this, I have received the following gifts of love: For the household: by Carl Brandt from Pastor ReichhardtEem. 4 Bush. Wheat, 5 Bush. Oats, 1 side piece; from Ernst Brügematt 4 Bush. Oats, 2 bushels of corn, 2° Bush. Wheat; (late) from Past. Eirich's Gem. 415.00; from the Women's Association in Past. Hochstetter's Gem. at Indianapolis for pupil Kappcl 411.00, for Lae^ wen 411.00; from some friends for the same 48.00; Kindtaufcollecte at John Schmidt's in Past. I. S. Müller's Gem. for the pupil P. A. Daeschlein 43.00; Past. Horn's Gem. as travel money for pupil P. Hoff- mann 413.00; from the Women's Association in Past. Eirich's Gem. 414.40 and namely for the Eirich brothers 47.20, for E. Petersen and L. Schulze 43.60 each. _____ Christ. Hengerer.

For the "Lutheran" have paid:

Den 24. Jahrgang: Hr. Past. F. Schaller 415.25. The 25th year: MHal- both 49.00, F Schaller 439.00, I Noll, C Schmidt 417.50, O Clöter 48.00. Further: C Pfeiffer, W Schneider 440.00, G Siman- del 415.00. The 26th year: The gentlemen pastors: M Hal- both 41.00, I Noll, F Schaller 420.75, I A Hügli 415.00, F W Althoff, H Sieger 50 Cts, O Clöter 44.50, I C Weisel 410.50, O Clöter 47.00, G Präger 41.20; ' ^mcr^ C Pfeiffer, C Müller 43.00, O Zimmermann 44.50, G Sunandel 415.00. The 27th annual: Messrs Pastors: C Mees 461.50, W Friedrich, FWM Arendt 43.00, I Her, B Both, C Bock, H F Sprengler 43.00, AG Döhler 50 Cts, I M Hahn 435.00, M Töwe, C F Steinbach, IAFW Müller 46.40, H Wunder 423.75, F Gensike, C W Ernst 43.00, O Voigt 412.00, A Lehmann 417.00, H Rathjen 43.00, I C Weisel 446.00, G Präger 42.50. Also: M Bates, C Pfeiffer, M Pfänder 43.00, W Dornfeld 415.00, C Müller 4^,00, H Bartling 49.00, A Daake 46.00, A F Koch 425.50, A C Brauer 431.50, M Meibohm 441.50, L Jung 420.00, H Korsen. The 28th year: Mr. Pastor V Both and Karl Baur, -M. C. Barthel.

Printing Office of the Synod of Missouri, Ohio, et al. St^

For students and scholars from Michigan the following was received by me from November 1870 to the end of April 1871: From the Women's Association of the Holy Spirit Parish at Tandy Creek 44.00 and 45.00. From my parish: collected on L. Kaußlcr's infant baptism 41.70, from Mrs. G. Kronbach as a thank offering 42.00, from the Women's Association 428.58, from the Young Women's Association 46.85.

W. Hattstädt.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 27.

St. Louis, Mo. 1st August, 1871.

No. 23.

"Make thyself also thickly partaker of strange
Sins." 1 Tim. 5, 22.

(Continued.)

II. After Mr. Steiger has tried to reject the reproach of the "Lutheran" that his "Monthly Report" has hitherto been an "organ of the most radical unbelievers," he thus continues: "The further course of the article (in the "Lutheran") does not bring any new facts, but only refers to them with great circumlocution and can therefore easily be passed over. New is only the concluding sentence, which establishes the principle that the persons responsible for the usefulness or harmfulness of books and periodicals are: (1) the printers, (2) the publishers, (3) the booksellers; the authors, who are, after all, responsible in the first instance according to the opinion of all legislators, are not mentioned at all. This sounds almost as if, after an arson, the seller of the sulphur woods with which the fire was started were to be prosecuted as the chief culprit." (II, 7, 28. The emphasis of certain words in this passage comes from Mr. Steiger himself).

The first thing we have to say in reply to this is that Mr. Steiger is guilty of a breach of logic. The "Lutheran" had asserted "that Book...

printers 2c. are responsible for the usefulness orstanding to the parties, to the whole scientific world, to harmfulness of the books and periodicals which they set every educated man, the materials for the enlargement of 2c."; this Mr. Steiger converts into the assertion that those his knowledge; for them there are only two barriers, the one responsible for the usefulness 2c. responsible for these for them by the State, which criminally punishes the usefulness are the printers of books, etc. If Mr. Steiger will publication and circulation of certain books, - the other consider that here, in his haste, he has made the predicate which they set for themselves when they descend from of our proposition the subject and the subject the predicate-their heights and enter the service of a party in return for a which, of course, should not happen to such an enthusiastic ringing equivalent."

promoter of science-he will concede that the comparison, by We must confess that we read this open confession which he intends to present the "Lutheran's" assertion as with astonishment. Herewith a business-moral-theory is set absurd and to draw it into ridicule, is not applicable here. up, which is on pretty much the same line with the Or will Mr. Steiger find a vindication of counterfeiters in the government-moral-theory of a Macchiavelli. According to assertion that business men are responsible for the this, Mr. Steiger absolves himself of all moral responsibility genuineness or falseness of the money they spend? Or will for his bookselling activities; no commandment of God, no he replace the sentence: usurers are thieves, with that: The conscience, no-we hardly dare to say it, and yet Mr. Steiger thieves are usurers, to be synonymous?! - But of this says it himself-only the fear of punishment by the secular enough! - authorities and the purse he recognizes as his limit as a

Although it would seem as if Mr. Steiger only denied that bookseller. If Mr. Steiger were to confess that he is an the printers, publishers and booksellers are solely atheist, we would neither be surprised at such principles responsible for their products, further explanations by him nor lose a word; for he who has no religion has no morals; show that this is not the case. In the following, Mr. Steiger he is his own god, his own advantage is the reason for his states, among other things: "Christian, unchristian, atheistic, actions, and the only commandment to which he bows is: religious, irreligious booksellers do not exist for us; we only" Let thyself be a man of God.

know booksellers, who, above

...not to be caught! But what are we to say when a man publicly professes such principles, who, it is reported, is an active member of a Christian, a Lutheran congregation?

Since Mr. Steiger himself has now called upon us to answer him, indeed has threatened us, should we refrain from remembering it as our duty, I hope no one will interpret it as quarrelsomeness on our part if we therefore prove in the following that book printers, publishers, and booksellers are, however, responsible for the usefulness or harmfulness of the books and periodicals which they typeset, or print, or sell and distribute. -

It is, of course, as Mr. Steiger himself seems to admit, that the authors are the first responsible for the usefulness and harmfulness of their writings. On this subject we are permitted to let an old pious divine scholar, the blessed Christian Scriver, formerly the princely Saxon high court preacher at Quedlinburg, speak on our behalf. He writes: "This last world has invented an art that it can poison books and letters to such an extent that the reader is in danger of his life when he opens and reads through them; this is bad enough, but it is much worse that it fills so many books and writings with the poison of sin that young people are provoked and induced to be godless with the greatest danger to their souls. Although this thing has become almost universal, I hardly know whether there is a more terrible sin, or whether it has much equal, when an annoying, ungodly book, an unseemly booing and drinking song is written, and an unseemly lecherous picture is made. Because not only is such an offence spread far and wide, but it also lasts as long as a few copies of such ungodly writings and images remain. St. Augustine says that the great heretic Arius, who denied the deity of Christ, will always be in hell as long as this error persists and is spread. The same may be said of ungodly scribes: they not only cause trouble and help the devil to extend his kingdom, because they live, but also do so after their death. Now as often as a poor heart is deceived and vexed by their writing, so often is the wrath of the righteous and holy God against them, as it were, aroused and increased anew. And if our Saviour cries woe on him who once vexes the youth, what can he expect who does it without ceasing, even after his death? Certainly, it would be to such a man, however popular and famous he may have been in the world,

better that he had been shepherded of swine, or that he hadis a bookseller's transaction, so it is already for that reason never been born! Cursed is the head, in which, as in a workshop, such wicked things have been forged; cursed is the hand that puts them to paper; cursed is the print that spreads them out for the sake of filthy lucre; cursed is the money that is redeemed from them.... O ye cursed writers, how dreadful is the judgment of the righteous God that shall come upon you! One hell is hardly enough for you." (Seelnschatz. Part I. Sermon 6. § 27-29. p. 75. f.)

Unbelievers will probably only smile at this testimony of an old theologian as proof of the limited standpoint on which they still stood two hundred years ago. But we recall here directions, by counseling, by supporting, by promoting, yes, that even pagans not only recognized the harmfulness and even by merely approving and praising it, and thus become corruptibility of bad books, but also sometimes intervened against them with earnestness and zeal. When, for instance, it was proved that the Greek philosopher Protagoras of Abdera, who died in 411 B.C., denied the existence of God in his writings, or at least made it appear uncertain, he was therefore banished from Athens, and his writings, even those which had already passed into the hands of private persons, were confiscated by the state and burned in the public market. *) Thus also the famous Roman poet Ovid was banished in the year 7 A.D. from Italy to the inhospitable coast of Pontus Eurinus near Tomi because of his lewd poems. **Those who do not want to admit that the authors of writings are responsible for the usefulness or harmfulness of the same must be more than pagan blind.

But since Mr. Steiger seems to concede this, as I said, it that every man, through his professional activity, may not will not be necessary for us to dwell on it. What Mr. Steiger denies is rather only this, that booksellers, publishers, typesetters, and printers are responsible for the printed matter they produce or distribute. He thinks that whoever becomes a bookseller 2c. becomes a mere dead instrument, a mere mechanical henchman on the market of literature, who has nothing to do but to serve everyone as the latter desires of him; the conduct of the bookseller's business 2c. is outside the control of morals, does not consist in moral acts, in which he has to ask himself: Is also what you do right or wrong? enough that an act

*) Thus Diogenes Laertius reports in his writing xxx xxxx &c. Lib. IX, 6. 8. n. 3. ed. Lips. 1759. 607 sq.

**) Ovid himself gives this as one of the causes of his punishment in his funeral hymns with the words: "*Arguor obscoeni doctor adulterii*" that is: I am accused of being a teacher of shameful fornication. (*Trist.* lib. II.)

How Mr. Steiger could pay homage to this view of his profession as a Christian is utterly incomprehensible to us. First of all, he himself admits that there are books by the production of which the author takes on a certain responsibility, thus sinning and being liable to punishment before God and man. But Mr. Steiger will certainly also admit that a man, without performing a sinful act himself, can enter into the fellowship of the sinful act by giving directions, by counseling, by supporting, by promoting, yes, even by merely approving and praising it, and thus become complicit in it. Hence, according to our superscription, the apostle cried out to his young assistant Timothy, "Neither make thyself partaker of the sins of others." Even by the secular authorities, who have only to punish the grossest crimes dangerous to the state, he is therefore declared guilty of murder and condemned as a murderer who, though he has not struck the fatal blow, has helped to do so. blow, but who has assisted in it. Even in the vernacular, therefore, the saying goes, "The fence is as good as the fence." Accordingly, Mr. Steiger cannot escape the conclusion that even a printer or bookseller, if he helps the author of a bad, harmful book by copying and indiscreetly distributing it, is guilty of the author's sin.

Furthermore, Mr. Steiger, as a Christian, will concede that every man, through his professional activity, may not do anyone any harm, neither to his body nor to his soul, neither temporal nor eternal, but should only seek to benefit his neighbor, and that he has the sacred duty to do so; not to think here of the honor of God, which must be the ultimate goal of all human actions. A man who in his professional activity has only himself in view and not above all the benefit of his neighbor, lives an animal, lost life, and he who does not himself consider whether he thereby harms his neighbor, lives downright a nefarious, devilish life. †) The greater, however, is the benefit and harm which a man may gain by his occupation.

†) Luther therefore addresses the merchant thus: "Let not your selling be a work that stands freely in your power and will without all law and measure, as if you were a god bound to no one; but because such your selling is a work that you practice against your neighbor, let it be written with such law and conscience" that you practice it without harm and disadvantage to your neighbor, and have much more care that you do him no harm than how you gain. Yes, where are such merchants? How should the merchants become so few, and the mercantile trade diminish, where they would mend this wicked law, and bring it into a Christian, cheap way!" (S. "Concerns of Merchunting." X, 1095.)

The more he can bring to the world, the greater must Farmer, "whether St. Martin, who was also a bishop, was The Christian theologian, in the same way, renounces all undoubtedly be his responsibility in this respect. Now there also accustomed to go about with such a clatter of arms and religion, denies that God is his supreme Lord, whom he must is scarcely a profession which could bring greater benefit to such a cavalcade of horsemen?" The bishop, somewhat set above all else, and instead makes man, himself, God. the world, but also scarcely one which could bring it greater, embarrassed by this speech, replies: "Yes, my dear friend, Every Christian subscribes to Luther's word: "The pen must more irreplaceable harm, than the profession of a printer, you must know that I am not only a spiritual bishop. I am also remain empress, or God will let us see another" (XX, 2667.), publisher, and bookseller. A bookseller has, only an atheist a temporal prince; if you wish to see me as a bishop, then and every Christian theologian to that judgment of the same will deny, the high, sacred profession of using his science, come such and such (here he named a certain day) to my man of God: "I am assured that without learning in the liberal his skill, his business ability, his capital, his influence, to monastery, and I will show myself as a bishop. Hereupon arts pure theology cannot stand at all" (XXI, 830.), or what promote the true, the good, and the beautiful in mankind, as the peasant smiles, and says, "If the Lord Bishop would not Melanchthon writes somewhere: "An lliad of evils is an far as this can be done by the press. What, therefore, does take it ill of him, and dignify him with an answer, he might unlearned theology": likewise every Christian must subscribe he do when he allows himself to be used to promote the well put a question to him. "Ask what you like," answers the to Luther's judgment: "It is better that science should perish untrue, the erroneous, the false, the evil, the bad, the sinful, bishop, "you will not anger me." So the peasant says, "How than religion, if science does not serve Christ, but wants to the shameful, the ugly, the disgusting? He abuses, he then, if our prince were to go to hell for his misdeed (since trample him under foot." (Letters, edited by de Wette. IV, profanes, he thereby desecrates his sublime profession, and God is for him), where would our bishop go?" - So we ask 545.) While this may sound monstrous to one who believes thereby loads upon his conscience a terrible responsibility with the peasant: "If God will one day condemn the in no God, to the Christian it is equally undoubted, as before God. Every poisoning and seduction of the soul which businessman for his business sins, what will be the fate of undoubted as it is to him, that true science has nothing to the author has intended by the work reproduced by the the Christian who was one person with the businessman? fear from true religion, as well as the latter from the latter.

printer or indiscreetly distributed by the bookseller, and which he achieves through the mediation of the printer and bookseller, falls as a guilt also on the head of the latter.

In vain does a book printer or bookseller console himself at first with the fact that he is only an instrument, that he does no moral but only mechanical work, that he is not active here as a Christian but as a businessman. He who at first regards himself as a mere machine in the activity of a promoter of literature may count this a modesty, but he does nothing else than deny his dignity as a man, as a rational, moral being, and, if he listens even a little to the voice of his conscience in his inner being, he will soon hear a quite different judgment from his own inner being; for, after his business transactions, the thoughts in him will either "sue one another or excuse one another. Rom. 2,15. As for the excuse that the bookseller 2c. is not acting as a Christian, but as a businessman, a simple farmer once answered this very well. The old naive preacher Gailer of Kaisersberg in Strasbourg tells in a sermon held in 1482: "Once a bishop, armored and surrounded by a large group of armed soldiers, came rushing past a farmer's field with a great commotion. Frightened, the farmer leaves his plough and stands open-mouthed before the pompous procession. The bishop notices him, rides up to him, and addresses him with a friendly countenance as follows: "Good friend, tell me, what were you thinking when you stopped with yawning mouth and looked at me with wonder?" "I was thinking," replied the

Mr. Steiger now claims that the bookseller, "standing above the parties," has only one thing to consider, that he serves "science" and therefore gives "the whole scientific world, every educated person, the materials to expand his knowledge at hand. But Mr. Steiger is talking here first of all about booksellers who do not exist. At least he himself obviously does not belong to this class. Does he not sell and distribute novels, novellas, farces, etc., which truly serve nothing less than the advancement of science, and books of even the most immoral tendency? And if Mr. Steiger thinks that, among other things, even atheistic and materialistic writings are to be disseminated at least for the sake of the interest of science, then he is in a gross error, unless he would support the establishment of atheistic and materialistic systems, even of such. If he considers the establishment of atheistic and materialistic systems, even those that declare man to be a cultivated ape, to be an enrichment of science, because it reveals the height to which the folly, the madness, the frenzy of nefarious, dehumanized men, who trample on reason and conscience, can reach. But even in the case (though not admitted) that all the writings which a bookseller, like Mr. Steiger, distributes contribute to the advancement of science, only he can excuse an indiscreet distribution of ungodly and immoral writings by paying homage to the Jesuit principle that the end justifies the means. A bookseller who declares himself willing to serve science even at the expense of religion and morality, thereby not only says he is a slave to Christianity, but also a slave to the means.

(Conclusion follows.)

(Sent in by Pastor Fick.)

Religiousness of the local free schools.

"Above all things, in the high and low schools, the noblest and meanest lesson should be the Holy Scriptures." Luther.

In the local free schools, religious instruction, and thus also all orthodox religious instruction, is completely excluded according to the laws of the state. Only such skills and knowledge may be taught in them as are useful to the children for their earthly advancement, such as reading, arithmetic, and writing. It is through this deficiency that the free schools are directed. They lack the main thing, the Word of God, the core and star of all teaching. They lack just that which Christian parents seek most for their children and are obliged to give them above all things, thorough instruction in the Word of God. The one thing that is needed, the exhortation to the Lord, the feeding of the lambs, the inculcation of the divine word, the preaching of the gospel, is missing. Thus the means of grace given to us by God, the divine word, with which we are to supply the immortal souls of our children and make them blessed, is lacking in the free schools.

According to this, the answer to our question: Can parents with a good conscience hand over their children to the free schools here, is very easy. Parents are bound by God's express command to supply the souls of their children abundantly with the Word of God every day. Since this is not allowed in the free schools, but is expressly forbidden, parents may also

Christian parents don't hand over their children to the same and the tearing lamentation that their children became "wild person. and desolate", unbelieving and godless, and were finally

Now the objection could be raised here: Should the daily lost! abundant supply of the children with God's word really be Truly, parents should speak to their children "day and so necessary? To this we have actually already answered. night of the law of the Lord"! Every day the original For we have heard that God expressly commands the sinfulness grows in the children, every day the evil desire feeding of his lambs, their upbringing in discipline and stirs and increases in them, every day they are tempted and admonition to the Lord, and the daily inculcation of his word. enticed by the world and Satan to many vices, every day The word of Christ is to dwell abundantly among Christians their flesh lusts against the spirit, every day they are in all wisdom with teaching, admonishing and singing. With challenged by so innumerable spiritual enemies. Therefore this it is also clearly commanded that the children are to be they need daily faithful instruction in the law of God, that instructed daily in God's word. But for the sake of the they may know their sin and be divinely grieved over it. Daily importance of the matter we call attention to the following. their new man cries out to God for grace, comfort, light and

It says Ps. 1,1-3: "Blessed is he who... delighteth in the strength. Therefore they need the gospel more urgently law of the LORD, and speaketh of his law day and night. He than daily bread. For through it alone can their spiritual thirst is like a tree planted by the rivers of water, that bringeth and hunger be quenched, their new man strengthened, their forth his fruit in his season; and his leaf fadeth not away; faith increased, their spiritual life promoted, their and whatsoever he doeth prospereth." Here the one who is understanding enlightened, and their will sanctified and born again is compared to a fruitful tree. It gains its strengthened to hate what is evil and to fulfill God's fruitfulness by being planted by the rivers of water. In this commandments. The Saviour said as a child, "Know ye not parable it is said that man does not attain regeneration by that I must be nssed in that which is my Va- ter's?" Luc. 2, his own reason, strength, and works, but by the "rivers of 49. So also Christian children **must be in** that which is their water," i.e., by the Holy Spirit, who is given by means of Father's. And this only happens when they hear God's word; Word and Sacrament. As the Lord says: "Verily, verily, I say for by this they are brought to God their right Father, and unto thee, Except a man be born of water and of the Spirit, blessed by him in spiritual goods.

he cannot enter into the kingdom of God" Joh. 3, 5. Christian parents now desire that their children become fruitful trees, i.e. true Christians and one day blessed heirs of heaven. Their children are already born again in holy baptism. But if the blessing of regeneration, the new spiritual life that has been wrought in them, is to be preserved and increased, they must gladly and diligently hear and learn the Word of God. The word also refers to the children: "Blessed is he who has a desire for the law of the Lord and speaks of his law day and night. The Lord wants the children to prosper for eternity and to be blessed, so he also wants them to be instructed daily in his word and to be planted by the rivers of water.

Oh how important it is for children to have such daily and abundant training in the Word of God! If you take away all the water from a tree, it will die. If you deprive a child of the word of God, the new man in him will die. "When the prophecy is out, the people become wild and desolate." Prov. 29:18. Oh, how many parents have experienced this to their unspeakable sorrow! They did not see to it that their children heard the prophecy, the word of God.

History also teaches us that the Church of God, from the beginning, took it very seriously that the children were timely and faithfully instructed in the Word of God. The apostle Paul says of his youth Ap. Hist. 22:3: "I was brought up in this city (Jerusalem) at the feet of Gamaliel, taught with all diligence in the law of my father." At the time of which the apostle speaks, the church was in a very decayed state, and the doctrine very corrupt. Nevertheless, the good thing that remained from the heyday of the church was that religious instruction was the main thing in the schools, and that in it the youth were taught with all diligence in the fatherly law, i.e. taught in the word of God.

Especially instructive for us is the great zeal with which the first Christians drew their children out to the Lord in discipline and admonition. We can see this in the example of Timothy. Of his parents Paul boasts: "I remember the uncolored faith in thee, which was before accustomed in thy grandmother Loide, and in thy mother Eunice, but am sure that in thee also." 2 Tim. 1, 5. According to Tit. 2, 3. the old women should be "good teachers". Timothy's grandmother and mother were faithful teachers. Otherwise Paul could not have said to him: "Brought up in the words of faith and good doctrine, by which thou hast always been taught".

. ITim.4,6. And: "Because thou hast known the holy scriptures from thy childhood, the same can instruct thee unto salvation, through faith in Christ JEsu." 2 Tim. 3, 15.

From this we can see how Timothy was taught at home by his mother and grandmother. As "good teachers" they did not show themselves by teaching him reading, writing and arithmetic. This was also done by the heathen. But in their teaching the holy Scriptures were the main thing. From his earliest childhood they had taught him not only to read the Scriptures, but also to understand them, by explaining to him the right meaning of them, and thus bringing him to "know the Scriptures. For since they themselves stood in the "undyed faith," and were thus enlightened by the Holy Spirit, they instructed him most faithfully "in the words of faith and good doctrine," i.e., in the Gospel. And God blessed this diligence of theirs in young Timothy, that he was instructed through the holy Scriptures unto faith in Christ Jesus, and so unto salvation.

As church history teaches, Christians from the beginning recognized from God's Word that they were obliged to instruct their children through the Holy Scriptures for their salvation. And because not all parents had the gift and time to do so, they founded schools early on and appointed enlightened teachers so that they might feed the lambs of Christ on the pastures of his word. Luther says about this: "Above all, in the high and low schools the noblest and meanest lesson should be the Holy Scriptures, and for the young boys the Gospel. And God willing, every city also had a school for maidens, where the maidens heard the Gospel for an hour each day. Truly, the schools, monasteries for men and women, were started ages ago out of a laudable Christian opinion: as we read of St. Agnes and other saints, who became holy virgins and martyrs, and lived quite well in Christendom. Should not every Christian man by his ninth and tenth year know the whole holy gospel, where his name and life are written? Does not a spinner and a seamstress teach her daughter the same craft at a young age?" (Luther's Works, Walch X, 384-5.)

Hereby Luther explains the origin of the Christian schools. They were founded out of a laudable Christian opinion so that boys and girls could hear the gospel daily. Furthermore, he points out the glorious blessings that these schools brought. As long as the Holy Scriptures reigned in them, they trained holy virgins and martyrs, and it was well in Christendom. They put it

The mission of the church was to educate enlightened, faithful and godly Christians who would spread the kingdom of Christ and confess their faith unto death.

Luther then demands a reformation of the entire school system of that time. He demands that the high and low schools become again what they should be according to God's word and the praiseworthy, Christian opinion of the old right church, workshops of the Holy Spirit, planting schools for the education of true Christians. This reformation is to be "done by the holy Scriptures. These are golden words that he writes about it, which are of the highest importance also for our circumstances, indeed for all times:

"Above all things, in the high and low schools, the noblest and meanest lesson should be the Holy Scriptures."

The man of God wants and demands only one kind of schools: Bible schools. They may be high or low schools, but they are to be institutions in which the holy Scriptures rule above all else and form the noblest and most common subject of instruction. What he says about Bible-less, religion-less schools, in which the Gospel is completely excluded, we will, God willing, hear next time.

The secret societies in the united states.

The paper "Odd Fellow", published in Columbus, O., reports about them, among other things, as follows:

"Here in the United States.

There are about 100 different secret orders, which number more than 25,000 lodges and whose combined membership amounts to more than two million. Besides that, there are at least as many non-secret societies and associations of different kinds, which count just as many members, and since almost every society has a special badge, which most of the members wear on their left breast, there are almost no adult persons to be seen who are not adorned with such a small badge. Those who belong to several of such societies will wear half a dozen of them on festive days, otherwise they will wear this one today and that one tomorrow, depending on their taste. To give an idea of the spread of such orders, it should be mentioned that, apart from the Masonic fraternity, which has about 500,000 members in 7000 lodges in the Union, the order of the Odd Fellows has 3915 lodges with 300,000 members. As the first and most important secret these orders consider the so-called work, i.e. the ritual, according to which

almost all the rituals, however, remind one in many ways almost without exception, freer religious views." This latter of the customs of the Freemasons. The resolutions and demark of an initiate ought, we think, to be sufficient for a measures of the lodges and orders, as far as they do not refer to the "work", are in the main not kept secret; they are available in the printed proceedings of the grand lodges, which are easily accessible to everyone; an exception are of course important resolutions, which by their very nature are not suitable for publication. By the way, the orders all have secret signs of recognition and passwords, which the latter change from time to time. The members call themselves in the rule "brothers", probably also, especially in the higher degrees, "knights". Most of the orders have three or more lower degrees, and often a system of higher degrees follows, which is again divided into several degrees. - Women are mostly excluded from these secret societies; but in some of them there is a secondary degree for wives and daughters of brothers, e.g. in the Odd Fellows the Rebekka degree, and in the Druids the Druid Circle. - The purposes of these orders are very manifold: support in cases of sickness and death, tempering, commercial protection, friendship and brotherly love, politics and religion. The most widespread, most numerous and most numerous in terms of membership are the orders that grant a weekly support in case of illness and a certain sum to the survivors in case of death; the former is from 5 to 12 dollars per week, the latter from 30 to 100 dollars. Although the granting of such support is the main purpose of the orders, it must by no means be assumed that only those join the orders who are in need of support; on the contrary, people from all walks of life belong to them. So the present vice-president of the United States (Colfar) is a member of the Order of Odd Fellows, who some years ago worked out the Re- bekka degree for women and still takes the biggest part in it. Besides these purposes, the Constitution, or at least the adopted mottoes, which always appear in a triple number, such as "friendship, love and truth", still name so-called humane, purely human aims; these, however, recede more into the background, and only the mutual "brotherly love" plays a not insignificant role. In this respect, the German Harugari Order is to be emphasized, which has set up the preservation and spreading of the German language as a secondary goal. The best known and most widespread of these orders are: Odd Fellows, Good Fellows, Druids, Redmen, Seven Wise Men, Her- man's Sons, Order Sons of Freedom, Harugaris Knights of Pythias (Pythias Knights), Good Brothers and so on. All these secret societies, with all their disadvantages, have many advantages; out of them evolve

To the ecclesiastical chronicle.

The Eastern District of the Ohio Synod held its meeting this year from May 31 to June 5. Among the business of the Synod discussed at this time, the Synodal Conference matter is listed as the fifth in the report kindly sent to us. It says: "I. Our Synod rejoices in it from the bottom of its heart, and thanks God that He has allowed the laudable work of uniting the orthodox Lutheran Church of our country to prosper so far, and II. It proposes, so that the blessing of such unification may soon benefit our dear church, 1. that we, as members of the Eastern District, will, as much as we can, pray at the 2nd Synodal Conference to be held at Fort Wayne on Nov. 14 of this year; 2. that we request the honorable general president to do whatever is necessary to bring about the unification of the Lutheran Church in our country. 2. that we request the honorable general presiding officer, in order that the opinion of our congregations may be heard concerning such a union and especially the merging of our institutions, so that, at the next regular meeting of the General Synod, final action may be taken in this matter, to request all our pastors and congregations through our church bulletins to act on this matter in their congregational meetings, and to submit their vote on this matter either orally or in writing to the honorable General Synod. God, however, give His blessing to this." - The Northern District of the same Synod was assembled from the 1st to the 5th of June. This too acted on the Synodal Conference matter, "without, however, passing any resolutions on it." Praeses Cronenwett had stated in his "Report of Office": "I, for my part, would rather that the Ohio Synod remain on its old position. It should be united, for instance, on the open question on the doctrine of church and ministry, as we have had in the Ohio Synod heretofore." The Synodical District, on the other hand, resolved "that the doctrine of church and ministry should no longer be considered and acted upon as an open question, but as one already concluded."

Ohio and Iowa. The mysterious report of a conference between the Ohio and Iowa Synods, which was discussed in the "Lutheran" of July 1, has finally been cleared up. The conference did not take place between Ohio and Iowa, but between Iowa, Michigan and Canada. The Lutheran Church Newspaper of Columbus reports the following: "This conference has decidedly opposed communion and pulpit fellowship.

The admission and promotion ceremonies are carried out and the meetings are held. The formalities of admission are often carried out by the Order.

which is also a hint for the Council, but then also put a cushion under Chiliasm and declared it harmless, which was a most un-Lutheran act for a Lutheran conference." It is worthy of note here that Canada, too, is now said to have declared itself against Canzelgemeinschaft; it is less strange that Iowa has enforced the declaration of Chiliasm as harmless. W. [Walther]

Idolatry in London. The rich merchants of Bombay in the fore part of India intend to erect a Hindu temple in London. It is to cost H50,000 and is intended to give the young people who come to London from India the opportunity to continue their idolatry in England. This so-called tolerance, as is well known, is also practised by the Americans in California. And yet both countries claim to be called Christian countries! W. [Walther]

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Conversion from one church to another. According to the "Send- bote" the Boston Journal writes about this: "Some years ago it caused a sensation when someone moved from one denomination (church fellowship) to another. Now the matter is looked upon as one moving from one place to another. Dr. Osgood is as likely to go from preaching at a Unitarian congregation to the Episcopal Church as he is to get out of a carriage and into a steamboat. The most highly celebrated preachers of New York have changed their confession many times: Dr. Scudder was Congregationalist, then Dutch Reformed, then Presbyterian, then again Congregationalist; Henry Ward Beecher was Congregationalist, then Presbyterian of the old school, then Presbyterian of the new school, then again Congregationalist; Mr. Willis was Methodist, then Dutch Reformed, then Presbyterian; Dr. Rogers was Congregationalist, then Presbyterian, then Dutch Reformed, &c." Even the Reformed "Church Messenger" admits that this so frequent exchange of churches is "often a proof of lack of character, unbelief, and covetousness." In many, says the Messenger, it is wounded pride, or want of employment agreeable to such people. Above all, it must not be forgotten that the main cause is the Union spirit of our time and the close blood relationship of the sects. W. [Walther]

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Applauding and stamping in church. The manifestation of applause by clapping hands, stamping 2c., says the "*In-dependent*," is something so common in H.W. Beecher's church during the sermon, that it is no longer filling. The custom, however, now seems to be spreading. When recently Dr. Fowler, of Chicago, preached with great eloquence against the encroachments of the Catholics, in St. John's Methodist Church, New York, he was twice loudly applauded, though the older members, by Bst! to the

Noise sought to repel. In the same way a speech of Dr. Thompson on the same subject was applauded in the shows anew.

Tabernacle Church. And, adds the "*Independent*" Still less is it to be hoped that the war has somehow broken the power of unbelief in Germany. Our little Nassau has recently furnished an example of this. A Protestant pastor, named Schröder, has refused to use the Apostles' Creed in church ceremonies. After lengthy negotiations, the Wiesbaden consistory deposed him, admittedly an unheard-of ecclesiastical event for Nassau that had not been experienced since time immemorial. There was no small storm with public protests, meetings, declarations 2c. a cry of horror goes through all of Nassau, not over the disgrace that a Christian pastor has publicly renounced the apostolic faith, but over the deposition of the same as an unheard-of suppression of Protestant freedom of faith. The event shows sufficiently, however, how little the hearts in general have been brought by the war to the thoughts of a return to God's word, but rather the unbelief and free spirit has remained completely as before, is doing its old work and play and will not rest until it has completed it. (Brunn's Missionsblatt.)

should the loud and inarticulate American not be allowed to say "Amen" with his hands and feet? (Evangelist.)

Theure Music in the Church. The Christian Messenger reports that in two of the Episcopal churches of Brooklyn as much money was paid for music last year as was contributed by the whole Episcopal district for apostolic faith, but over the deposition of the same as an unheard-of suppression of Protestant freedom of faith. The event shows sufficiently, however, how little the hearts in general have been brought by the war to the thoughts of a return to God's word, but rather the unbelief and free spirit has remained completely as before, is doing its old work and play and will not rest until it has completed it. (Brunn's Missionsblatt.)

After the great political world events, the war, as well as the new formation of the German Empire, are over, we will again have to expect new movements and events in the ecclesiastical area in Germany. That the war or the new German Empire will have salutary influences for us in the ecclesiastical sphere can hardly be thought or hoped for. Individuals and families will undoubtedly have been awakened to Christian faith and fear of God by the tribulations and divine visitations they have experienced. But for the German people as a whole and on a large scale, despite all the individual tribulations, the war ended in too great a jubilation of victory and joy to have been able to produce the inner spiritual renewal that can only be awakened in the human heart through deep and long periods of tribulation. But it has already become apparent during the war how the outward civic fusion of the German people, which has taken place as a result of this war, is increasingly bringing about the ecclesiastical fusion as well. Thus the Lutheran Consistory in Hanover ordered that in all military hospitals there the Lutheran Lord's Supper be served to all the sick without distinction of confession. But it is foolish and vain to console oneself that the Lutheran regional churches nevertheless want to preserve and hold fast their special Lutheran order, doctrine, and in its performance, at least in its tendency, puts the administration of the sacraments; for if members of other confessions are admitted to the Lutheran Lord's Supper, not meanest plays. This paper gives in brief the following only is the Lutheran confession itself denied, but also the description of this new play: "The Four Seasons, in a external ecclesiastical barriers of the various confessions suitable costume, appeared under an arch which bore the name of "Jesus" in flaming jets of gas; snow was seen must soon follow and fall. The spirit of union is tearing down falling, the grass growing, flowers, corn, grain, and grapes more and more completely and devouring one piece of the springing up, and forming a foreground, behind which Lutheran Church's existence after another, but nowhere do "Faith" and "Hope" appeared in choice fancy dresses, and we see sufficient strength to withstand this current of time. played their parts. This is the path that our Lutheran churches have taken...

What trouble the new faith is causing in the Papacy. German newspapers report: The new papal infallibility faith gives the bookbinders in the archbishopric of Münster quite a comprehensive work. There, the old Overweg Catechism is introduced, which, on page 96, to the question 349: "Must we also believe that the Pope is infallible?" puts the heretical answer into the mouths of innocent children: "No, this is not an article of faith." Now the captious sheet is taken out of all the existing copies of the thought, approved by several bishops, and by means of the bookbinder another is inserted, which promptly answers that 349th question in the affirmative. (Christl. Botsch.)

Presbyterian School Comedy. In the "New York Tribune" of July 4, a Sunday school festival of the Presbyterians in Philadelphia is sharply criticized. In addition to the usual Sunday school festivities, the Presbyterians held "a theatrical presentation" which, if not played their parts.

Then a little girl appeared, declamirte with folded hands a prayer. Then the lights in the church were turned on and a curtain went up, revealing a tableau of a mother and children, also kneeling in prayer. The 16 "Seasons" and "Virtues" assumed the "Attitude" of worship, and the "Holy Ghost," represented by a white dove, fluttered above. Then red and blue fire was kindled, "Hope" and "Faith" knelt imploringly, and the "Holy Ghost" vanished in a flaming glory." The "Tribune" calls this play a desecration of the sacred, a desecration of the revelation of God; no decent theatre ought to be guilty of such offences. From such a play the author wishes to have kept his children away, he does not wish them to watch when others profane the divine truths; and the organizers of this play are Presbyterians!

(Christl. Botsch.)

Change of Church. In addition to the cases of pulpit changes that occur so frequently here (i.e., that preachers of one denomination concede their pulpit to preachers of other denominations), there has recently also been a case of a strange church change. Change sheets report that recently in Rock Island, Illinois, a Miss Loevy (known as a talented dilettante on the theatre of the gymnastic club there) and E. Ferdinand Adler were married in the Second Presbyterian Church at Rock Island by Rabbi Dr. Epstein of Milwaukee. So reports the "Christian Messenger". W. [Walther]

Non-denominational school. We read the following in the April issue of the "Evangelische Chronik" of this year: "The Association for the Freedom of Schools (i.e. for non-denominational schools) in Berlin held a meeting on April 27. Teacher Sack moved the resolution: that religious instruction, which is not only useless, but even extremely harmful to the development of the children's ability to think, be completely banned from the school. (Teacher Sack seems to have enjoyed c'nsiderordentlich much religious instruction!) The representatives of the free community were not quite so radical; they suggested: since the state laws once required religious instruction in school, one should retain the name, but smuggle in philosophy and morals under this company. If one wanted to call this hypocrisy, one could put up with it for the sake of the good cause. (And these gentlemen raged against the Jesuits and the principle: the end justifies the means!)

Notice.

In response to our inquiry as to whether the accusations made against Dr. Preuß in the "Lutherischer Kirchenfreund" of April 28 of this year are really true by the persons named there as responsible.

Dr. Tholuck answered us on June 4, literally as follows: "I am very happy to comply with your wish to give your Synod information about the question submitted to me concerning Licentiate Preuß. I have never made such statements about the immorality of Preuß as appear in the letter signed X. and are said to have emanated from me." Dr. Köstlin also denies this in his reply under the 11th of June, and at the same time remarks: "Secondly, you have asked me whether I have really declared the justifying testimonies that have appeared to be falsified. I have not expressed myself at all about such testimonies."

Church News.

On the 4th Sunday after Trinity, the 2nd of July, Pastor Christian Körner, who with the approval of his former congregation in Norwich, Conn. had accepted the call of the local Lutheran Jmmanuels congregation, was introduced to his new congregation by the undersigned with the assistance of Pastor Th. Brohm ^r. by order of the honorable President Bünger.

Our Lord JEfus Christ make him a blessing to many! Chicago, Ill, July 8, 1871.

H. Miracles.

Address: Rev. O. Xoernor, 316 ^Ve8t Invlor 8t. CiüionAO, III.

On the 6th Sunday after Trinity, July 16, the candidate of the holy preaching ministry, Mr. August Schüßler, was ordained. August Schüßler, after he had completed his studies in the theoretical seminary in St. Louis, passed the prescribed examination and received a proper call from the Lutheran St. Johannis congregation in Ellisville, St. Louis Co, was ordained by the undersigned in the midst of this congregation under the assistance of Pastor Aug. Lehmann by order of the District Presidium and inducted into his office. May the Lord also crown the work of this servant of His with rich blessings! St. Louis, July 19, 1871.

G. Schaller.

On the 5th Sunday after Trinity, Candidate Karl Zschoche from our Seminary in St. Louis, who had accepted a regular calling from the Lutheran congregation in Whiteoak, Hamilton Co., Ohio, was ordained and inducted by the undersigned by order of the Reverend Presidium of the Middle District in the midst of his congregation.

It is a miracle before my eyes that the Lord, according to His power and grace, has re-established His Lutheran preaching ministry in this field of work, which has been devastated for eighteen years by more than a dozen false prophets. For this be glory and thanks to Him! May He now also maintain and build there His Lutheran Zion and control with His mighty arm the enemies of His Word. For this, may He bless in grace the work of His servant. Cincinnati, July 10, 1871.

Br. King, Pastor.

After Mr. Friedrich H. Reichmann, formerly a pupil of the Proseminar at Steeden, then of the Concordia Seminary at St. Louis, had received a regular appointment from the Lutheran congregation in Farrow Town and environs, Calhoun Co, Ill, he was ordained by the undersigned in the midst of his congregation on the 6th Sunday after Trinity, July 16, by order of the honorable President of the Western District, Mr. F. Bünger, and inducted into his office.

May the Lord make him bear much fruit for eternal life. Ph. S. Estel.

Address: Xov. Drocl. D. Xoioüinmn, Veääor D. O. Calüoun Co., III.

The congregation in Augusta, Mo., which had become preacherless through the death of N. Wege, had the great joy on July 16, as the 6th Sunday after Trinity, that Mr. Peter Gräf from Pfungstadt, Hesse-Darmstadt, who had been trained in St. Louis and had been called by the congregation, was ordained by the undersigned on behalf of the honorable Mr. President Bünger and introduced into his office.

Although the congregation itself is small, the field of labor of this dear brother is a large and difficult one, through three preaching places situated in different counties.

May the Lord also build his vineyard on this rocky ground. F. Klei st.

Address: Xov. D. Craof, ^UAU8ta, 8t. Oünrle8 Co., No.

On the 6th Sunday after Trinity, the Candidate of Theology Mr. Friedrich August Reinhardt, hitherto a pupil of our Seminary at St. Louis, was ordained by the undersigned, assisted by the Rev. I. C. H. Martin, by order of the Reverend Presidium of the Western District, and inducted into his office at the congregation at Be- thalto, Ill.

May the Lord God be his sun and shield! C. W. R. Frederking.

Address: Xov. D. Xoinüarcct, Dotüult, Naäï8ou Co, III.

Church consecration.

From the first German congregation at Secor, Woodford Co., Ill, some faithful Lutherans broke away, because this congregation rejected the Lutheran confession and hired an unrighteous preacher. To these were added some other members, partly from the congregation in Peoria, partly from that in Secor, who moved there, so that a small congregation (eleven families) was formed, which was served from Secor with Word and Sacrament. After preaching in the Hansers for a while, the congregation decided to build a little church. It is a frame building and now stands there with a beautiful steeple in which is found a beautiful bell, made by Blymyer L Fearing in Chicago. On top of the tower is a cross with the inscription: "God's word and Luther's teaching now and never perish." 1 Cvr. 1,18.23.24. The little church is an ornament to the whole area and invites to participate in the pure preaching and the unadulterated sacraments. On the 2nd Sunday after Trinity it was consecrated to the service of the triune God. Pastor Heid of Peoria preached the consecration sermon on Ps. 84. In the afternoon the undersigned preached on the Sunday Evan-

gospel. The men's choir from Pastor Heid's congregation, by singing suitable pieces, contributed not a little to the fact that this church consecration became a lovely celebration for many of the numerous guests present, by God's grace. May the merciful God also let the bright light of his dear Evangeli shine here for the salvation of many souls. Amen. Secor, Ill, in June, 1871.

Th. Buszin, Rev. -- " " " Sixteenth Synodical Report of the Western District of our Synod. It has just left the press, contains 87 pages in octavo and is available from our agent, Mr. M. C. Barthel here, at a price of 25 cents. What should cause every member of our Synod to acquire it are the extremely important negotiations "on the right relationship of an Evangelical Lutheran Christian to the local free school system", which were conducted with great care and prudence on the basis of certain theses by Pastor Fick, and are well suited to help everyone who is not closed to the truth to gain the right knowledge on this practically so important point. A second subject of general interest is the discussion on the formation of a Synodal Conference, which, in addition to the proposal already published in the "Lutheran", has resulted in very valuable and important remarks, which can teach everyone who is free of prejudice what one has in mind with such a conference and what, with God's blessing, can be achieved through it. Truly reason enough not merely to buy this Sy- nodal Report, but to read and study it. C.

Synodal Display.

The Eastern District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. meets, beloved to God the Lord, in the congregation of Praeses Gross at Buffalo, N. I., and holds its sessions there- selves from August 23 to 30, 1871.

The main subject of the discussion are theses on the following topic: "Is the confession of the symbols of the Lutheran Church in the constitution of a corporation a sufficient testimony that it is really Lutheran?

The parochial reports are not to be forgotten.

All who intend to attend the Synod are requested to notify the pastor of the place in due time.

On behalf of the Presidium H. Hanser, Secretary.

Conferenz - Ads.

The Wisconsin Pastoral Conference will hold its meetings this year, g.G., from the ith to the 5th of September, d. I. incl., at Oshkosh, Wisc. Aug. Rohrlack, secretary.

The Grand Rapids Special Conference will, God willing, hold its meetings from Tuesday noon, August 15, to Thursday noon, August 17, at Dallas, Clinton Co, Mich. - The dear brethren who intend to attend the same, will kindly give notice to the undersigned.

Jos. Schmidt, secretary.

The Minnesota Pastoral Conference will meet, God willing, August 18-22, at the home of Rev. K?' Schulze. I. Herzer.

Entered the middle district caste:

To the synodical treasury of the middle district: from Past. Reichhardt's congregation 44.00. Past. Scholl' Gem. in New Boston OestermeyerS St. Tboimas and St. John's congregation 49.00. Past. 43.00. Sauperts Gern, in Evansville 415.00. By the same Collecte on For poor college students in Fort Wayne: From Past. Scholz's Petersheim's infant baptism 42.50, thank offering for happy delivery of congregation in New Boston 42.00. From W. Mulzer there 41.00. Mrs. Wintschler 41.00. By Past. Mertz' Gern, in Browns- town 423.00. Wittwe Polster there 25 Cts. By Rev. Knief in Marysville Coll. on Scheidercr's wedding 412.00, by For the seminary household in Addison, Ill: From Past. N. N. 45.00, by C. Scheiverer 42.00. By Past. Franks Gern, at Steinbach's congregation at Fairfield 411.24. From Past. Bauer's Lancaster 410.00, by Past. Jor' Gern, in Logansport 422.50. Gern, in congregation at Fort Wayne 43.00. Kendallville 412.10. Past. HuSmanns Gern, in Euclid 410.W. Past. For the college household in Fort Wayne: From Mrs. Hauptmeyer KeylS Gem. in Willshire 410.00. By W. Meyer in Fort Wayne for four 45.00, Past. Dulitz's congregation at Huntington 47.25, at Lancaster 42.00. years' instruction of his C. Grahl, Kassircr. Son in college 4100.1)0. Dr. Sihler's congregation at Fort Wavne 447.10. Past. FleischmannS Gem. in Ken- dallville 411.20. Past. Hild at Mishawaka 41.00, whose Gem. 47.00. Of the congregations of the following gentlemen Pa- stors: Schoeneberg at Lafayette 412.50, Jor at Logansport 415.20, Rupprecht at Decatur 48.45, Neichhardt at Co- lumbia City 410.47, Strikter at Peru 47.00, Kuechle at La Porte 419.02, Jäbker at Adams County 417.00, Swan at Cleveland 482.00, Knief at Marysville 46.80, Oester- meyer (St. Thornasgemcinde) 44.50, Stubnatzy at Fort Wayne 452.34, Zage! at Fort Wayne 413.75, of Past. Biedermann's Gem. in Danville, Ill, 410.36. by M. Mertcns' Sitzmann at Pomeroy 45.75, Jüngel at Jonesville 441.75, Bode at Fort Gem. in Uork Centre, Ill, 44.53. by Pak. Kleist at Washington, Mo., 4- 3.05. By Past. Baumgart's Gem. in Booneville, Mo., 410.00. From Wayne 419.86, Rupprecht at North Dover \$13.50, Brackhage at DreicinigkeitS- Distr. in St. Louis, Mo., 418.05. Past. Gräbner's Bennington 413.00, Scholz at New Boston -41.75, Oestermeyer congreg. in St. Charles, Mo., 419.00. Past. Biltz's Gem. in La- fayette (JohanneSgemeinde) 43.95, Kühn at Minden 45.01, Horst at County, Mo., 420.00. Wittwe Klingenberg there 410.00. Past. Columbus 46.00. Ch. Sihler 41.00. By the late H. H. Böhning as Ver- Früchtenicht in Ottawa, Ill, 43.00. Past. Brügmann's Gem. at mächniß 425.00. Rodenberg, Ill., 43.65. Of Past. Hartmann's Gem. at Bremen, Ill., 46.00. Past. stlep- pisch's Jmmanuels Gem. at Waterloo, Ill., 42.15, whose Kreuzgcm. there, 42.70. Mrs. Kratz at Nochester, N.S., 43.50. Past. HolstS Gem. at Troy, Ill., 415.60. For the college - maintenance - fund: from Trinity Distr. in St. Louis, Mo., 411.00. Jmmanuels Distr. there 433.00. Past. FickS congreg. in Collinsville, Ill, 414.10. Past. Rovers Gem. in Dun- ton, Ill, 410.00. Past. Nieldels Gem. at Homewood, Ill., 412.98. For inner mission: from Wittwe Plagge in Addison, Ill, 41.00. By Past. Kleist in Washington, Mo., 43.20. Ans of Sunday School - Cashier in Rev. SanerS Gem. in Mobile, Ala., 45.00. From L. Hillens through Blume in Lafayette County, Mo., 48.00. From Trinity Distr. in St. Louis, Mo., 95 Cts. Rev. FickS Gem. in Collinsville, Ill, 48.25. mission fcst coll. in Coopers Grove, Ill, 432.00. by George Weseloh in Blue Island, Ill, 41.00. Rev. Riedel's Gem. at Homewood, Ill., 48.86. From some members of the same Gem. 41.75. Past. BesclS Gem. at Perryville, Mo., 44.50. For the general synodical - building fund: from Past. Biltz's congregation in Lafayette County, Mo., 420.00. For Rev. Brunn'S institution in dying: From Wilh. Walke through Rev. Claus in St. Louis 45.00. From Teacher Lehnigk's school children in Frohna, Perry Co, Mon, 43.00. For the Hermannsburg Mission: From the women: Elise Ermeling, LouiseWilke, Karoline Bößmann, Christine Schmidt in St. Charles County, Mo. each 41.00. Wittwe Klingenberg in Lafayette County, Mo. 4150.00. For poor students: Wedding Coll. at Theod. Poll at Danville, Ill, 44.40. by W. Dornfeld at Martinsville, N. I., 41.00. For the seminar in Addison, Ill: High time - Coll. with Mr. Nichman" by Past. Claus at St. Louis, 45.00. Desgl. at M. Bergmann by Past. Bcsel at Perryville, Mo., 43.50. By Elis. Wendler at Col- linSville, Ill, 41.00. For the widowed Mrs. Pastor Kahler: From Past. Pallmers Gem. in Serbln, Teras, 424.00. From Past. Zimmrrmann, Past. Greif, Past. PMmer, teacher Leubner in Serbin, Texas, 41.00 each. Past. Baum- garts Gem. at Booneville, Mo., 412.50. Mrs. M. Vogt at Lafayete County, Mo., 41.00. N. N by Past. Kör- ner in Chicago, Ill, 43.50. E. Noschke, Cassir.

For the salaries of the teachers at the institutions: Don Past. Borgen's congregation at Jacksonville, Ill., 45.00, Past. H. Schmidt's congregation in Schaumburg, Ill., 419.50, Past. Dörmann's St. Peter's Gem. in Randolph County, Ill., 412.00, whose St. Pauli-Gcm. 415.35, Past. Biedermann's Gem. in Danville, Ill, 410.36. by M. Mertcns' Gem. in Uork Centre, Ill, 44.53. by Pak. Kleist at Washington, Mo., 4- 3.05. By Past. Baumgart's Gem. in Booneville, Mo., 410.00. From DreicinigkeitS- Distr. in St. Louis, Mo., 418.05. Past. Gräbner's congreg. in St. Charles, Mo., 419.00. Past. Biltz's Gem. in La- fayette County, Mo., 420.00. Wittwe Klingenberg there 410.00. Past. Früchtenicht in Ottawa, Ill, 43.00. Past. Brügmann's Gem. at Rodenberg, Ill., 43.65. Of Past. Hartmann's Gem. at Bremen, Ill., 46.00. Past. stlep- pisch's Jmmanuels Gem. at Waterloo, Ill., 42.15, whose Kreuzgcm. there, 42.70. Mrs. Kratz at Nochester, N.S., 43.50. Past. HolstS Gem. at Troy, Ill., 415.60. For the college - maintenance - fund: from Trinity Distr. in St. Louis, Mo., 411.00. Jmmanuels Distr. there 433.00. Past. FickS congreg. in Collinsville, Ill, 414.10. Past. Rovers Gem. in Dun- ton, Ill, 410.00. Past. Nieldels Gem. at Homewood, Ill., 412.98. For inner mission: from Wittwe Plagge in Addison, Ill, 41.00. By Past. Kleist in Washington, Mo., 43.20. Ans of Sunday School - Cashier in Rev. SanerS Gem. in Mobile, Ala., 45.00. From L. Hillens through Blume in Lafayette County, Mo., 48.00. From Trinity Distr. in St. Louis, Mo., 95 Cts. Rev. FickS Gem. in Collinsville, Ill, 48.25. mission fcst coll. in Coopers Grove, Ill, 432.00. by George Weseloh in Blue Island, Ill, 41.00. Rev. Riedel's Gem. at Homewood, Ill., 48.86. From some members of the same Gem. 41.75. Past. BesclS Gem. at Perryville, Mo., 44.50. For the general synodical - building fund: from Past. Biltz's congregation in Lafayette County, Mo., 420.00. For Rev. Brunn'S institution in dying: From Wilh. Walke through Rev. Claus in St. Louis 45.00. From Teacher Lehnigk's school children in Frohna, Perry Co, Mon, 43.00. For the Hermannsburg Mission: From the women: Elise Ermeling, LouiseWilke, Karoline Bößmann, Christine Schmidt in St. Charles County, Mo. each 41.00. Wittwe Klingenberg in Lafayette County, Mo. 4150.00. For poor students: Wedding Coll. at Theod. Poll at Danville, Ill, 44.40. by W. Dornfeld at Martinsville, N. I., 41.00. For the seminar in Addison, Ill: High time - Coll. with Mr. Nichman" by Past. Claus at St. Louis, 45.00. Desgl. at M. Bergmann by Past. Bcsel at Perryville, Mo., 43.50. By Elis. Wendler at Col- linSville, Ill, 41.00. For the widowed Mrs. Pastor Kahler: From Past. Pallmers Gem. in Serbln, Teras, 424.00. From Past. Zimmrrmann, Past. Greif, Past. PMmer, teacher Leubner in Serbin, Texas, 41.00 each. Past. Baum- garts Gem. at Booneville, Mo., 412.50. Mrs. M. Vogt at Lafayete County, Mo., 41.00. N. N by Past. Kör- ner in Chicago, Ill, 43.50. E. Noschke, Cassir.

Received in -the treasury of the Western District:-

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Rev. O. Oraeber, Doox

To the Preachers' and Teachers' Wittwen Fund: from W. Schnute in Evansville 41.00. Past. Mertz's congregation at Brownstown 414.00. Coll. on DcndingerS wedding at New Boston 41.55. For Gentile Mission: From Past. Zage!s congregation 410.00. N. N. in Waconia 45.00. For the Hermannsburger MissionS-Anstalt: Bequest of the deceased Stach'schen children, yield of their crops 420.00. For the Leipzig Missions - A n st a l t: From Pastor scholzGemeinde in New Boston 41.65. For inner mission: From H. Berner in Brnning- ton 50 Cts. For the Lutheran Orphanage near St. Louis: By W. Schnute in Evansville 41.00. C. S. in Elyria 41.00. By Past. Jüngel in Jonesville by Wittwe Brockmann 41.50, from L.N. S., thank offering, 41.00. From Teacher Zitzlaff's school children in Evansville 43.00. For the Lutheran Hospital in St. Louis: From C. S. in Elyria 41.00.



Year 27.

St. Louis, Mo. 15th August, 1871.

No. 24

Readers of the "Lutheraner's" should be informed that the last number of the present volume (title page and table of contents included) will not appear as an addition until September 1, and that the first number of the new (eighth and twentieth) volume will be issued in an enlarged format on October 1. The editors.

"Nor make thyself partaker of strange Sins." 1 Tim. 5, 22.

(Conclusion.)

Finally, Mr. Steiger writes the following in the essay mentioned above:

"But in order to bring the matter to a practical conclusion, we call upon the more-mentioned accusers to answer the following questions, to which they alone have given rise, in a definite manner usable by the bookseller.

1. how to recognize a good book which is allowed to be distributed? and
2. How is it possible to recognize a bad, harmful book that must not be distributed?"

It almost seems as if Mr. Steiger was trying to take over the role of the Sphinx with these questions.

firmly convinced that no Oedipus would be found for it. But and it is now up to the gentlemen booksellers, if they have the dear man is mistaken. The answers to his simpleto acknowledge the established general principle, to apply questions are obvious. They are, in brief, the following: Ait to each specific case themselves. The ability to do this good book, which is permitted to be distributed, is known by belongs to their profession. Just as an apothecary must not the fact that it is in the service of truth, or morality, or the only understand the trade, but also have knowledge at least earthly welfare of society, and contains nothing contrary to the authenticity of his medicines, so the bookseller must these pieces; a bad, harmful book, on the other hand, which know how to judge not only the material value, but also the is not permitted to be distributed, is to be known by the fact in the quality of the printed matter he distributes. Just as a that it serves neither truth, nor morality, nor the earthly pharmacist must not be a mere salesman, so too the welfare of society, or is even contrary to one of these pieces. bookseller who deserves this name must not be a mere

Perhaps Mr. Steiger will reply to this that these answers book-seller. According to his own repeated declarations, of ours are first of all not, as stated, "specific ones that can Mr. Steiger has therefore rightly set himself a higher goal as be used by the bookseller," since the bookseller wants to a bookseller than that of merely "making money" with the know which books are of the quality indicated in our sale of books; we find only this defect in his declarations, answers. By the answers given, the "Lutheran" seeks only to that he wants to serve only science with his professional evade the solution of the task set him. But this is by no activity; he should not set himself the goal of less religion, means so. Our answers are as characteristic, as definite, morality, and the general welfare. Be that as it may, and as useful to the bookseller as they can be. However, this however, in any case only he can carry on a bookseller's does not relieve the bookseller of the work of examining what business in all branches of literature with a clear conscience he wants to distribute. Nor, however, can it be otherwise. We who either himself has a competent judgment about the must give general answers to the questions that are value or unworthiness of every literary product in some field, generally asked,

or who has men at his side whose judgment he can trust. Of us, Mr. Steiger can, like

In other words, only a general, and indeed only a theological, desire and expectation. If a theologian asks us what kind of work he has to deliver so that he does not violate his conscience, we can of course only tell him in general that he has to use good materials, process them as solidly as possible, and must not overcharge the buyer; but what the quality of the materials, the solidity of his work, and the corresponding price of his product consist of, we theologians must leave to him as the expert and to his conscience. The same thing is true for a bookseller. He, too, must be content with our general theological answer and take over the application of it himself as an expert. If this exceeds his ability, it is only a proof that he has chosen a profession that exceeds his strength.

Apart from the reproach of too great generality and vagueness of our answers, which we have now herewith rejected, Mr. Steiner should hardly have to raise another one, for instance concerning the principles expressed therein themselves. For it is impossible for the named to claim that it is right to work for the promotion of error, immorality, and what is harmful and corrupt to human society. If it is certain that a book has this tendency or necessarily this consequence, then only immorality and irreligion or moral and religious indifferentism can consider and declare the distribution of such books permissible.

However, after what Mr. Steiger has already said to justify his previous procedure, it might be necessary for us to discuss some reservations.

Mr. Steiger appeals to the fact that, although he distributes atheistic and materialistic writings, he "not only offers the counter-writings at the same time (namely, in the book in question itself), but has even been displaying and distributing them for months, even for years. But, laudable as the latter is, it does not justify the former. Or would the procedure of an apothecary, who sells poison to everybody without exception, therefore be to be approved, because he also offers his customers the counter-poison at the same time? Is there not always a danger that the antidote will not cancel out the harmful effect of the poison? And even more, does not Mr. Steiger know as well as we do that most of those who reach for the poison of atheistic and materialistic writings are nothing less than eager to use the antidote, namely to read the refutations of the same and to examine them with the full seriousness of one who is honestly searching for truth? Does not Mr. Steiger know that the blindest charcoal-burner's faith is more at home with no one than with the unbelievers, with the so-called "enlightened" and "free" people?

Do the unbelievers believe in the Bible, and therefore the great mass of them accept what their authorities, for example, bring forward against the Bible, without examination, as a gospel from heaven, yes, without having read even one chapter in the Bible itself, let alone the whole Bible in context? With the unbelievers the well-known words come true:

----- facile, quae credita prosunt, Credimus. *)

In former times the Bible was rejected because it placed man too low; now, after world prophets like Vogt have risen, people believe that man is - an ape!

Mr. Steiger also points out that no one has a right to make his fellow believers out to be those who should shun the truth, "as he does himself, by zealously opposing the dissemination of atheistic writings. Therefore, he finally exclaims: "We should believe that the Protestant church does not need to fear the researches of science! Hereby Mr. Steiger wants to attack the believers, so to say, in their honor. But as true as it is that no believing Christian, much less the entire Protestant church, needs to shy away from the truth and fear the researches of science, Mr. Steiger does not consider, first of all, that it is not at all a matter of shying away from the truth and fearing the researches of science, but rather of the exact opposite of these, namely, of shying away from glaring error and fearing the atheistic and the atheistic. Fear of atheistic and materialistic folly, which kills all fear of God and all moral consciousness in man, makes man, as the "German People's Friend" quite rightly says, "civilized cattle," and thereby gives itself the appearance of scientific research. How Mr. Steiger, as a Christian, could bring himself to speak of "truth," or "science," in order to justify the eager dissemination of a writing such as Büchner's "Kraft und Stoff" ("Strength and Substance"), is therefore purely inexplicable to us. - Hr. Steiger, on the other hand, does not consider that, as surely as the gates of hell will not overpower Christ's church and his truth, so many people are so weak in knowledge, so untrained in seeing through fallacies, so easily dazzled by exalted names, so easily confounded by bold assertions, so easily bribed by ostentatious and ingratiating styles, that nothing is more dangerous to them than reading cleverly composed writings to seduce the weak. Does not experience teach that not only the youth, but also thousands of adults, yes, already whole nations have been poisoned and corrupted by bad literature? Who knows

That is, what one wishes to be true, one easily believes.

does it not require nothing for the great heap but that the most stupid and disgraceful doctrine should seemingly be brought into a system, then one immediately falls to it with heaps? In former times everyone still considered fornication, adultery, and theft to be shameful crimes; but since the doctrine of free love has been brought into a formal system by literary illiterates and Proudhon's doctrine that "property is theft," countless disciples of these doctrines are no longer ashamed of those sins; indeed, precisely for the sake of their illiteracy and thievery, in which they basically live, they now consider themselves philosophers freed from prejudices. Can a bookseller, then, answer for himself before God if he helps to ensure that this spiritual poisoning of the people continues to spread? Would it not be pitiful if he were to excuse himself with the abstract theory that no one need shy away from the truth and that mankind need not fear the researches of science? Rather, every printer, compositor, publisher and bookseller should let the terrible word of warning of Jesus Christ resound in his ear and conscience: "But whosoever shall offend the least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea. Matt. 18:6 An atheist, a materialist, an unbeliever, will of course easily ignore such words, and even pour out his ridicule; but he who wants to be a Christian should, we think, be frightened by them.

But how? some will perhaps finally answer us, are there not innumerable books which, according to the principles of Christians, do not belong to those to be distributed, but which many Christians nevertheless use themselves, indeed, which are quite indispensable to them? Is it not, for example, the duty of Christian scholars to read even the most dangerous writings, partly in order to become acquainted with the cursing errors, partly in order to refute them? If then Christians order reprehensible writings from booksellers, can it be wrong, in the judgment of Christians, if the bookseller arranges for them to obtain such writings? For if this were so, would not the Christians themselves be guilty of the bookseller's sin? - To this we have the following to reply. With intention we have written, not that already every sale of every bad, harmful book is wrong, but only that the bookseller 2c. is responsible for the usefulness or harmfulness of the books and periodicals which he distributes. By the words "to distribute" and "to be responsible" it should already be implied that we consider only the distribution of a bad, harmful book, that is, the effort to bring it into as many hands as possible, to be reprehensible, without wanting to deny that, of course, under certain circumstances, the accidental sale of a bad, harmful book is wrong.

The bookseller is not aware that a bad, dangerous and does not therefore bind him from the strict demands of his Peace, righteousness, salvation, joy, liberty, wisdom, harmful book can be something quite harmless for a holy and inviolable law. Here it is a matter of either power, graces, honors, and all abundant good."

Christian bookseller, even though he freely takes a certain submitting to these demands or once being rejected by the **The holy Scriptures must be interpreted for Christ, and not against him.** "The holy Scriptures must be understood, not against Christ, but for him; therefore they must be

get a bad, harmful, seductive book into as many hands as The objection, finally, that even if the Christian bookseller not against Christ, but for him; therefore they must be possible or to spread it indiscreetly is always an really wanted to keep to the principles set forth, the bad, interpreted for him, or not taken for the true Scriptures; as, irresponsible, an absolutely immoral act; but even though harmful, seductive literature would still be spread by other for example, "keep the commandments," which must be the seller has a certain responsibility when he accidentally unscrupulous booksellers, is of no avail: for Christ says: understood thus: under Christ's rule keep them, that is, in sells such a book, such an act can still be something to be "There must be trouble, but woe to the man by whom trouble Christ, or in faith in Christ. "Thou shalt love God thy Lord," answered for before God and his own knowledge. In this comes! (Matth. 18, 7.) What others do, thou hast not to that is, in Christ, or in faith in him. For without me ye can do case, it depends on whether the seller has the moral answer for; in regard to the sins of others, whether they be nothing. "Do this, and thou shalt live;" do it, that is, in me; conviction that he does not cause any harm in the case that the authors of dangerous books or their spreaders, the word otherwise thou shalt not do it, but shalt do the contrary."

occurs, thus "does not make himself liable to the sins of the apostle applies to thee: "Make thyself also not partaker of the sins of others!" W.

as a pharmacist. As the latter in

well-ordered states is responsible to sell material poisons

only to those who bring testimony that they do not want to

use the poison for criminal purposes, also that they know

how to handle it: So also a bookseller is responsible to sell

books filled with the soul poison of false doctrine only to

those of whom he is morally convinced that they do not

commit the same for the encouragement of error or immoral

principles, and that they are also able, as people of

exercised senses, to distinguish between good and evil

(Ebr. 5,14.), to use even a bad or in some respects

dangerous book with benefit. *)

Here, of course, many booksellers will say: If this were really the case, then it would indeed be a dangerous, difficult and laborious thing to be a bookseller! But far from overturning our principles in this matter, at least a Christian will find it very explainable that in an age like ours, in which literature has swollen to the point of immensity and is mostly so godless, there could hardly be a more dangerous, difficult and laborious profession for a conscientious Christian than that of a bookseller. May a Christian bookseller, however, exclaim, as the apostles once did when Christ spoke of the dangers of riches, "Who can be saved?" (Match. 19, 25.) God ent-

*) But the Christian philosopher Crucius rightly writes in his "Brief Concept of Moral Theology," where he speaks of harmful books as one of the external causes of the ruin of mankind: "The most harmful books of all are those in which the poison is most hidden." (p. 364.) May this be remembered by all booksellers who wish to be Christian, who, though appalled at the gross sins of booksellers, have no hesitation in distributing books in which the poison lies somewhat hidden.

Gold Cornets from Luther's Writings.

About schools. "Above all, in the high and low schools, the most acceptable and most common lesson should be the holy Scriptures. But where the holy Scriptures do not rule, I certainly advise no one to keep his child. All things must perish that do not the word of God without ceasing. - I have great concern that the high schools are great gates of hell, if they do not diligently practice the holy Scriptures and drive them into the young people." (X, 384. 386.)

Church Union. "There are now some clever ones who are trying to patch things up, want to give advice and settle disputes; they say that one should give way and give in on both sides. We let them do what they can and try what they can, and grant them the trouble: but if they make the devil pious and one with Christ, they are the first. But I hold that such mending (as Jesus saith Sirach 22:7) is like mending broken pieces together. And there have been many cobblers who have undertaken it, but they have worked in vain, and both wire and stitch have been lost. In other matters, such as our work, ceremonies, and other such outward things, we may compare and mend what we can, but in matters of faith and Christ's kingdom, when we want to bend His scepter and make it uneven, He will have, neither better nor mending. And if a man dare, he only makes it worse, that he loses it altogether; for this sceptre should and must remain whole and straight (Ps. 45:7), without all fractures and gaps, as the Rule and measure, according to which one should believe and live." (V, 1420.)

He that hath the word of God is rich and blessed. "He that hath the word is rich enough, and needeth no more. For it is a word of life, of truth, of light, of

Nothing is written in vain in the holy scriptures.

"This is certain once, that neither letter nor title is written in vain in the holy scriptures."

The sacred Scriptures command most of all faith.

"Most of the Scriptures deal with commanding us God's work, that is, faith." - "Help God, that we may once have the right faith, which we see commanded in all Scripture."

The understanding of the holy scriptures is unfathomable, and makes fools of the wise men of this world. "Although the holy Scriptures have been explained to all the lowly and underage, so that they can be satisfied with them, there is still something in them for the great and prudent, for which they are hungry: The holy scripture is a water Let the holy Scripture be water, wherein a lamb may found and sweeten, but an elephant must swim: This is a wisdom, the beginning of which is the fear of God, which maketh wise men of this world, wise men wise, and the rulers of the world themselves fools, the unlearned ready and eloquent, and the wise and eloquent unlearned and dumb."

Keeping God's word in faith has great power. "Every name of God, even every word of God, has in it an all-powerful power for salvation and welfare of body and soul, if it is reverently kept in faith." - "So it is unto me, that every saying maketh the world narrow." - "When the word of God is heard to stir the heart, it is as lightning, which with very great violence overthroweth strong places."

The sacred Scriptures must be understood in their own mind. "Holy Scripture must be understood in no other spirit than that by which it is written, which spirit is not to be found in any place more present and vivid than in

of his own holy writ which he hath written."

What the Word of God is doing in the world. "As often lifts itself up: The LORD hath said. The New Testament the word."

as God's word comes, it comes to change and renew the world. "Whoever denies that the word of God is lost!" -

God's word causes turmoil in the world. "If I did not see such turmoil, I would say that God's word was not in the world." God's word suffers no addition. "God's word is so tender that it does not suffer any addition; it wants to be alone or to be nothing at all. God may well suffer something death, and the devil."

The adversaries of the Word must perish. "Cease from complaining, cease from counseling. Such turmoil is begun of God, is also led of God, will also not cease until he makes the adversaries of the word like the dung on the field." God's word and the world's wisdom are always contrary to each other. "It is impossible that what is wise, prudent, great, mighty, and powerful for the world should agree with the word of God."

Where Christ and his word are lost, all is lost. "Once you have lost Christ and the true Word, there is no end to your error and your raging." The holy scripture of all other scriptures sun. "There is no clear book written on earth, but the holy scripture, which is against all other books, as the sun is against all lights." He who does not seek Christ in the Scriptures becomes more and more blind. "There it is, there it lies, there it remains, whoever does not have nor want this man, who is called Jesus Christ, the Son of God, whom we Christians

The Word of God sustains everything in the world. "Of all gifts, the gift of the divine word is the most glorious, which, if any man take away, he taketh away the sun out of the world. For what is the world without the word, but hell itself, and only the rule of Satan, though there be rich men, physicians, and others in it." j

All things receive their glory through the Word. "The Word is the one origin of all good, for it sustains all good. If it is lost or corrupted, all good is lost with it. For as when the sun and the light of the world are lost, he that walketh walketh in darkness: so when the word is darkened, there cometh danger therefrom in the worldly things: there is no power. "The word of God is mightier than all things, and ruler, subject, servant, or handmaid, that knoweth what to must continue, though the world were a thousand times do, but there is all error and thick darkness." - "When it is more." - "Where the gospel is, there is such a wall, fiery and well with the word and the magisterium, there is nothing iron, and thicker than heaven and earth; and a thousand quays may not overthrow that wall to a Christian. For the word of God endureth for ever."

God's word cannot hinder the progress of worldly power. "The word of God is mightier than all things, and ruler, subject, servant, or handmaid, that knoweth what to must continue, though the world were a thousand times do, but there is all error and thick darkness." - "When it is more." - "Where the gospel is, there is such a wall, fiery and well with the word and the magisterium, there is nothing iron, and thicker than heaven and earth; and a thousand quays may not overthrow that wall to a Christian. For the word of God endureth for ever."

The holy Scriptures must be read much and often, even constantly. "The letters of lords and princes, they say, ought to be read thrice; but verily the letters of our Lord God, (renn so St. Gregory calls the sacred Scriptures) read three times, seven times, yea seventy times seven times, or that I may say more, a thousand and a thousand times. For they are the divine truth, which cannot be grasped so soon with the first sight. He that therefore passeth them by, as things known and light, deceiveth himself." The speech of the holy scriptures is simple. "We must be sure that no simple speech will come on earth, except that which God has spoken." God's word makes the heart undaunted. "The word shall make my heart so great, yea, greater than heaven and earth." - "Let the word of God be for me more to comfort and strengthen my heart than to terrify the devil and the world's fury and threatening." - "What if all creatures, the leaves and grass of the forest and the sand of the sea...

God's word is greater than all the world and all creatures. "The word of God is greater than all the worlds were vain tongues, and they reprov'd me most innumerable." - "The word of God is more than all angels exceedingly, and destroyed me against the Lord Christ's and saints and all creatures." - "The power of God's word is certain word, It shall be well rewarded you in heaven." above all the world, devils and angels." -

God's word increases under persecution. "The word of God always increases most when it is pursued to the utmost and subdued."

The Bible is God's very own word. "So the whole Bible Of sinning no ceasing, when once you have departed from the word."

God's word has the most powerful enemies. "God's Word must have not the least, but the most powerful

God's word suffers no addition. "God's word is so tender that it does not suffer any addition; it wants to be alone or to be nothing at all. God may well suffer something death, and the devil."

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Christ is the chief of holy writ. "The holy scriptures have no more than Christ and the Christian faith in them." - "God is preach, right and pure, let him leave the Bible in peace, I concerned with the revelation and knowledge of his Son advise him to do so; he will certainly stumble, and the more through all the sacred Scriptures of the Old and New he studies, the more blind and foolish he becomes."

In the holy Scriptures a Christian has everything he needs to know for salvation. "If it were possible to wish, there would be nothing better than that all books should be

Holy Scripture exhorts to faith, exhorts from reliance on our own works. "All Scripture is directed to that end, that it may tear us from our works, and bring us to faith." world, especially with Christians, but the pure, unadulterated Scriptures, or Biblia. There is more than left therein all manner of art and doctrine that is useful and necessary for a man to know."

To mean God's word from the heart is a great grace. "This thou shalt surely believe, that there is no greater grace and divine work, than when a man cometh to hear the word of Christ with all his heart, and he esteemeth it with earnestness, great and precious."

The Holy Trinity dwells with those who diligently read the Scriptures. "Help God, how great a blessed lord is he that loveth to hear and read the word of God, that he hath such great and glorious guests with him as the Father, Son, and Holy Ghost."

Golden Rules about Bible Reading.

The old theologian Johann Conrad Dannhauer, who died in 1666, once held catechism sermons in this church when the Lutherans still held the magnificent Strasbourg Cathedral, which he later published in ten quarto volumes under the title "Catechism Milk". In them, then, he gives, among other things, some short rules about reading the Bible. They are the following:

"To what end must we read the Scriptures?" Must we read them as a history for mere pleasure, for idleness, to pass the time? Oh no! but to the end why it was given by God; namely, to seek therein first the Saviour of the world, and through him eternal life. Christ is the center, to which the whole circle of Scripture points; the purpose, to which

the kernel which we must vomit up in this nut, the star which see the person; what he saith to one is the business of "Not that I have already apprehended it, or am already we must search out with the wise men of the morning, the another; when thou readest, Thou shalt not kill, thou shalt perfect; but I pursue after it, if I may apprehend it, after that venison which we must seek out, the vein of gold and the not commit adultery: Thou shalt not kill, thou shalt not am apprehended of Christ Jesus. (Phil. 3:12.) Of the new treasure which we must dig for; the best food which is commit adultery; let it not be otherwise to thee, as if Godsaints, who think that even a paulus must hide himself from served at this royal table. The scripture is given of God, that spake unto thee: "Wash and cleanse yourselves," them, we confess we have a very bad respect. God preserve it may instruct us: so must we read it, to understand the remember that this applies to me as well as to the Jews. Forevery Christian from such "false brethren"! W.

heavenly wisdom. It is written that we should believe; so it example, the last sermon of Christ, described in John chap. [Walther]

behooves us to always aim at the purpose of faith, 2 Tim. 14 to 17, was not only meant for Christ's disciples, but also 3:15. /All scripture given of God is profitable for doctrine, for for me and you; for the Lord says just before: 'What I say discipline, for correction, for correction in righteousness, unto you, I say unto all: Watch!' (Mark 13:37.) Likewise: 'I that a man of God may be perfect, fitted for all good work, pray not for them' (my disciples) only, 'but also for them 2 Tim. 3:16, 17; so let us all pursue these ends with one which shall believe on me through their word.' (Joh. 17, 20.) another, lest we sail beside the purpose, like a ship that Further, he promises his Spirit not only to the apostles, but before it goes up shoots away to destruction.

But how must it be done, that the scripture may be read fruitfully and edifyingly? - Answer: It must be done:

1 With devotion. Let a Christian beware that he never undertake the great work without prayer and devotion. For what does a man do when he reads the Bible, but that he talks with God? "When we pray," says Augustine, "we talk with God." 'we talk with God; when we read the divine Scriptures, God talks with us/ If so, ah, with what devotion, fear, humility, and reverence should we approach this fiery bush! mild old teachers of the Church to speak. There we must pray: Christe Jesu, my only Teacher and Shepherd, here I seem a clumsy, lost sheep, that knoweth not the way to heaven: send Thy Spirit, which Thou hast promised me; send Wisdom from Thy holy heavenly throne, that she may speak and work with me, that I may understand what may be pleasing to Thee. Speak, O Lord. Thy servant heareth; enlighten mine eyes to behold the wonders of thy law; let thy word be my joy and my delight; help me not only to be a reader, but a doer, and so forth.

2. in good order. Nor is there a little in this. Milk goes before hard food, the lighter books before the heavier, the New Testament before the Old, as a light before a shadow.

3. in close attention. If Scripture is to be read with profit, it requires a. Attention of judgment, to give heed to the understanding or sense, to the purpose, and to what goes before and after; b. Attention of mind, to keep the word in a fine good heart; c. Attention of mind, to keep the word in a fine good heart. Attention of memory, that the word may be kept in a fine good heart; c. Attention of application, that the reader may draw all to himself. As for the latter, remember that God is immutable in his will, has no application, and has no control.

*) Larirr. 112. äs temp.

David it is forbidden to exaggerate the persons, and to draw to oneself what David says of his own or any other person; for example: "The Lord will cover you (me) with his feet" (Ps. 91,4.); "who forgives you (me) all your (my) sin and heals all your (my) infirmities" (Ps. 103, 3.) It is especially necessary to pay attention to meditation, to think about it, to look at it, to wonder at it, to spread it out, so that one finally also tells others, especially the children and the servants, and explains it and makes everything clear.

4. with a good resolution; namely, to follow the word read, to render the obedience of faith and works, and to let the word bring forth its noble fruits." (I, 383 -385.)

To the ecclesiastical chronicle.

Perfect Sanctification. The editor of the "Christian Messenger" complains bitterly in the July 19 issue of this paper that certain readers are making the most unjust and uncharitable accusations against him. In particular, he cites three such unjust and uncharitable critics, of whom he adds: "Strange it is that these three men profess a special state of grace." No doubt the editor means that these three belong to those in his church who profess to have reached perfect sanctification. To us this behavior of these three great saints is not at all "worthy of notice". It may be that even an honest man confesses the doctrine of perfect sanctification, as is known, for example, from Wesley; but he who confesses of himself that he has reached this degree of sanctification is surely a liar and a hypocrite; as John in the Holy Spirit testifies to us: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8; wherefore even the "chosen instrument" sanctified of God, Paul, (Acts 9:15.), makes confession:

Genuinely Iowa is the way in which Pastor J. Hörlein in Iowa City announces the withdrawal of the Illinois Synod from the General Council in the Iowa "Church Gazette" of August 1. The new editor, in fact, appends to his advertisement the oracular remark: "Remarks on this step of said Synod are superfluous to the knowledgeable, unnecessary to the uninformed." We call this a genuine Iowa way, because it consists precisely in using seemingly harmless words, in which, however, there is secretly a poisoned sting. It is thought that Iowa thus retains the glory of pacific skill, and yet only the more surely inflicts the intended wound on its adversary. Or is the reader, when he hears of "remarks" which are "superfluous for the expert, unnecessary for the uninformed", not intentionally led to the thought that this "step" of the Illinois Synod probably has unfair reasons? *) - Incidentally, we must confess that we do not know whether Mr. J. Hörlein is still a pastor, or whether he has become a bookseller, or whether he is also engaged in the business of a pastor in addition to that of a bookseller, or vice versa, since in the number indicated a J. Hörlein in Iowa City offers for sale, besides all kinds of books, also "writing materials: pencils, steel pens, penholders, writing paper, writing paper, large format, German writing paper, lined and unlined, writing notebooks, books bound in cardboard with writing paper, folio, to account books" etc. as being in stock with him "at cheap prices". So that we do not do the dear man an injustice if we assume that he is a pastor and at the same time does business, it will be good if he makes it known that the bookseller and Pastor J. Hörlein are not one person; for, as is well known, the Christian Church has always rejected the idea that a church servant should at the same time do business, especially with things such as those mentioned above, and that he should offer his secular articles for sale by means of a "church bulletin". W.

[Walther]

The New Faith. It is well known that the papal church maintains that it is the only true church because it alone has faithfully preserved the old faith. Although it has long been known to all that no church has so many new articles of faith as the papal church, it is in our day that this has become so evident to the whole world,

*) This procedure is all the more deplorable because it is well known that Iowa used to fish so eagerly for Illinois.

as almost never before. The papists themselves admit that in former times it was permitted in their church not to believe in the immaculate conception of Mary.

and not to believe in the infallibility of the pope, but now both are an article of faith in which every Christian, at the loss of divine grace, must believe! This new article of faith causes the papal church no small embarrassment. Recently, for example, the Bishop of Ermeland dismissed Dr. Wollmann, the religion teacher at the Catholic grammar school in Braunberg, because he did not want to accept the new article of faith concerning the infallibility of the Pope. In Prussia, however, the state has something to say when such a teacher is to be dismissed. The Berlin Minister of Culture, Herr von Mühler, therefore wrote to the Bishop on June 29 of this year, among other things, the following: "Dr. Wollmann was at that time, with the approval of the (Papal) Church, duly appointed as a teacher of religion and still teaches today the same as he taught before July 18, 1870, with the approval of the Church. The State has no reason to compel him to teach something else, or to disturb him in his office because he refuses to do so." - Much as the pope may have rejoiced when, on July 18 of last year, he was able to publicly declare his infallibility, it may still be that, as Luther says, he would now rather

if "the beer was back in the keg."

W. [Walther]

Kingdom of Saxony. Here, in May of this year, the first time a so-called The old oath on the symbolic books was abolished and a vow was introduced in its place, which even the worst rationalist can take. The unbelievers in Saxony rejoice over this. What will those do who seriously want to be Lutherans? The hour of trial has now come for them; for the Saxon Church has now ceased to be a Lutheran one. W. [Walther]

Too good to be true. The *Lutheran & Missionary* has the following notice from another paper: There is a plan to erect a Lutheran Theological Seminary in Chicago, on a four acre lot, corner of Addison St. and Scheffield Ave. in which the following institutions are to be united: St. Paul's College at Springfield, Augustana College and Seminary at Parton, the institutions at Watertown and Marshal, Wis. and the Seminary at St. Sebald, Iowa. It is assured that the authorities governing these institutions *have consented to this consolidation*, and that a large building will be erected, or at least the commencement of it made, during the coming fall. But this all seems too good to be true. that it could be true - so the paper notes

but does not consider the matter impossible in this "age of miracles". - We can only remark that if by the "institutions of Watertown" the institutions of the Synod of Wisconsin are meant, there are still few prospects for this miracle (Wisconsin Gazette)

The sect of self-immolators. The Russian "Petersb. Ztg." reports the following remarkable event from the Mo-hilew governorate. Near Dowsk a married peasant woman, the daughter of a well-to-do peasant from the village of Swonez, has taken up with

her seven-year-old daughter voluntarily burned on a funeral pyre erected 2 to 300 steps from the road. It is said that shortly before her death she had become profound and had met several times with two women from the village who were engaged in begging and pilgrimage. In the company of these women she left Swonez and stated that she was going to the neighbouring village. After these persons had gone about three versts from her village, they made a pit and built a pyre in it, for which work they spent three days.

Then the woman undressed herself and the child with the help of the beggars, dressed herself and the child in clean shirts, then threw the child and finally threw herself into the fire of the lit pyre. At this dreadful ceremony the victim and the two pilgrims held wax candles in their hands, and the latter said various prayers. After everything was finished, the two women returned to Swonez, brought the father the

greeting of the deceased and told the incident, without having an idea of the illegality of their action, to the peasants and later to the examining magistrate, who conducted the preliminary investigation.

led. - The news communicated here is, however, in the highest degree strange because it, since here obviously religious enthusiasm lay at the basis, lets assume the continuance of the sect of the self-immolators which was thought to be extinct. These Selters had branched off from the priestless Philip-pons. Their teachings are little known, only this much is certain, that they did not have a developed system, but were only dominated by single ideas, which seized the mind like madness, and were led by them to the wildest fanaticism. From time to time in former times the gruesome news came from Siberia or the eastern governorates of European Russia that fanatics of this sect had given themselves up to death by fire, sometimes in hundreds, singing their hymns.

The last time such an event was reported was in 1849 in the Perm governorate, where 18 people voluntarily burned themselves to death. (Allg. luth. Kz.)

Minnesota Synod. The following we read in the "Luth. magazine" Mr. Pastor

Brobst's: "Public Notice of the Withdrawal of the Lutheran Synod of Minnesota and Other States from the General Assembly of the Church. - The Evangelical Lutheran Synod of Minnesota and other States assembled at St. Paul, Minn. from June 21 to 26 of this year, Has maturely

considered the answer of the General Assembly of the Church to the questions submitted by it, has found the necessary elucidation of it in the known unionistic practice of the individual preachers and congregations connected with that body, and in the numerous public declarations of recognized leaders of the same, and has compared therewith the approving demands made at the last Synodal Assembly (Verh. p. 44). The Synod recognized that the correct principles concerning the practice in accordance with the undiminished confession" had not been expressed; it further recognized that it is no longer compatible with the conscience of synods and pastors loyal to the confession to stand in association with the General Church Assembly, that rather remaining in the same would be a grave violation of our faithful confession, and therefore unanimously decided to declare itself free of the General Church Assembly. The Synod was not spared the feeling which Luther describes in the Schmalkaldic Articles in the words: "It is difficult that one wants to separate from so many lands and people and lead a different doctrine. But here is God's

command that everyone should beware and not be of one mind with those who lead unrighteous doctrine or intend to maintain it with desolation." But the hopelessness of the present conditions there stared her so glaringly in the face that the difficult thing was done with much joy and great earnestness. If the motives for this difficult step are to be stated briefly and succinctly, it can be done in the following sentence: The Synod of Minnesota fails from the General Assembly of the Church, because the latter does not want to carry out the right and by the holy Scriptures so earnestly demanded application of its confession against false believers and thus makes the same a dead letter towards this side. - That the above reported action of the Lutheran Synod of Minnesota and other states has thus been done, testifies

J. H. Sieker, President of the Synod.

"Convention of the Protestant League of Free Christian Churches of North America." The above covenant with the long name recently held a short meeting in Columbus. From the minutes we see that the "Federation" consists of eleven congregations, of which only seven were represented at the meeting. The "Covenant" has received for "Covenant purposes" one hundred whole dollars during the past year: the "Covenant" has expended for Covenant purposes one hundred and ninety dollars, leaving a Covenant debt of ninety dollars.

dollars, which is very regrettable in view of the great willingness of the Federation to make sacrifices. The "Protestant Zeitblätter" organ of the Federation, cost K1,408.13 in the past year, and had an income of P1,217.57, leaving a deficit of \$190.56. This fact, too, is very regrettable, since these "Zeitblätter" pay homage to "progress", "education", "humanity" and other similar things. In this way it will be a long time before "the stupid orthodox" get light through the "Zeitblätter." After the "Bund" had looked over these its debts, it adjourned after an exhausting session of just one and a half days. Next year the "Covenant" will assemble in Birmingham, Pa. to look ----- again, probably now, at its debts from the standpoint of "humanity." Such meditations are very instructive indeed. ----- E. S.

Church and secret societies.

On June 28, the cornerstone of a Lutheran (?) college was laid in the small German town of Walhalla in South Carolina. Lodge and ball festivities followed this laying of the cornerstone. On May 10, the cornerstone of the new Lutheran (?) College at Carthage in Illinois was also laid. The act of laying the cornerstone was even performed here by the Grand Master of the Freemasons in Illinois, and the Grand Master of the Odd Fellows gave one of the ceremonial speeches.

Church News.

Mr. Alexander Brömer, candidate for the sacred office of preaching, was ordained by me on the 8th Sunday after Trinity, July 30, in accordance with the order received from President C. Groß, with the assistance of Pastor C. G. Holls in the midst of his congregation (the German Lutheran St. Lucas congregation founded by Pastor Holls in New Rochelle, N. I.). I.) ordained and introduced.

May the faithful God crown his work in church and school with rich blessings.

F. W. Föhlinger.
Address: Rsv. Lroemsr,
Noollsle, >V68toÜ68t6r Oo.,

Rev. W. Friedrich, having responded to a call to Waconia, Minn. with the approval of his former congregation at Oak Glenn, Steele Co. The undersigned introduced him to his new field of work.

Now the God of peace, who hath brought forth from the dead the great Shepherd of the sheep by the blood of the everlasting testament, our Lord Jesus, make him ready unto all good works, to do His will, and establish for him that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen. H. Fischer.

Benton Town, August 1.
Address: Uev. l'rrsäriell,

Oarvsr Oo., Hliun.

On Wednesday evening, the 19th of July, Pastor Th. Mertens was solemnly inducted as my assistant preacher by the order of President Büniger and with the assistance of mythe assistant preacher, Theodor Mattfeld, in accordance with the rules of our congregation.

May the Lord make him a blessing to many.

I. F. Döschel.
Address: Uov. Dir. Alerten8, l?ort Doä\$6, lo>va.

The Lutheran congregation of Lake Ridge and Tecumseh, which had become vacant due to the death of their former pastor S. Rüttinger, has appointed the candidate of the sacred preaching ministry, Mr. Georg Plehn, who completed his studies in the second semester in St. Louis and passed the prescribed examination, as their pastor and pastoral caregiver. He was ordained by the undersigned in the midst of his congregation on the 7th Sunday after Trinity (July 23rd) by order of the Reverend O. Fürbringer and introduced into his office.

May the Lord make him a blessing to the church.

I. Trautmann.
Address: Kov. OoorA lUolln,
l'ovo^voo Oo., Mioli.

On the 23rd of July, as the 7th Sunday after Trinity, the candidate for the sacred office of preacher, Mr. Ferdinand Büchele, who had been called by the vacant congregations of Grafton, Cedarburg and their branch, was ordained by the undersigned in the presence of Pastors Werfelmann, Schuhmann and Moll son, in the church at Grafton.

The Lord of the Church crowns the work of the newly called with rich blessings.

F. Lochner, d. Z. Vicepräses N. D.
Address: Kov. l'ortliuaial Luoololo, Oraktoo, ^Vi86.

Candidate Ludwig Wuggazer, called from St. Peter's Lutheran Parish in Big Rapids, and from Trinity Lutheran Parish in Town Richmond, Osceola Co., Mich. was ordained and inducted by the undersigned on the 8th Sunday after Trinity, in accordance with the commission received. God crown his work with rich blessings!

Aug Crull. Address:
Dra^before 80. R,a^id8> millionU.

On the 8th Sunday after Trinity, July 30th, Candidate Heinrich Michels, hitherto a pupil of our practical seminary, who after passing his exams, was ordained by the Lutheran congregation. at Third Creek, Gasconade Co. mo. received and accepted a proper profession had been ordained and introduced by the undersigned on behalf of the honorable President of the Western District within his congregation.

May the Lord Jesus Christ, the Head of His Church, crown the faithful work of this His Father with rich blessings!

P. Weseloh, Pastor.
Address: Kov. H. Miollol.8,
Oarraau, Oasoorraão Oo., Mo.

(Delayed.)
On Cantate Sunday, Pastor Otto Kolbe was installed as the newly appointed pastor of the Lutheran Jmmauuel's congregation in East Boston, Mass. by order of the honorable Presidium of the Eastern District of the undersigned.

Pastor Kolbe had already been preaching in Hannöverschen for years, had to be "suspended" recently for the sake of his conscience, and finally, with good testimonies, offered his services to our Synod, with which he is united in complete unity of spirit.

Theodor Brohm.
Address: Uev. Otto Xoldo,
93 Martina! 8tr., Du8t Lo8ton, Mg.88.

Church dedications.

On the 7th Sunday after Trinity, the Lutheran congregation of St. John's in Town Si- gel, Wood Co., Wisc. had the joy of dedicating their newly built church to the service of the Triune God.

Rev. Markworth preached the dedicatory sermon on Gen. 28:16, 17. showing therein, "How ' Christians ought to look upon their new-built church."

After the Hanptgottesdienst was finished, the festive guests were entertained outside in the best way. After they had refreshed themselves at the richly filled table, they hurried back to the church, where the undersigned preached on the Sunday Gospel. The church is a block building 33 feet long and 22 feet wide.

May the gracious God, for whose glory this church is built, constantly preserve His pure Word and Sacrament to it, so that it may thereby be and remain a gateway to heaven for many immortal souls!

I. F. Leyhe.
On the 6th Sunday after Trinitatis d. J., the Lutheran congregation of St. John's in and around Farowntown, Calhoun Co., Ill, had the joy of dedicating their second, newly built church. Undersigned held the consecration gcbet. The sermon was preached by Rev. Eftel on the text Luc. 19:1-10.

The Church is a Frame - Building 2028
The church is a small church, with a small tower, on a mountain, nine miles from Farowntown, under green oaks bright and white. May the faithful God grant that, as the church is resplendent, whose clothing will indeed become obsolete, the dear churchgoers may come and go in it, strengthened and refreshed by God's Word and Sacrament, even more gloriously resplendent. Farowntown, Calhoun Co, Ill.

F. H. Reichmann.
On June 29, 1871, my branch congregation at Minnesota Lake had the great joy of erecting their new house of worship, a frame building 2030 feet. to be solemnly consecrated to the service of the Triune God. The undersigned preached the consecration sermon on Ps. 26, 6-8. The theme was Why should Lutheran Christians rejoice heartily at the dedication of a Lutheran church? Answer: Because in a Lutheran church the glory of God is glorified, 1. by the preaching of the Word of God. 2. through praise and thanksgiving. Then Pastor Müller spoke on Ecclesiastes 4:17: "Keep thy foot when thou goest to the house of God, and come and hear, etc.". At the end we collected a collection for the mission. The amount was H7.41.

May the Lord of the Church also continue to support this dear congregation in its difficult struggle, especially with fanatics and unbelievers. He also wants to give it its own shepherd very soon, who will constantly guide it to the eternal life . E. Ahner.

Mission Festivals.

So that our dear congregations would one day be properly encouraged to help in the work of the mission, especially here in our state of Minnesota, and so that our enemies, the swarm spirits, would see that the work of the Lord here in our region was not so easily eradicated as they imagined, we celebrated a mission festival here in my Immanuel congregation on the 28th of January 1871. A large part of the congregation of Mr. Pastor Müller at Willow Creek, especially his singing choir, had already assembled the evening before to increase the festivity. -

The celebration took place under a beautiful spacious arbor, which my dear church members had erected on the open prairie. In the morning Pastor Müller preached on Acts 16,9-12, about external mission. Theme: Come down and help us. 1. from whom does this call come? 2. to whom does it go? After the sermon he gave a short historical lecture about the origin and progress of the Hermannsburg Mission.

In the afternoon the undersigned preached on inner mission based on the Word of God: 1 John 4:21. - Topic: What should drive a Christian to do inner mission? Answer: 1. love for God. 2. the love for his abandoned brothers in faith. So the sermons and songs alternated almost the whole day, so that all the guests went home very happy and strengthened in their faith. At the end of the festival we collected a collection for inner and outer missions, which amounted to \$20.25. Praise and thanks be to God for His mercy shown to us poor sinners. G. E. Ahner.

On the 4th Sunday after Trinity we, the congregation in and around Sheboygan, celebrated our annual mission feast (the Ute) in my congregation at Town Wilson, in which Mr. Pastor Jäger of the Honorable Synod of Wisconsin also took part along with the members of his congregation. With thanksgiving and praise to God the Lord, everyone who was present will confess that it was a glorious celebration. The faithful God had given us a beautiful and pleasant day, after the previous days had been unfriendly and rough. Thus the place, near Michigan Lake, was especially suitable for the celebration, as was evident from the cordial, brotherly feeling in the numerous congregation. In the morning Pastor Engelbert preached on Psalm 2, 8, then Pastor Stecher reported on the blessed missionary work on the Sandwich Islands, and in the afternoon Pastor Jäger preached on 1 Cor. 9, 16. The trombone choir of the Sheboygan congregation accompanied all the singing at the service, and the singing societies of Sheboygan Falls and Plymouth enhanced the celebration with appropriate songs.

Through the Word of God preached with earnestness and emphasis, testimony was again given as to what Christians, especially Lutheran Christians, deserve in the matter of missions, and through the mission report it was convincingly proven that the Lord Christ crowns the mission with His blessing. Since members of other church communities, as well as churchless people, were present, they also had the opportunity to hear the truthful preaching of the divine word, and thus the celebration of the Missions can also be considered a blessing.

The church should be blessed to hold its services in the Christianity without enthusiasm, which expresses itself in open air, for the witnessing of the divine word to the hearts it, great merits of these postils to be acknowledged before of those who otherwise do not attend the ordinary services of orthodox churches.

The Collecte was Al 24.25, which was thus determined that this, which was over \$100, was a poor student, which was paid by Mr. Rev. Engelbert was recommended, the rest was to be given to H for the Hermannsburg Mission, and z be used for the inner mission.

May the faithful God let us celebrate many more such feasts to the glory of His name. Town Wilson, Sheboygan Co, Wis. G. H. Hörnicke, Pastor.L " W O

The Lutheran High School in St. Louis... will begin its lessons anew on the first Monday in September. All parents who wish to entrust their children to this school are requested to send them punctually and in no case later than September 15.

Those who wish to make further inquiries concerning the placement of their children in a Christian family, food, etc., may write to Pastor G. Schaller, 1518 Fulton Street.

Efficient teachers have been provided for. The annual tuition in the boys' class is \$40, that in the girls' class \$20, payable in quarterly payments. The school committee.

Those municipalities, namely rural municipalities, who wish a teacher for a smaller mixed school or for a lower class, I would like to inform you that there are still several teachers available who would accept such a job. I will gladly take over the necessary mediation. J. C. W. Lindemann, Concordia Collegium in Fort Wayne, Ind.

The next school course begins on 1 September. All those who wish to send boys are kindly requested to notify the undersigned.

G. Alex. Saxer.

For your kind attention.

After the publishing of Fresenius' Sermons on the Gospels and Epistles for America was transferred to me, I have had the excellent dispositions, which were missing in this new edition, reprinted and bound, without increasing the previous price, K3.00 per volume, Hlbfrz. bound; herewith the old popular edition is completely restored.

Only my debtors have these dis- positions. Mrs. Dette, 710^ve., 8t. I^ouis, ^lo.

In taking up this report, we must declare that we can only recommend the postillions of Blessed Fresenius to those who have practiced senses to distinguish even the questionable from the undoubtedly void, that is, especially to preachers. In particular, it is the highly questionable way in which Fresenius distinguishes between revival and conversion that we find fault with his teaching. Otherwise, the way in which the subject is arranged on the basis of the text, the simple, flowing language and the zeal for lively and practical teaching are remarkable.

contains, as we have seen from the comparison with the older ones, no changes worth mentioning. The Editorial Board.

Synodal - Display.

The Eastern District of the German Evangelical Lutheran Synod of Missouri, Ohio n. a. St. assemblies, beloved it God the Lord, in the congregation of Herm Praeses Gross at Buffalo, N. I., and holds its sessions there- selves from August 23 to 30, 1871.

The main subject of the discussion are theses on the following topic: "Is the confession of the symbols of the Lutheran Church in the constitution of a corporation a sufficient testimony that the corporation is really Lutheran? Parvchial reports are not to be forgotten.

All those who intend to attend the meetings, both Synod members and guests, are requested to notify the 1^u8tor loei O. OroZK, Xr. 10 Itilnnoo 8tr.), so that the quarters can be arranged punctually. On arrival one should go to the schoolhouse, corner of L Nilnor 8ts. from where the distribution will take place.

H. Hanser, Secretary.

Conferenz - Display.

The Wisconsin Pastoral Conference will hold its meetings this year, g. G., from the 1 th to the 5 th of September d. I. incl. at Oshkosh, Wisc. Aug. Rohrlack, secretary.

For the emigrant mission in Baltimore received with great thanks: from Mr. Herold in St. Louis 19, Mr. Ritter in Kansas S8.00, Mr. Theodor Kö- nig in Baltimore County O1.00, from Rev. Brandt's congregation in Washington .Dli.14, Prof. Selle in Ad- dison P2.00, Rev. King in Cincinnati Al.00, of his children S1.00, Mrs.Past. Engclbrcht inJowa, thank offering, K5.00, F. W. Schuricht in St. Louis H5.00, I. Stuckardt in Baltimore 50 Cts, W. Kern in Frankenmuth. Mich., O3.00. W. Sallmann, Agent.

Report of the Treasurer of the Committee for Inner Mission in the Lutheran ist. Paulus-Gemeinde zu Fort Dodge über Ein- genommen und Ausgabe vom 26. Mai bis 21. Juli 1871. Receipt: MissionSfest-Collecte on the 2tcn day of Pentecost A21.61. Kindtauf- Cott. at Mr. Albert Bökn D4.26. Coll. at a family feast O1.15. Mission-Coll. of the Gcm. of Mr. Past. Seuel at Lyons, Iowa, Z3.50. of Henry Nicking, Sr. at Iowa City \$2.00. Henry Nilking, Jr. there P1.00. Mrs. Nicking O1.00. Rev. Engel- brecht \$2.00. Summa 36.52. Issue: Paid to Mr. Past. Th. Mertens paid A25.87. To Sind. Karl Lauterbach H4.50. Summa K30.37. Remains in cash K6.15. F. Lucian White, Cassirer.

Since my receipt in an earlier number of the "Lutheraner" the following gifts for widows and 'orphans of fallen German warriors are still with me ...by Mr. Pastoral Care.: K62.25 by Mr. Past. Bötticher in Monnt PnlaSkv, Ill.; O13.60 by Hrn.Past. J.P. Kar- rer in Napoleon, O.; K35.40 by Mr. Past. G. Bern- thal in Nichville, Mich.; .P25.00 by Mr. Past. F. Hil- pert in West Brnd, Wis.; \$26.00 by Mr. Past. F. Steinbach in Fairfield Centre, Ind.; A16.29 by Mr. Kassirer I. Birkncr in New York; K36.30 by Mr. Past. C. A. Mennicke at Rock Island, Ill, together K214.84. This amount has been paid by me to Mr. Past. Brunn in Stee- den for distribution. Chicago, Ill, best July 22, 1871. H. Wunder.

I received K7.90 from Pastor Frank and H7.10 from his congregation for the purchase of a horse. I would like to publicly thank him for this. H. H. Succop.

Printing Office of the Synod of Missouri, Ohio, et al. St.



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Year 27.

St. Louis, Mo. 1st Sept. 1871.

No. 25.

(Sent in by Director Lindemann.)

Preaching Christian Education,

held at the request of the Chicago Local Teachers' Conference on the occasion of the General Teachers' Conference at Chicago on July 26 and submitted to print by decision of the latter.

Text: 2 Cor. 12, 14.

"For it is not the children that should lay up treasures for their parents; but the parents... the children."

Beloved in God! There is probably not a father or a mother who would not wish to leave at least something of earthly goods to his children. For many it is not only a wish, but they are also able to act according to the inclination of their hearts. If it is done according to divine order, no one can blame them. What God gives parents in the way of money and goods for the necessities of life, they may confidently bequeath to their children as a divine blessing. If they have nothing to leave, they should take comfort in the fact that the Lord will still provide for their children.

But this silent hope in the help of the Lord is so rare today even in the midst of Christianity. The ungodly earthly sense deludes many Christian parents into thinking that their children would be happy if they could only gather and leave them money and goods, but that they would be unhappy if they were left without a rich inheritance.

they would have to stay. They run and hunt, they let themselves get sore from morning till night, only to get preserved, that the children learn to recognise and use the together as much as possible of the mammon, only, as they heavenly goods. If they are able to do this, then they possess say, to make their children secure. Alas, many who are a truly Christian education; and they come to this education called Christians care anxiously for the bodily welfare of through a Christian upbringing. That is why Christian parents their children, while they ask nothing for their souls, or ask gather heavenly treasures for their children when they give them a Christian education to lead them to Christian learning.

...and provide for them. But also here the word applies: And therefore I affirm:

"What good would it be for a man, if he would gain the whole world, and yet lose his soul? (Matth. 16, 26.)

Christian parents should take special care to gather such treasures for their children as are good for the soul and have eternal value. This is what the holy apostle is talking about in the words he read out, which he, as a spiritual father, addressed to the Corinthians, who were his spiritual children. Immediately before, he offered to come to them for the third time, without asking them to come to him.

That is, to take no wages from them. He saith, For I seek not yourselves, but you: that is, I seek not to gain a temporal advantage by you, but to make you blessed. And when he now continues, "For it is not the children that should lay up treasures for their parents, but the parents for their children," he evidently means to say, that I, as your spiritual father, have the duty and purpose of making you rich in heavenly treasures. But he does not only say this of himself, he says it of all "fathers". All Christian parents, all Christian preachers and teachers have the duty to gather spiritual treasures for their "children", to make them rich in heavenly goods. However, everything is already given to them in baptism.

The best treasure that Christian parents can give and leave to their children is a Christian education and an upbringing aimed at this.

This truth I want to impress on your hearts with the help of the Holy Spirit, and I therefore want to show you shortly:

I. What, then, a Christian education actually is; and

II. That it is truly the greatest and most glorious treasure that Christian parents can give their children.

I.

Every kind of education, be it spiritual or secular, physical or moral, political or artistic, etc., requires three things: a certain knowledge, a right judgment, and a certain skill. These three elements must also be found in Christian education, i.e. in the education that occupies a baptized person.

able to walk in this world as a child of God, as a richly gifted joint-heir of JESU Christ, as a priest, prophet and king, through this valley of tears to the heavenly Jerusalem.

First of all, knowledge. A man should and must have a great deal of knowledge if he is to lay claim to a truly Christian education. I cannot name everything, I will only state the sum of knowledge, the highest knowledge. Jeremiah 9:23, 24, says the prophet in the name of the Lord: "Let not a wise man boast of his wisdom... Let him that will boast boast of this, that he knoweth and knoweth me, that I am the Lord, which do mercy, and judgment, and righteousness in the earth: for these things please me, saith the Lord." To know the living God in living faith, beloved, is the highest knowledge a man, a sinner, can have on earth!

All that is in the world apart from God is but creation, having come into being out of nothing. Now if a man knew the heavens and the earth, if he knew all created things, if he had acquired all human knowledge, but did not know him who had made all these things by the word of his omnipotence, oh, how little he knows! And if a man knows what all men have done, what they have said, what they have invented, if he does not know how his God has loved him from all eternity, if he does not know who Jesus is and what he has done for him, oh, how ignorant he is! He is like a child who knows his father's house but has never seen him, who does not know or suspect his love.

To know God, to know Jesus, that is the highest knowledge! He knows little who knows the whole world, but knows not Jesus; he knows much, the highest, the best, who knows the living God, though he knows the world but little or not at all. We do not despise true human science; but compared with this highest science, it is but small and lowly. A little child who knows the living God by faith, a poor little mother who knows Jesus, knows more and better than the most learned professor who does not have this knowledge. According to God's judgment, he who knows and knows Him is a well educated man; he who does not know his Savior is ignorant. In this sense St. Paul says, and all the children of God say with him, "Let him that will boast boast of the Lord." (1 Cor. 1:31.)

Children, too, must be led to this knowledge if they are to partake of the delicious treasure of Christian education. They are brought up to it when they are led daily to the fountain of knowledge, the law and the gospel, - when they are urged to learn the main points of the catechism, - when the right understanding of the same is instilled into them, - not long and far, but clearly and thoroughly, - when they are first given milk, then stronger food, - when Jesus is often, warmly and intimately pictured before their eyes; then they get to know him, because the Holy Spirit enlightens them through the word, makes it alive in the heart; then the mystery becomes apparent to them, which even the narrow-minded! (1 Peter 1:12). And in recognizing Jesus, they also learn to understand what is otherwise necessary to them; they also learn to understand the world and its ways. O, well formed is the child that knoweth his God, his Saviour!-----

And now the verdict. Match. 16, 3. The Lord rebukes the Pharisees: "You hypocrites, you can judge the form of heaven, can you not also judge the signs of this time?" He reproaches them for not judging from what they saw and heard: God came to earth to lead men to heaven. They should have judged the signs of the times; that they did not, shows that these arrogant Pharisees were much less educated than the women and children who judged from the words and miracles of Christ: Thou art indeed the prophet that should come into the world! (Joh. 6, 14.)

Thus it is always and still today part of the education of a child of God that he judges everything in a divine way what he sees and hears in the world. That it does not judge according to the ideas of the foolish heart and the blind natural reason, - not according to the The drivell of pompous newspaper writers and self-satisfied book manufacturers, - not according to the measure which the wise and clever of this world carve out for themselves; but according to the infallible measure which God has given in his word. An educated Christian should have eyes and ears for everything that goes on in the world, as far as his profession allows him to do so and the "one thing that is necessary" is not thereby missed; but he should also measure and judge everything, not like a child of this world, but like a child of God, the Most High. If signs happen in the heavens, a Christian judges, "My God does this to point me to his word," and from this I see that they signify the final redemption of the church of God. And if great things happen on earth, if one nation is victorious while another is thrown down from its heights, a Christian does not attribute this to own will, to put to death the old man, to bear patiently and the cleverness of men or to the nature of weapons, but he sees in it the judgment of his God, who punishes sin in one nation and grants another a new time of grace. In this way Christians judge the signs of the times, and in this way they judge everything that happens on earth, whether small or great. And in this it is shown that they possess a mature education, that they have the education of a child of God.

This is what the youth is to be educated for. To teach them to judge the world and its doings according to God's word, that is, to educate them in a Christian way. Our children must learn to approve only what God calls good; to condemn as wrong and ungodly what the Lord rejects. They must learn to judge the value of a person not according to his money and goods, but according to his relationship to God, his faith and his godliness. They must be trained not to judge people's actions according to their apparent success, - must know that often a good thing has an apparently evil, and a reprehensible action an apparently good success. They must learn to subordinate all things of this world to faith and godliness, - to measure and weigh everything according to the measure and weight of the sanctuary'. If they are taught this, then they receive a Christian education. -

Finally, the skill, the artistry. A truly educated Christian can do a great art that no worldly child can imitate. Already the heathen have said: To overcome oneself is the greatest victory. Solomon says (Prov. 16, 32.): "A patient man is better than a man who is not patient.

than a strong man; and he that is master of his own strength, than he that triumpheth over cities." But JESUS says (Matt. 16:24.), "If any man will come after me, let him deny himself, and take up his cross, and follow me." This, beloved, is the greatest art there is under the sun: to deny oneself and follow JESU. This art is not surpassed by any other, and whoever has practiced it, whoever has attained at least some skill in it, is like Christ, who, according to the judgment of God and all the holy angels, is a truly educated man.

Of course, not only the children of the world, but also many who bear Christ's name, judge quite differently about education. To put oneself on a par with the world as far as possible, to enjoy the pleasures of the world with propriety, to run out of the way of the cross, to shake off every evil as soon as possible, to assert one's own will, to regard the following of Christ as nothing, even to be ashamed of it, that is education in their opinion. And yes, it is education; namely, that to which the devil educates his children. The education of God's children is of quite another kind! It consists in the art of gladly forsaking their own desires for Jesus' sake, of breaking their own will, of bearing their cross in patience, of following the Saviour's example, of walking not the way of the flesh, but that of the Spirit. God himself teaches his Christians this art and makes them more and more like his image.

To instruct the youth to this art, that is to educate them Christianly. This is the task of parents and teachers in this respect: to model Jesus to the children, - to make them glad to follow his example, - to hold up to them the heavenly calling, the eternal blessedness; to instruct them to renounce their own will, to put to death the old man, to bear patiently and to praise and glorify God for everything, makes them more and more like his image!

In sum, this is a Christian education that aims to make the baptized child more and more a man who, in knowledge, in judgment, in all of life, proves himself to be a child of God. This education is then a truly divine one, with which no other on earth can be compared. The highest education that the world can give is, in the sight of God, nothing at all compared with this, which is often held in such low esteem even by our Christians. The Lord has given it into the hands of all "fathers" to give this education to their children, and when they do so, they turn over to them the most precious treasure that can be found under the sun; thus they really gather treasure to the children and make them rich. This is what I have to show you.

II.

A Christian education and an upbringing aimed at it is truly the greatest and most glorious treasure that Christian parents can give their children.

From the great number of proofs that present themselves in favor of my assertion, I will cite only three today.

A Christian education is first of all the greatest treasure, because it cannot be bought with all the treasures of the world, but is a gift of divine grace.

Secular education can, if otherwise the na

If the natural disposition is there and the necessary diligence is applied, it can be acquired through money. But how does the worldly man, who lacks a Christian education, use this knowledge of nature? Oh, he takes it for the highest knowledge; his knowledge becomes an idol to him, and while he imagines that he has explored heaven and earth, the living God has remained unknown to him. He knows the creatures, but not the Creator; he calculates the laws of nature, and yet does not find him who made them, in word or in conscience, he takes comfort in the heavenly happy; that is why they are praised as happy by others, who sustains them, by whose word all things subsist! treasure of the forgiveness of sins, which was purchased for because they have money to buy education. That is why they instead of giving glory to the living God, he honors himself; him by the blood of Christ and is offered to him in the gospel. secular state also raises large sums; for, they say, when and while he exalts himself above God in his arrogance, he When evil days come, when trouble and death come, there is money, one can educate the people. Yes, he who sinks in truth below the animal, and even counts it his honor what comfort is there for the only worldly educated, for him has money can study all the sciences, can learn all the arts, to be descended from cattle! The word of Scripture is fulfilled who is only rich in money and goods? - Can human and can easily make himself appear very wise and educated in every worldly wise man who is without Christian knowledge, can philosophy and art comfort a human heart in the eyes of the world. education: "Thinking they were wise, they became fools" in misfortune? Say, beloved, can mammon make a heart

But one thing even the richest man cannot buy, even if (Rom. 1:22). when the hour of need comes? O, how poor are the wise of he were as rich as Croesus, even if he had all the treasures A Christian uses the worldly sciences in a very different the world, how poor are the rich, when the heart is in of the world, namely Christian education. It seems as if way. He is not such a fool as to despise them, but they are anguish, when tribulation comes! There are treasures, money could buy it, but it only seems that way. his servants, which must serve his faith. They all preach to remedies that could help them, - they do not know them,

All the books that teach human art and science have him of his God and Lord; and what does not want to submit they do not know how to use them! They are ignorant and come forth from human reason; but the book from which to his faith, what is even contrary to it, is not science to him, poor in all abundance!

alone flows Christian learning, the Bible, has come forth from but a fantasy of men alienated from God. True science is Look, however, at the Christian educated man. In the the heart of God, the Holy Spirit is its author. Those are welcome to him where he finds it; he recognizes in it the word of his God he has a rich source of comfort against all produced by human diligence; the Gospel the Son of God majesty of his God, uses it for his honor and for the service kinds of affliction, fear, and distress. He knows that God wrought out by His suffering and death. All human books are of his neighbor; it does not lead him away from God, but works all things according to the counsel of his will; he to be understood by their own reason; this book (the Bible) reveals to him his glory and stimulates him to investigate it believes that all things must serve him for the best; he must be interpreted by the Holy Spirit. Human sciences are further. What is a curse to the non-Christian educated knows that as a pilgrim he must endure temptation on the pursued by natural inclination; the knowledge of God, the because of his unbelief, the child of God, by virtue of his way through the valley of tears; but he is also certain that divine judgment, the art of overcoming oneself, must be Christian education, uses in such a way that a blessing he is a citizen of the kingdom of heaven, that Jerusalem taught by the Holy Spirit. arises from it for him and others. above awaits him. Silence and hope make him strong

In human things competent teachers can be formed by It is quite similar with the material treasures of the world. enough to bear the cross long and willingly, and faith, love, one's own efforts, by the efforts of other teachers, and they The merely worldly educated cannot help it; he either uses and hope flourish under the cross; he becomes more joyful can be obtained for money; a Christian teacher can only be them as means to gratify his lusts, or he makes them his and rich in his God.

formed and created by the Holy Spirit. And even if someone god. The proofs of God's goodness become ropes of And at last, in the hour of death? Does science take were to gather together all the treasures of the world, he condemnation to him. away the pain of death? Does the golden key lock the gates

would not be able to use them to make a Christian The Christian educated man uses mammon quite of hell and open the doors of heaven? Where is the schoolmaster who would teach his children rightly and bring differently. He takes it from God's hand as an undeserved education of the world when it is said: Man, you must die! ? them up rightly. Yes, everything that belongs to giving the blessing, uses it in the fear of God with praise and Alas, if you had all the treasures of the world at the moment children a Christian education, - all the means that are thanksgiving, and uses it as a capital that will bear him rich of death, if you were the richest, the most educated, but had necessary for a Christian education, - above all the success interest for eternity. He lends to the poor because he not the treasure of Christian learning, you would lead - to of our work on the children, all this cannot be bought with all believes that the Lord will repay him. damnation!

the treasures of the world; it is rather a gift of divine grace. Christian education alone teaches us how to use the Christian education is very useful even in death! It But then it must also be worth more than all the money and treasures of this world. And if we put the treasure of teaches us to hold on to Jesus, the conqueror of death; it goods in the world; then a Christian upbringing and Christian education on one side and all the treasures of this makes us able to hear the comfort of the Holy Spirit in our education is truly the greatest treasure that Christian parents world on the other, on which side, beloved, will the most hearts; it teaches us to look beyond death and the grave can bestow on their children. valuable lie? Of what use are the latter without the former? into the golden streets of the heavenly city; it makes us able

Secondly, this is also true because Christian education Truly, Christian education is a greater treasure than all the to go there with peace and joy, to go before God and receive alone enables a man to make proper use of all the other sciences, than all mammon! eternal life.

treasures of the world. Finally, Christian education is also the greatest treasure Oh, how tiny all other treasures seem compared to this The treasures which the world knows and seeks are that Christian parents can give their children, because it one treasure of Christian education! It is truly the most chiefly of two kinds, namely, the treasures of knowledge and alone enables them to make proper use of the heavenly and precious treasure that Christian parents can give to their mammon. spiritual treasures of this time and finally to "inherit" them children.

The knowledge of the things of this world, true science, fully. Therefore, you fathers and mothers, do not let is also a treasure that has its value for this time. The children God wants to give heavenly treasures to all people, the yourselves be distracted by the thoughts of your own evil of God may also acquire and possess it. It is fine and forgiveness of sin, life and blessedness. They are given to hearts and by the prevailing spirit of the times. Collect beautiful when a man knows the earth and what the Lord has the baptized child; they are given to all who have the living treasures for your children; see to it, above all, that they are created on it; it is praiseworthy when he explores the visible faith. Who then can make good use of them? made partakers of the most precious treasure, the treasure of a Christian education, so that they may attain to a godly education, which has eternal value! What is the use of everything else if they have to do without this treasure? But how rich they are, if they do without everything else, but they have this treasure!

heavens, when he traces the laws and forces of nature.

And you, brethren in the parish and school ministry, remember what a delicious task we have been given, what a glorious work God has commanded us to do! We are to help, each in his own part, so that our children may share in this delicious treasure. Oh, do not let the spirit of the new age, the chatter of foolish people, distract you from your goal! I know, it often hurts, when one so before the world... If one has to be told that one despises all education, that one is opposed to progress, that one clings to the obsolete and wants to keep people in stupidity. Let them speak, these blind children of the world! Our conscience and God's Spirit give us a different testimony. We also want to leave worldly knowledge its honor; let each one pursue it as far as his profession demands, as much as his time permits, without missing something more important; but we do not want to compete with those shouters, we do not want to be tempted to do so. How then can people vie with each other who have quite opposite aims! We want to go up. They want to go down. Those eulogists of human education have no definite goal, they themselves do not know where they are going, they are highly disunited in the use of the means that are to lead to their education; we are aware of a definite goal; we have a guide, IE sum, who shows us the way; we have means to reach our goal that God himself has given into our hands. Should we become timid when they bark at us? Should the children of light be misled when the children of darkness praise their darkness as light? Let no one shift his aim: it is a matter of giving our children a Christian education, of making them worthy of the greatest protection that can be bestowed on children. Restore the lazy hands and the weary knees, the Lord is with us, with us! He himself holds our work in high esteem, he blesses it, and will "reward" us by grace what we have worked on his children according to his will. On the day of retribution, when everyone will receive what his deeds are worth, he will also bring honor to all the ministers of the word, all preachers and school teachers who were despised here for his sake; for the teachers will shine like the brightness of the heaven, and those who lead many to righteousness like the stars forever and ever (Dan. 12, 3.). May He give you all such glory for His name's sake! Amen.

The Lutheran grammar school in St. Louis...
will begin its lessons anew on the first Monday in September. All parents who wish to entrust their children, boys or girls, to this school are requested to send them punctually and in no case later than September 15.
Those who wish to make further inquiries concerning the placement of their children in a Christian family, food, etc., may write to Pastor G. Schalter, 1518 Fulton Street.
Efficient teachers have been provided for.
The annual tuition in the boys' class is \$40, that in the girls' class is \$20, payable in quarterly payments. The School Committee.

Reminder.
The members of the Electoral College, as well as all Synodical congregations, are hereby reminded to issue without delay candidates for the completed Con-rectorate at Fort Wayne.
St. Louis, August 30, 1871.
"Th. Brohm, currently secretary of the electoral college.

Conferenz - Ads.
The RockIsland-Peoria Conference will gather, Lord willing, at Rock Island on September 2,6 at the home of Pastor Mennicke.
H. Engelbrecht.
The Cleveland Spccialconference will meet,'beloved of God, on the 26th and 27th of September at the home of Pastor Sallmann.
I. 'Rupprccht.

The Fairfield Specialconfcrenz will meet, God willing, September 26 and 27, at the home of Rev. Horst. H. Maack.
The Michigan Pastoral Conference will meet, God willing, from the 5th to the 8th of October at Adrian, Mich.
The pastors and teachers in question are hereby reminded that it is their sacred duty, for the sake of their congregations and themselves, to Conferences. Those who fail to attend will be subject to serious reprimand. Any valid excuses must be submitted in writing and in good time.
H. Pa'trenfelder/Secretary.

The Leavenwvrth Pastoral Conference will meet, God willing, from the 12th of Oc-tober next, early in the morning, until the 16th of Oct. in the evening, at the house of Rev. all lanzow, in Weston, Missouri. Subject of discussion: modern paganism. The dear brethren are requested to notify the pastor in writing beforehand of their participation in the conference.
W. Zschoche.

The St. Louis Districts Pastoral Conference will hold its meetings this year at Springfield, Ill, from Thursday, October 12, to Tuesday, October 17. Those who will be attending are requested to report to the pastor of the church, Mr. A. H. Burkhardt, in a timely manner. There is a prospect of the fare being paid at the Chicago - Alton - St. Louis Nail Noad will be significantly discounted. A. Crämer.

Illinois Conference - Ads.
The Southern District Conference of the Lutheran Synod of Illinois and St. will, God willing, hold its meetings this year at Mascoutah, St. Clair Co>, lsts. on the 20th and 21st of September, at Zion Parish, founded by the venerable Brother F. Herold, who passed away blessedly on the 6th of July, Ist.
The preachers of the venerable Synod of Missouri, Ohio, etc. are kindly invited by the Conference to take part in the meetings. The subject of the discussion will be theses "on the relation of divine grace to human freedom.
I. C. Noll, Secretary.

The Northern District Conference of the Lutheran Synod of Illinois, etc., will meet, God willing, at Bethel on the 20th and 21st of September, in Rev. Warnke's congregation.

The brothers are being transported from Chapin Station to be picked up at the Toledo-Wabash & Western railroad on Tuesday, 19tcn.
The Middle Special Conference and the Quincy Preachers' Conference of Illinois will also assemble.
Since, therefore, many brethren from the Missouri Synod will grace us with their presence, none of the members of our Conference will be lacking; indeed, they are urged to attend in good numbers.
The subjects of discussion will be, besides the Synodal Order, above all: some theses on the Holy Communion. Supper.
Mount Pulaski, Ill.,am
August 21, 1871.
I. T. Böttcher.

Acknowledgement and request.
At last year's meeting of the Eastern District in Baltimore, Md., it was decided that our dear congregations should be asked to support the Lutheran St. John's congregation here. For the parish is not only poor, but also had the misfortune that a few years ago the almost completed church was torn down by a storm wind. The burden of debt caused by the reconstruction is almost unaffordable; the parish is doing what it can, but we need brotherly help.
With sincere thanks we certify to have received already last winter from the congregation of Mr. Präses Groß in Buffalo \$16.37, from the congregation of Mr. Past. Weisel at Libertv K9.25, and finally from various congregations through Mr. Kassirer Birkncr P55.03. May the Lord be a retributor to these 'and to all other congregations who will give us a helping hand for the love of Christ.
Nome, N. A., August 3, 1871.
C. A. Wiegel.

The following gifts of love are hereby gratefully acknowledged **for the Lutheran Orphanage near St. Louis:**
From A. Schwarz by Pastor Bünger in Gt. Lonis O2.00. ' From Mrs. B. by Pastor Gräbner iu St. Charles, Mo., K2.50. ' From Wittwe Klingenberg, Läfayctte iCo., Mo., H'7.00. ' From Mar. and Dor. Kaumeper there K1.50. ' From the comm. of Mr. Past. Ridel at Homewood, Ills, K4.41. Of F. Hohnbaum at Waterloo, Ills, .K1.tV. From the comm. of Messrs. Past. Pennckamp, Darmstadt, Ills., \$15.00. from I. Thurn, Chicago, Ills., H'5.00. from N. N. by Past. Querl", Lyonsville, Ills., K1.00. by I. I. Kern, El Paso, Ills., O2.50. by Anna Stahl in Past. Sondhaus' Gezn. K3.<X>. From Mrs. N. N. by headman Rohlfing iu Lt. Louis \$2.00. From Past. Har- meningS Gem., Dissen, Mo. from d. bell-bag \$16.50. St. Louis, Mo. 28 August, 1871.
I. M. Estel, Kassirer:

Receipt and thanks.
For poor students: By Mr. Past. Fackler, Collecte of his congregation at his ordination -K7.35. By Mr. Past. Claus collected at C. Richmann's wedding K5.00. By Mr. Past. Endres, Coll. of Jm- manuelS congreg. at Jackson K2.30. By Mr. Past. Wille from N. N., thank offering for gracious answer to prayer H5.00. By teacher Emmerich from the Loweller Women's Association H5.00 for Herrmann and O21.00 for poor students in general, likewise 5 undergarments. From Trinity Parish in Cape Girardeau, donated at Mr. Oberbeck's wedding D4.4Ü. Through Mr. Rev. Wagner from the Women's Association of his congregation O15.00. From C. Kohtz and wife K2.00. By Mr. Rev. Stürken \$20.00 from the women's and virgins' association of his congregation and D5.ID from N. N. for masons, likewise P5M as a thank-offering for the happy delivery of N. N. and \$2.M from Wittwe Thomas for poor students. By Mr. Prof. Brauer, MissionSfest-Collecte of the Gem.-of Mr. Past. Mießler K68.35. A. Crämer.

Due to lack of space, several receipts could not be included in this number.

Changed addresses:
3. 6r. DollinKer,
oars ob Hov. Illr. 1^na<? Il)ort, Ibueiuv,
^Viso.
L. K. vl-688,
OU16 ob Rev. Il. Oraemor, Aauesvillö, O.

Printing Office of the Synod of Missouri, Ohio, et al. St.